

# Between the Twilights

An Interlinear Translation of the Syriac Orthodox Breviary

Third Edition



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Since it began more than two millennia ago, Christianity has given birth to a wide range of traditions, covering most of the languages and cultures of the earth. Among the most ancient of these, the Syriac speaking churches occupy a special place: they alone are using what is considered to be the mother tongue of Jesus himself, Aramaic, which is also one of the two languages of the Old Testament.

More than a source of mere linguistic curiosities, the Syriac churches have also preserved a precious variety of rites and prayers that form more than a set of scattered jewels: what they offer are a true way of life and, in particular, a life of prayer, which is not only rooted in a single theological vision, but also offer man a chance to reconcile his spiritual life with the cycle of nature that he experiences each day, week, month, or year of his life.

The present book offers a translation of one of these traditions: the weekly prayer cycle of the Syriac Orthodox Church of Antioch, that is, the breviary gathering the text of the seven services of each day of the week, except for some of the services of the first day, whose text changes every week. The Syriac text is here first translated once in an interlinear form in order for the Syriac learner to be able to follow and understand the services without impediment, and it is translated a second time in plain English at the bottom of each page.

Before the translation, an essay will show the link between the weekly prayer cycle and the cycle of nature that is displayed across the sky, tied to the movement of the sun for the days, the phases of the moon for the weeks and the months, etc. This reflection aims at the nurturing of a stronger bond with the sacred, through the conjunction of prayer with a deep awareness of the experience of the flow of nature.

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Breviary

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Antón Bousquet

2019–2023

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# Abbreviations

## English abbreviations

Adj.	Adjective.
ESV	English Standard Version.
Fem	Feminine.
-H-	Halleluiah.
Lit.	Literally.
Mas	Masculine.
Obj	Grammatical Object.
Pl	Plural.
PS.	Smith, <i>A Compendious Syriac Dictionary</i> .
Sg	Singular.
Suj	Grammatical Subject.

## Syriac Abbreviations

ص	صَلِّا	With the melody.
هه	هَمَجْجَا لَأَلَا هَكَدْجَا مَبْجَا	Glory to the Father...
م	مَحْ حَمْ هَجْجَا حَلْمْ حَلْمِ اَمِ	From age to age...
م	مَدَّعْجَا	Psalm
م	مَقْتَمْنَا	Deacon
ه	هَلْلُكْجَا	Halleluiah



# Introduction

Since the dawn of mankind, men have distinguished themselves from other creatures by their use of articulated language. The highest form of language use, and also the most specifically human form of communication, certainly is prayer, chains of words that are thrown into the highest of the skies or buried in the deepest abyss as petitions, expressions of gratitude, or simply as a celebration of being and of the source of all being.

As peoples were slowly created following the scattering of the first men across the face of the earth, unique cultures developed, each of which sought its own ways to honor the divine and fashioned its own bridges with the source of their being. The yearning for the divine is nonetheless not present in all men: if they are not invited by others; if the seed of spirituality is not planted inside their mind by someone else, a majority of them may spend their life seeking mere survival and earthly pleasures without the need for a bond with the sacred. Plowmen are nevertheless found among all peoples, and seeds have been planted in the four quarters of the earth. A great variety of traditions subsequently emerged, forming a gigantic maze whose paths all lead to a single destination, if it is diligently explored.

One tradition, in particular, will be the focus of the major part of the present book: the one of the Syriac Orthodox Church of Antioch, which is one of the several Syriac churches, which also include the Church of the East, the Maronite Church, and the Chaldean rite Catholics, among others. In the West, these churches have fascinated scholars and believers alike because of their liturgical language, Classical Syriac, which is a dialect of Aramaic, very close to the Aramaic of the Book of Daniel in the Old Testament, and probably to the dialect spoken by Jesus himself. It also shares a large part of its grammar and root words with the Hebrew language, making these churches the guardians of continuity of the Semitic tradition, from the Old Covenant to the New.

The Syriac tradition represents something more than a vestige of religious history or one of the roots of Christianity. What it offers us is a

pathway to the divine that was cleared more than fifteen centuries ago, one that not only represents a random heap of prayers and rituals, but rather a coherent whole, a way of life in which the holy occupies a central part. In itself, the richness of this tradition would make it worthy of being studied for its own sake, but it may also pave the way for new developments of our bond with the divine. One peculiar aspect of this tradition is particularly precious: the fact that the prayer cycle of this tradition is anchored not only in the scriptural and theological tradition of the Christian faith but also anchored in the cycles of nature that we all experience each day of our lives. To follow this tradition, that is, to live by it every day rather than to simply be acquainted with it, is to participate in an encounter between the Christian tradition and nature itself, by linking the daily, monthly, or yearly peculiarities brought on by the turning of the wheel of time, such as the rising and setting of the sun, with a coherent set of prayers and rituals, which are themselves tied to a reenactment, a re-living of the most important moments of Christian history, such as the Fall of man or the crucifixion.

Two complementary dimensions can thus be distinguished: the first is the celestial one, that is, the one linked with the cycle of nature that goes hand in hand with the turning of the wheel of time. This dimension is mainly associated with the skies, as it is the movement of the heavenly bodies, the sun in particular, that sets the pace of the natural cycle as it is experienced by the men present on the face of the earth. Far more than the earth, the sky displays the passing of time for all to see, through the minute but constant and continuous procession of the sun, the moon, the stars, and even the milky way itself.

The second dimension is the worldly one, with the “world” understood as the set of all the things built by men on top of the earth, beneath the sky. While the earth represents the matter that constitutes all materials “things,” including life itself, the world represents the use of the earth for the edification of something that transcends matter itself. Language certainly is the main tool used for the edification of the world: words that are carried by the earth, in the form of sound waves, books, or even gestures, but that express something that cannot be touched, something that is more than earth. Prayers, but also rituals, all carry a meaning that is immaterial, even though they cannot *be* without the support of the earth, matter.

It is man’s capacity to inhabit and to edify the world that separates him from the other creatures. These other creatures, just like him, are made of earth and they are the witnesses of the flow of nature that is displayed in the sky. Their experience of nature nonetheless does imply an understanding of its essence, and this for a simple reason: understanding belongs to the world, and it can only be gained by the dwellers of the world. Therefore, the understanding of the flow of nature, the revolution

of the wheel of time, and of the holy at its source, can only come as the result of an encounter between man's world and the skies. It is through the conjunction of the two aforementioned dimensions, the celestial one and the worldly one, that the nature of the holy and the sanctity of nature may be unveiled.

Words or prayers that have no link to the earth or the sky are empty, devoid of meaning, but reciprocally, both earth and sky are equally meaningless until their nature is revealed in the world, through language. It is the building up of the world toward the sky that helps man to approach the holy, not as a tower of Babel that would allow him to conquer what encompasses the earth and all forms of life, but rather as a stepping stone that allows him to behold it in its fullness. What does it mean to build the world toward the sky? It means to fashion works of language, in a very broad sense, that elevate man toward the holy by giving him a better sight of the flow of nature, of the revolution of the wheel of time that is permanently shown across the firmament, an ever-changing play in which man is both an actor and a spectator.

If it is used in an appropriate manner, emphasizing the link between its different prayer services and the spectacle displayed daily in the sky, the Syriac prayer cycle may represent an encounter between world and sky, one that may lead man to strengthen his bond with the holy found in nature itself, through an experience that is repeated several times a day, every day, every week, and every month of the year, in an endless intensification and broadening, until death comes and takes man's flesh back to the depths of the earth. Regrettably, the pressure of modernity and the displacement of the spiritual, from the center to the outskirts of man's life, has considerably eroded the bond between the world and the sky, man and the sacred dimension of nature. In the Syriac Church itself, even though this is also true of many others, the practice of the daily prayer cycle has been denatured by the aggregation of the seven times of prayer into two services, one in the morning and one in the evening. Done for pragmatic reasons, these changes lead to a severance of the prayer cycle from the cycle of nature, the spectacle of the sky, which greatly contributes to its value. These changes lead to incoherences: for example, the services "of the night," which were tailored to fit the time at which they are sung, and whose themes are centered on the time of darkness that they represent, are now sung in the morning, when the sun shines and the darkness have been chased away, thereby disconnecting the prayer from the environment in which the faithful is thrown, disconnecting the world from the sky.

Naturally, these changes of practice can be justified, but their effects nonetheless remain and have largely been ignored. Separated from the play of the skies, the prayer cycle becomes a mere compendium of prayers, a part of the world that *tells* man of the skies and of the holy, but that fails to elevate him and make him an active participant of the encounter between

world and sky. Man is shown a direction, but he is left alone, having to rely on himself to find the way upward. He himself has to find the will to cease to merely read the prayers of the office, to instead transform each prayer time into a bridge between world and sky, between the text that he reads and the precise moment that he experiences as a being caught into the flow of nature, so that he may not be a mere beholder of the holy, but rather someone who plunges himself into it, and contributes to the fruitfulness of the encounter.

An attempt to bridge world and sky may require a series of ground-works: the first is a reflection on the nature of the life of the sky, of its cyclic changes that are given to man to behold and to experience every day, every week, month, and year. Such a reflection nonetheless cannot be a mere “analysis,” a technical list of events and phenomena, because the aim is not to “understand” nature, but rather to experience it in its fullness, the deepest of the deep and the highest of the heights. A technical explanation would simply be a worldly work of language, whereas the bridge demands that man uses the world to pave the way for a deeper experience of the spectacle of the sky. The celestial realm must be seen poetically rather than technically, highlighting the effects of this realm on the life of all men, and also the potential benefits that it can bring to those who are willing and able to grasp and embrace the gift that it offers.

A second prerequisite is an exploration of the origin of the need for a bridging of world and sky: what calls man to turn himself toward the holy, and in particular to search for it in the expanse that he sees above the earth, what is the call of the skies. The response that man is invited to give to this call should also naturally be the subject of a reflection. Man can indeed create different things in order to bring himself closer to the holy: he can compose various types of prayers, works of the world, but he can also fashion objects made of earth that also carry a meaning in his world and that can help him elevate himself: sacred vessels, vestments, sanctuaries, etc. These works may be seen as responses to the call of the skies, and in order for men to progress toward a strengthening of their bond with the holy, they have to relentlessly strive to improve the quality of their reply to the call from above.

A third prerequisite is a careful examination of what work has already been done by the generations that have come before us. Even though it may not have been expressed in the same words, or with the same vision, the idea of the bridging of world and sky can be found in countless cultures, across all the history of mankind. Prayers and rituals created to elevate man toward the divine by accompanying him through the flow of nature are almost universal, even though modernity may appear to represent one of the lowest points in history concerning man’s interest in such an elevation. These are found in different religious traditions, with Christianity being one of the most prominent of them, but most traditional “pagan” religions also

ponder the same questions. Christian monks, in particular, have exhibited a particular care for the centering of their lives around a rhythm of prayer that fitted the pace of the natural cycles, with the addition of intermediary prayer times between those determined by the signs in the sky, such as the sunrise and sunset, or the phases of the moon. The Syriac weekly cycle, that will be the subject of the major part of the present work, represents one of such traditions, one that may serve as a foundation for further works intending to build a stronger bridge between world and sky. It will be briefly presented, attempting to offer a more general vision of it, one that links it with the natural cycles, the play of the skies, before its translation is given to the reader, so that he may let it permeate him while he does more than to read it but rather experiences it firsthand, putting it in relation with the precise moment of each one of the services and what occurs in the sky at these moments.

This practice of an ancient tradition is intended to be a stepping stone rather than an end in itself. It is indeed far from ideal for the purpose of the bridging of world and sky. It offers the one who follows it an opportunity to begin to experience the link between the two realms, but it was made for this precise purpose, and it thus can be seen as a work to be continued and completed. The place of the flow of nature in the text of this prayer cycle is rather modest, even though it pervades it, but to each day its toil: the experience of the work of our forefathers will pave the way for the new creations, which may contribute to bringing man closer to the holy, and allow him to live closer to the skies that set the pace of his days on the earth.



# The Holy in the Sky: Man and Nature

The first words of the central prayer of the Christian faith, taught by Jesus himself to his disciples, crystalize something that reaches beyond the boundaries of this particular tradition and touches a crucial aspect of man's relationship with the holy, with the divine: "Our father in the sky". In these opening words of the "Lord's Prayer," with the last word translated more literally than it is usually done in English, man is seen as originating from the source of all that is sacred, the Father, who is not to be seen under the ground or among the creatures that populate the face of the earth, but rather is to be found above all the other things, in the place that offers him the freedom to move himself and the breath of life that allows him to *be*: the sky. This "sky" is not merely "heaven," as the place of bliss where the righteous will be sent after his flesh returns to the earth, but rather the blue dome that enfolds the earth, the vast expanse of light and darkness in which the celestial bodies appear to run, following their course whose origin and destination are unknown to him.

The prayer uses words, fruits of man's world, products of his mind, to immediately bring his attention to the sky, and it proclaims the strength of the bond between man and the realm above the earth: one between father and sons. This prayer, like many others, invites man to an encounter between two realms: the first is his world, that is, all that his kind has built on top of the earth, with their hands and with their minds, material things made of earth that bear a significance, a meaning to them, and also things that are not made of earth, such as works of language, even though these must also be in some way in contact with the earth, with matter, in the form of books, in sound waves, or in a brain, which all are both parts of the earth and of the man's world.

The second is the sky, which is more than the infinite expanse above our heads, more than the space in which the earth and all forms of life found on it appear to float. The skies are the screen upon which the spectacle of the flow of nature is constantly on display: the passing of the days with

the alternation of the days and the nights, with the transition between the two marked by a time when it becomes red as blood, as if the flesh of the sun was torn apart when it enters the horizon. The progressive veiling and uncovering of the face of the moon, the celestial body that brings the light of the sun to the darkest time of the night, as it marks the passing of the weeks and the months. The sky represents the passing of time itself, the turning of the great wheel, the continuous flow in which all beings are inextricably plunged, only moving forward.

The two realms, world and sky, are nonetheless far from being two equal, opposite elements of the creation. The sky needs the world in order for its meaning to be revealed, but it does not need it in order to *be*. The world has no direct influence upon the skies, which tower far above it, and whose scale is incomparable to it. The world, however, is deeply influenced by the skies: the world is built upon the earth, which in turn rests upon the skies, and they therefore represent its foundation. The link between world and skies is nonetheless not limited to this, as they also exert a more direct influence on the world. The work of the skies, the way it shaped and shapes man and his world, will now be examined.

## The Work of the Skies

A work is an action exerted upon something in order to transform it. Without hands, nor tools, the skies continuously work to shape both the earth and the world that stands upon it. The winds and the water stolen by the sun from the seas carve the face of the earth with showers, leaving deep furrows that form the beds of the rivers, determining where the creatures will be able to live. The clouds water the earth, allowing life to grow on the mountains and in the plains that are far from springs. The gentle glow of the Milky Way allows some birds to find their migration route in the darkest parts of the night, and the moonlight triggers the spawning of corals.

The almost perfect harmony between the skies and life on earth is nonetheless no coincidence. One may even say that it is the skies that have made the diversity of lifeforms that exists today. Life itself, from its beginning, was shaped by the skies: the creatures that followed and adapted themselves to the pace set by them thrived and evolved, while the others perished and did not leave any descendants. If man has eyes, it is because the earth is bathed with light from above. If man has kept dense hairs on the top of his head, it is to protect himself from the assaults of the summer sun, and perhaps also against the ice-cold winds of the winter. Man has no control over the celestial cycle: he is its creature, with his body made to fit it.

The work of the skies represents a downward movement, a potter's hand that shapes the earth and the life that thrives upon it. It is a light yoke, but one that pulls man upwards rather than brings him low. When man does not oppose his own nature, he lives in harmony with the skies. His flesh may even force his mind to submit to the celestial yoke: one example of this would be the need for sleep. The daily alternation between a time of dazzling light and a time of utter darkness has indeed led many forms of life to develop the need to rest during the dark hours. What may originally have been a way to save strength and to avoid being unnerved by the impossibility of seeing what was around, including potential dangers, has now become an absolute necessity. Man can survive a month without any food, but most would not survive an entire week without sleep. Since the mastering of fire-making, man has been able to artificially repel the darkness of the night, but even now, with all his scientific knowledge, he is powerless when he attempts to resist the need for sleep, which takes his consciousness away to lead him to a world of phantasy, away from the reality of the earth.

More than sleep and more than food, what man needs the most in order to continue to *be* nonetheless also comes as a gift of the skies: the air. One of man's largest organs, his lungs, exist because of the abundance of oxygen in the air, stirred by the winds under the influence of the sun. He cannot survive longer than a few minutes without replenishing his chest with fresh air, implying that his life depends more on the sky than on the earth, which he can leave for relatively long periods of time without any major difficulties. Man's world, whose basis is his consciousness, entirely rests on the earth and the sky, far more than on his own will, showing the primordial importance of the work of the skies.

Through the shaping of the earth and of life that they exert, the skies also contribute to the shaping of man's world in deeper ways. The metaphors and the concepts that form the very foundation of his language, and by extension of his world, are tightly intertwined with the work of the skies. To speak of "elevation," that is, of a movement away from the earth and toward the sky, is to speak of progress, of a positive evolution, while to speak of a "fall," that is, a movement toward the earth, is to speak of a failure. Such conceptions would seem to be universal among all peoples and languages and do not seem to depend on traditions or cultures. This can be explained easily by the fact that all men share a common experience of the earth and the sky. They all need the luminaries above in order to see their environment, the light that provides them safety, warmth, and knowledge. They share the same air, and they all see how the dead return to the earth after they have drawn their last breath. The night and its darkness are associated with fear and uncertainty, while the day is a time of well-being and safety. This is the result of the work of the skies upon man's world, a work that pervades his land, his mind, and his words.

As far as man is concerned, the two main actors of the play of the skies are the two major luminaries: the sun and the moon. They are the laborers of the skies, which perform most of the most conspicuous of their works. The strongest of these is obviously the sun, which can parch the land with its burning rays that reach the earth's most remote locations, and even penetrate the seas farther than any man can. In man's world, it first marks the days and the nights, the time of activity and awareness, and the time of rest and dreaming, but this is not the greatest of its tasks: it also marks the passing of the seasons and the years. It is the focal point around which the earth and the moon revolve, completing a yearly cycle once four seasons have passed.

The second major actor in the play of the skies is the moon, the minor luminary that reflects the light of the sun. Its labor is far less conspicuous than the one of the sun, but it is even more present: Indeed, the moon can be seen both during the day and during the night, and its influence upon the earth can be witnessed at all times. The greatest work of the moon is to balance the seas, creating the tides than reshape the coast-lines of entire continents twice a day, allowing man to collect creatures of the sea for his sustenance, such as clams and oysters. Its influence upon man's world is also very much present among most peoples of the earth: it was, until relatively recently, the source of the division of the years into twelve months, with each month corresponding to a completion of its cycle, when it is veiled completely before being uncovered again. In many cultures, a further division was used, corresponding to the veiling or unveiling of one half of the face of the moon: the week, dividing the months into four periods corresponding to four phases of the moon.

The skies therefore exert their strength upon the earth and upon the living beings that populate its surface, whether they realize it or not. Man's position is nonetheless unique as he alone is able to understand the meaning of the signs from above, to decipher the language of the skies. He is not a mere lump of clay fashioned by the sun and the winds: he is a living being who is capable of hearing what the skies have to say, that is, of hearing the call of the skies.

## The Call of the Skies

Meaning always arises through contrast: black ink on a white paper, sounds piercing through silence, or rays of light that chase away the darkness. The play of the skies makes use of several different means, allying a play of light and darkness, sound and silence, stillness and movement to tell something, something that only a cognizant being can perceive. On the earth, it would seem that only man has been endowed with such a power. He alone may seek to know the meaning of the play that is shown

to all the inhabitants of our planet.

It is not by their own nature, but rather by their perpetual transformation that the skies tell us something. What catches man's eye is not the infinity of the space above him, as such infinity can only be conceived by the mind rather than be seen by his eyes. What fascinates him rather is the fact that it shows an extraordinary stability, as each day resembles the ones before, and the fact that the sky appears very similar at any location on the earth, from his infancy until his deathbed. In an existence full of uncertainty, the sky is a beacon of permanency and steadfastness: man is assured that no matter what occurs in his life, the sun will rise again tomorrow, and the blue dome will remain unaffected by the turmoil of the earth. And yet, paradoxically, every day the spectacle of the sunrise and sunset, or the course of the clouds, differs from those that preceded it. Nothing is more constant and yet also fleeting as the sky. This quality teaches man respect for its greatness, and it also invites him to unceasingly look toward it, to observe its signs, whose meaning is meant to be perceived, by him, as no other creature is able to do so.

Man's own flesh has been shaped to heed the call of the skies. Something rare among the creatures of the earth, his body has acquired a vertical position, inviting him to look at the horizon, above the long grasses of the plains, upward, toward the sky, whereas most four-legged animals are turned toward the earth, looking for their sustenance on the soil, hardly noticing the presence of the sun, of the moon, and of the stars. By the nature of his own body, man is meant to be more than a being merely looking for its own survival, the killing and digestion of other, lesser forms of life, and for the perpetuation of his genes: he is meant to interrogate himself concerning the meaning of all things and to turn himself toward the source of all being.

The call of the skies is a spark burning in man's heart, calling him to transcend his earthly, animal nature. The sky beckons man by exciting his senses: it shines in his eyes, with the sun burning like a blazing fire very close to him; the sunset showing thousands of colors fading into darkness, while the milky way shows him how sensitive, soft, and majestic the things above can be. The winds embrace him, caressing his skin with a fresh breeze that provides him comfort and pleasure. The rain reminds him that life depends on the work of the skies, and that he owes his own life to this water from above.

To hear the call is to perceive one's own dependency on the skies, and the fact that they are more than a "space," an "environment": they have the potential to become teachers, masters, books, or even a being that calls him to accomplish his own nature. The call of the skies is the beacon of the holy, the divine, which pervades all but is only heard by a few, like a soundwave that not only needs an ear in order to be heard and for its

meaning to be manifested but also needs that this ear be attentive to it.

The call exists only when it is identified as such by a sentient being, but the call, and the skies themselves, are only a sign, and it is important for man not to mistake the sign for what it points to: the holy itself. The call comes from everywhere, but it is more easily noticed in a few, select locations. The sky offers a general direction where man is called to focus his spiritual yearnings. Its vastness and variability, according to the changes in the daily cycle, in particular, nonetheless make it a difficult target for man's attention. Man needs a focal point toward which he will focus his mind as he seeks the holy. The most obvious of these certainly is the sun, the source of light that can easily be identified as the source of being itself. Even Christianity, which is often wary of panentheistic tendencies, often compares God to the great luminary in our sky, which is something very natural.

The call of the skies can therefore be heard from specific locations, but it is only because of man's limited perception of the holy. No matter from which point it comes, the call is the same: an invitation for man to elevate himself, to reach out toward what is away from him, what is not him, what he cannot reach by his own means. The skies embody these qualities, far more than the earth, which he can touch, inspect, and even penetrate. Man thus turns himself toward the skies when he is inclined to seek a com-union with nature as a whole, and when he tries to perceive what is hidden beyond it: not something necessarily external from nature itself, but rather its very essence, its source and its destination or, in other words, its meaning. This precisely is what is called the divine, the holy, God, the transcendence, and a hundred other names that too often contribute to occult what they designate rather than to help man unveil and bring him closer to it.

Few men will be inclined to heed the call of the skies, but this does not prevent the spreading of their message. Men, indeed, are able to share their understanding with their fellow men, and those who heard the call may invite their neighbors to pay more attention to it, so that they would either learn to hear it by themselves or put their trust in those who already heard it, and attempt to transmit its meaning using their own voice, their own words, which as imperfect as they may be, may still contribute to bring men closer to the holy.

A call is nonetheless not a mere message. It foremost is a signal inviting a reaction, a reply. The call of the skies is not an emanation of the holy, falling down from the sky, upon the earth, to simply be absorbed through man's ears and fade away into oblivion. It is meant to initiate a conversation, with the skies acting as the gate through which man may advance toward the holy. As the voice of the call strikes the earth and is reverberated through the flesh and the mind of those who listen to it,

man becomes the vector of an *echo*, an answer to the call that is directed upward, toward the source of all being.

## The Echo

It is a great privilege to be able to hear the call of the skies, but with this privilege also comes a duty, not only toward one's fellow men but foremost toward the source from which this call came. What is received by the listener is meant to initiate a response, to excite man's mind and to put his flesh into motion in order to achieve a purpose. The call is meant to be reflected by mankind, as an echo that shall in turn be perceived by the source of all being. This echo nonetheless differs from the one that can be heard when one shouts between high mountains, which is simply a delayed reverberation of the original voice. More than a soundwave, it resembles a ray of sunlight thrown toward the earth, which is not simply reflected by its surface, unaffected, but rather is transformed by the earthly materials that it encounters. Its color can be changed, shedding its whiteness to adopt various shades of red, green, or blue, and so do its direction and its polarity. What is reflected still is the same light coming out of the sun, but it is reshaped by the earth, as a piece of clay in a potter's hands, and it is perceived differently by the men who welcome it in their eyes.

Therefore, the echo is not a mere repetition of the call of the skies. It rather represents a reply, a transformation of this call by man in order to present something back to its source. Once it is heard, the call must be absorbed, digested, and meditated upon so as to permeate man's core. Only then may he begin to feel the need to ex-press himself, to give something back to the holy that now dwells inside of him. Sanctified by the shower of light from above that penetrated his eyes and ears, he may begin to yearn for the sanctification of the things around him, including other human beings, and he may attempt to become an instrument used for such sanctification.

From the role of a passive recipient of the call of the skies, man may thus decide to become an active participant of the sacred work. He may realize that he not only can be a vessel in which the holy can be poured from the skies: he can also create, with his mind and with his own hands, to transform the profane into the sacred, to shape the earth and to build a world that would let the holy occupy a central place in the life of men, letting the skies be the witnesses of this transformation and letting them receive it as a work of man echoing the work of the skies. The spectacle offered to us to behold in the sky, by day and by night, would thus be reflected upon the earth and in man's world, not as a mimicking or an imitation, as men do not have the means for such an endeavor, but rather as an homage, as an interaction with the sacred play that is displayed in

the sky.

The product of man's work must nonetheless be adapted to fit the one of the skies, otherwise, it would represent a monologue rather than a conversation between man and the skies. A certain harmony, a mutual attention must be preserved between the two participants, but as this conversation is highly asymmetrical, with the skies leading the exchanges with an absolute power, man must create his artworks, embodiments of the holy, closely following the play of the skies, or they would lose their sacred nature if they were to be disconnected from nature.

As it was said before, the sky is more than the blue dome above our heads: it also represents the flow of time itself just as it represents space. The sky is the clock of nature, continuously changing, setting the pace of the days, the weeks, the months, and the years. In order to be a true echo of the call of the skies, the sacred voice from above, man's work must therefore be closely linked with the play of the skies. As the sky shows a different face during each moment of the day, week, or month, man's echo must reflect these different faces, accompanying the play displayed in the firmament so as to resonate in man's heart as well as in the creation as a whole. An echo to the time of the sunrise will not resemble one to the stary sky. A work reflecting the time when the full moon illuminates the earth with its soft glow cannot be compared to one that reflects the blazing radiance of noon. As each time carries a meaning that is unique to it, and which is inserted into different aspects of man's daily life, man's sacred works must also reflect these peculiarities. The noon, for example, is the time of the sun's zenith, when the heat radiated by the sun is intense, and the middle point of the time of daylight, and because of this, for man it is often a time of rest between the toil of the morning and the one of the afternoon, a time when he joins his family, friends, or comrades to eat and drink to recover his strength in order to be able to complete the work ahead. Those who have taken upon themselves the task of the fashioning of the echoes must also take these aspects into account, as these echoes are meant to be appropriated by other men, who will carry on the sacred torch once they have returned to the earth.

The echoes nonetheless present a significant difference with the work of the skies: they are mostly discontinuous. The play of the sky is displayed with an absolute continuity, seamlessly changing between nights and days, seasons and years, whereas the echoes produced by man cannot reflect such a continuity. Man, indeed, is a creature of the world, one that makes sense of nature by cutting it into little pieces of meaning that he can grasp and with which he can build his own world. All that he can conceive and ex-press must be part of this world, and it thus must be discontinuous. The concept of "sunrise" does not exist in nature as such. It is man's way of understanding and designating a period of the daily cycle, a phenomenon that can hardly be said to possess an intrinsic beginning

or end. It is man himself who delimitates the meaning of this word, and just as man's perception of nature is largely determined by the world built by his ancestors, through his language and his culture, the echoes that he produces are largely based on the same world. Each echo is associated with one of the pieces of the natural cycle, as cut out in his world, unless he takes upon himself the task of changing his world itself to better fit his own vision.

Therefore, the echoes meant to represent a dialog with the continuous cycle of nature are themselves discontinuous. Man cannot devote the entirety of his time to them, and thus he determines a series of vertices around which the days, the week, the months, and the years are articulated, symbolic points of reference that would offer a proper response to the main events of the natural cycle: sunrise, sunset, and noon for the day, the four phases of the moon for the weeks and the months, the solstices and equinoxes for the years, etc.

Furthermore, the echoes can also be distinguished according to the realm in which they are predominantly located: the earth or the world. The two realms are inextricably linked to one another, as "things" of the world, such as words and concepts, must be supported by the earth, by matter, in order to exist: soundwaves in the air, ink on paper, etc. Reciprocally, the earth would not be seen as such if the world did not cut it out into "things" that can be grasped by man's reason. This being said, a distinction between the echoes in the world and those in the earth may nonetheless be valuable. The first kind will now be examined.

## The Echo in the World

The first kind of reply to the call of the skies that man may produce is an echo in the world, that is, a creation using a material that does not necessarily come from the earth, from the physical matter that surrounds him. His world is mainly built using language, and by forging words and sentences he is able to produce an echo to the sacred call inhabiting him. This form of echo is very familiar to all, albeit under another name, one that is more associated with particular religions than to a reply to the yearning for the holy: Prayer.

Prayer may be seen as a form of poetry, taken in the original Greek sense of the word, which designates an act of artistic creation. It is an attempt to put an experience that is very earthly and heavenly into the world, to transform nature into words, because contrary to nature itself, upon which his power is very limited, man can fashion and manipulate words as he pleases. He may therefore forge an echo with words, as an ex-pression of the effect that the work of the skies has exerted upon him, throwing a gift back toward the sky, one that is carried up by his voice

toward the realm above, and beyond to the source itself.

Shouting with all his might on the top of a mountain, or whispering in a vale, man creates in order to bind himself to the skies, so that he may either bring them down, closer to him, or elevate himself toward them, seeking to become a neighbor of the holy. His motivation is nonetheless reflected in his work, which can take many forms. Prayers can be expressions of gratitude, of remembrance, of celebration, but they can also be petitions, requests addressed to the source of all being, so that favors would be granted to men, or their faults forgiven. Addressed to the skies, they are meant to be heard by nature as a whole, beyond the boundaries of the earth and the world, and beyond the limits of the present. The skies indeed represent the infinite nature of both time and space, the totality that has been endowed with different names in man's world: nature, the creation, the universe.

The crafting of a prayer will nonetheless be constrained by the world in which it occurs. The very language that one uses is like the color palette of a painter: the colors can be combined by the artist, but their range is also limited by the shades found on the palette. Likewise, words can be combined by the author of a prayer, but his language may nonetheless limit his range of ex-pression. Different languages, different worlds, may be more or less suited to the ex-pression of an echo to the call of the skies. If the builders of a precise world never heard this call and never sought to elevate themselves toward the holy, they would not have built vocabulary paving the way for the work of the poet, the composition of prayers. He may become the first to forge new words, new parts of his world, but the titanic nature of this task would make any progress slow and difficult. Migrating to another world, switching to a different language, may be easier for the man enclined to prayer, as he could choose one in which generations of men have already labored to lay the groundwork of a series of echoes to the call of the skies. He may also use several different ones in order to benefit from their differences and to widen the range of his ex-pression.

No matter in which world or worlds they are built, echoes in the world are, contrary to nature itself, necessarily discontinuous: Firstly, because of the discontinuous nature of the world itself, which imply that all that is in it must be cut out into separate blocks of meaning, words or concepts, which represent rough images of parts of nature. Secondly, because different echoes must also be separated from one another in order for men to grasp their meaning: a prayer composed as an echo to a vision of the starry sky and the darkness of the night needs to be distinct from one that echoes the blazing fire of the noon if these echoes are to be true reflection of a part of the cycle of nature. The echoes in the world thus are like large, discontinuous bricks which represent elements of the oneness of nature, bricks which are themselves made of smaller ones: words.

What is edified with these bricks can nonetheless be more than the echoes themselves: the echoes are indeed sent as a reply to the holy, but they also contribute to the edification of man's spiritual awareness, the building up of his bond with the sacred dimension of nature. Man grows from each exchange, from the unceasing dialogue formed by the calls of the skies and the echoes from man's world, and those who persevere in the forging and broadcasting of the echoes find themselves increasingly closer to the source. The world is nonetheless not the only realm where echoes can be created. The earth, foundation of the world, can also provide a fertile ground for man's growth and for the creation of always better replies to the call of the skies.

## The Echo in the Earth

Man does not live as a recluse in his own world. He is not a pure "spirit," detached from the space and the matter that forms the creation. His feet are always more or less in touch with the earth, whether he likes it or not, as his own flesh comes from it and always remains part of it. The source of the call that he hears from above, the skies, are themselves also part of the physical universe, something that he experiences with his senses rather than a mere product of his mind and his world. The echoes are directed toward the skies, in an upward movement coming from the earth, one that takes some of the earth itself to throw it toward the things above it, things that man can see but that are out of the reach of his other senses. This is true of the echoes in the world, which necessarily have an earthly dimension, but there may also be echoes whose essence is fully earthly, even though their meaning only shines inside man's world.

Whereas prayer represents an echo in the world, an echo in the earth can be seen as a "ritual," in a rather large sense of the word. It includes physical, earthly objects that play a part in man's response to the call of the skies. Among these, we find sacred vessels, which can contain offerings or water meant to purify and sanctify men, cleansing them of their lowly nature and making them worthy of approaching the divine and to elevate themselves toward the purity of the skies. Vestments may also represent an echo in the earth, covering man's profane nature and endowing him with a special sanctity while they are worn. Particular locations, either the product of nature itself or of man's own hands, can also play an important part in man's reply to the call from above. A sanctuary is a place set aside from the everydayness and the profane nature of man's daily life, one that keeps away the lowly and the impure in order to become a place fit for the holy to come down from the sky and for this place to itself become holy.

When the objects that are intended to become part of an echo in the earth are created, every aspect of them must also reflect their sacred pur-

pose. It is not only their shape or the details and care of their fabrication that should matter: their very earthly nature should also be an image of their sanctity. What does it tell of a man if he chooses to create a holy vessel with cheap plastic? The highest purpose should require the rarest and the most precious. An echo in the earth should make use of the rarest and most precious parts of the earth, showing where man places the sacred in his world, and where he places himself relatively to it. How shameful it is to use the most common, the cheapest, or the most inelegant materials to reply to the call from above, while one wears rings and chains of gold or silver, set with diamonds or sapphires for the honoring of his own ego and to feel proud in front of his neighbors. The skies do not save their beauty for themselves, and therefore the earthly creatures should do their best to honor them with the most beautiful parts of the earth, what is the hardest to extract from its entrails and what requires the most skills to fashion. Then can man see himself be sanctified by the work of his hands, given to the skies to behold and receive.

The central element of most echoes in the earth is nonetheless not a mere object. Man's body, made from the earth but standing, pointing toward the sky, is what can manipulate and transform the earth in order to create an echo to the call of the skies from it. His hands not only fashion the vessels, vestments, or buildings used in sacred rituals, they also perform those rituals themselves, using the earthly objects at a time fit for their use, a time that should be chosen in accordance with the play of the skies, but perhaps even more than his hands, his body as a whole can become an echo to the call of the skies. The stretching of his arms toward the sky, his palms turned upwards showing a readiness to receive the gift from above, or his kneeling in submission to the greater power, these particular actions linked with man's body can become crucial parts of his reply to the call, maybe even sometimes rendering the echoes of the world superfluous.

Those who hear the call of the skies may reply to it by respectfully bowing toward the east when the sun rises and strikes their forehead with its invisible rays, as a blessing for a new day. They may also honor the source of all being by observing the unveiling of the new moon at the beginning of a new month, without the need to utter a single word in order for their echo to be seen. The earth is the foundation of the world, and even though the earth is only seen through the lens of the world, the relationship between the two is highly asymmetrical. Although it may appear to be the opposite, man nonetheless is more familiar with the world than he is with the earth. His language and his culture largely determine the way he experiences his environment, and only by taking distance from his world may he begin to see the nature of the earth and the skies around him. Because of this, the echoes in the world are far easier to create and to master than those in the earth. The former may be seen as a stepping stone helping one to master the latter, even though the two are

rarely completely separated from one another. A life fully anchored in the sacred, representing as a whole an echo to the call of the skies and the cycle of nature, may not need “prayer” at all, but such a perfect anchorage in nature is hard to attain and even harder to maintain without wavering. The echoes in the world help man to keep his course on his way toward the holy, but those in the earth are what shows his progress, his maturity, which contrasts with the abundance of the fruits of the world, words and prayers.

Once the usefulness and the necessity of the echoes have been truly perceived, the first step toward a life that echoes with the call of the skies is a deep awareness of the nature of the play of the skies. The cycle of nature must not merely be familiar and be known, as the object of a scientific inquiry, it rather must become a central element of one’s daily life, the omphalos of his days and his nights, the reference from which all his actions are derived. Only when one has made the play the center of his life may he begin to be able to create his own echo to the call of the holy, an echo that would surpass those that have been handed down to him by his forefathers, one that may unveil something new, a hidden part of his very own nature, through a newfound harmony with nature itself. This work should be undertaken by all in order to bear fruits, and the present work is only meant to be a spark that may allow others to kindle a fire. In order to pave the way for such a fire, a brief exploration of the play of the skies will now be offered to the reader.

## The Wheel of Nature

Man sees the creation through the circular hole on the front of the spherical eyes that adorn his head. This creation, caught in the flow of time, is itself bound to a series of imbricated circles: the earth’s rotation, the earth’s revolution around the sun, the sun’s revolution around the galactic center, etc. The celestial mechanism is formed by a series of gears, whose rotation drives one of the other gears that are subjected to its power. On and on the gears go, following their course and thereby setting the pace of the flow of nature, unceasingly rotating, not only influencing the life of the beings caught in the flow but even determining their very nature.

Man’s consciousness and his capacity to move his body are shut down during the dark hours of the day because the sun is veiled due to the earth’s rotation. He has eyes because of the existence of the sun and the moon, and the color of his skin is determined by his need to absorb more or less of its light, depending on his location on the surface of the earth. Man is what he is because of the wheel of nature, the celestial cycle(s). To know these cycles is to know part of what it means to be human, and it is a key opening a door toward the accomplishment of man’s own nature. Such

work never ends, but it must begin somewhere, modestly, with a first step in the right direction, paving the way for a better echo.

The wheels of nature are manifold, but three of the gears of the celestial mechanism are particularly important for man's life, and these are those that will be presented here: the wheel of the days, the one of the months, and the one of the years. Each wheel represents a cycle, something that is repeated indefinitely, but this repetition should not be interpreted as being a mere reproduction: indeed, each turn of a wheel is never completely identical to the one before it. They include different forms of variations, such as the way the weather affects the day. But first the common elements of each cycle must be examined.

## The wheel of the days

The days do not have any natural beginning or end, just as the wheel of a chariot, whose circularity renders such concepts meaningless. Man nonetheless always needs to separate, to cut out, before he can observe and understand through the lens of his world, and thus men have relatively arbitrarily chosen a beginning to the daily cycle. For most of the modern world, this beginning occurs at midnight, while most are asleep, unaware of this new beginning, but this hasn't always been the case, and for a good reason: midnight does not correspond to any sign of nature, and it is hard to determine without modern timekeeping devices. Therefore, ancient peoples chose a beginning that corresponded to a natural sign, a part of the play of the skies, in particular. For the Hebrews and the Gauls, this beginning occurred after the sunset, while it began at sunrise in ancient India. These two options both seem equally natural, as the important element is the length and the nature of the daily cycle, the wheel itself, rather than its boundaries, which are artificial. One thing is sure: the course of the sun as it appears to man in the sky, even though science has taught us that in fact it is only a mirage as it is the earth that rotates, and thereby drives the wheel of the days.

Perhaps more important and more natural than the determination of the beginning of the days, another separation plays an important role in the cycle: the splitting of the day between the daytime and the nighttime. The length of each period is tied to the yearly cycle, and it changes according to where one is on the earth, but each day knows a period when the sunlight fills the sky and strikes the earth, including all the living beings present above its surface, and a period of darkness, when the sun has retreated beyond the horizon and men are left to wait for its return. These two periods are bounded by sunrise and sunset.

## Sunset

The setting of the sun marks the end of a day and the beginning of another, at least for peoples like the Hebrews and the Gauls. The transition between the daytime and the night is very conspicuous, as not only can the creatures witness the slow disappearance of the light that allowed them to see the land far away around them, they also are the spectators of a magnificent part of the play of the skies, the moment when the celestial canvas and the clouds scattered high above in the air are suddenly painted with a myriad of shades of yellow, orange, and red, with the color of the sky slowly adopting darker hues as the sun plunges under the horizon.

The bloody hue of the sky announces the end of the workday, when the dimming of the sun's radiance begins to impair man's outdoor activities: the tilling of the fields, the feeding of livestock, warfare, construction, and a thousand other labors that fill his days. Without a clear sight of the earth, man is forced to rest, even if his own strengths have yet to be exhausted. Without the shining rays of the great luminary, the earth and the sky are themselves slowly subjected to subtle changes: the soil and the air begin to lose some of their warmth, and the colors of the surface of the earth and the clouds in the sky are fading away, as if they followed the sun in its retreat. More than mankind, life itself is affected by this sudden disappearance: the flowers and plants that turned their faces toward it during the day, such as sunflowers and morning glories, are now resting also, letting their faces bow down toward the dark earth, as if they submitted themselves to what now appears to rule over the land.

As the cerulean firmament grows darker, some of the planets, companions of the earth in its revolution around the sun, begin to shine and be visible to those who inhabit our blue planet, reflecting its light and offering it to us as a present, as if they pitied us for being deprived of its blazing countenance, or perhaps simply to manifest their own power. The presence of the moon in the evening sky now grows more and more visible, catching the attention of the creatures down below, showing them that the light of the sun will, through their agency, be able to shine throughout the night. As this part of the play of the skies is unfolded, man knows that he himself possesses the power to bring back some of the radiance of the day, by using parts of the earth: iron, wood, and tinder, to kindle a fire that will not only illuminate like the sun but also give warmth to those around it.

Man is reminded of what he owes to the sun: his own life, and the life of all life on the earth. During the dark hours, he will have to rely on himself and on the resources left upon the soil. The earth, in the form of wood, is burned, turned into miniature suns that will help him before the return of their inspirator. He is nonetheless not alone to have noticed the setting of the sun. Various creatures populating the forests, the mountains,

and the plains, are slowly emerging from their lairs or from their hideouts. Under the cover of the shadows, which protect them from being sighted by predators, the deer and the boar venture into the forest, in search of food lying among the withered leaves on the floor. As the prey are feeding, the predators also search for them. The cats and the bears are also creatures of the twilights, and so are the mosquitoes, which take advantage of the combination of the freshness of the evening and of the faint light to seek to pierce the skin of humans and animals, so as to extract the life-giving blood that will sustain them for a day.

Assaulted by the coldness of the air and feeling threatened by the larger creatures of the forest that are roaming around his home in search of food, man is pushed to imitate the king of the sky and to retreat into his shelter. Inside his home, he is reunited with his family after a day of work. All are gathered in a circle around the hearth, whose heat is captured by an iron pot in order to cook the food that they earned while the sun reigned over sky and earth. This food that they will share will allow them to see another day and allow their bodies to recover some of their strength. Without them realizing, as their view of what is outside is now hindered by the thick stone walls that protect them from the dangers that lie beyond, the sky is now completely dark. The darkness of the night now hold sway over earth and sky, except for man's abode, which is filled with the light and the warmth of the artificial sun that he has summoned with his own hands.

## Night

Once the traces of the sun's brightness have vanished from the firmament, man enters the nighttime. Contrary to the sunset, which lasts a relatively short time and whose display in the sky changes rapidly, the night is a time when man is left without obvious signs of the flow of time. This is especially true since most men will remain within their dwelling, resting near the fire during the winter, or simply enjoying the freshness of the air which is preserved by his walls during the summer. Only the most contemplative men will pay attention to the play of the skies during this time, a play that contrasts with the obvious splendor of the course of the sun during the day.

In the open, outside of the stone walls that provide man with safety from other living beings and from the rage of the skies, which attack them with the forces of the winds, the rain, hail, and snow, the gentle twinkling of the stars now occupies the front of the stage of the great play. If the time is right, that is, if the wheel of the months is rightly aligned with the one of the present day, the sun's presence may still be indirectly felt through the agency of the moon, whose pale face allows men and beasts

alike to see a part of their surroundings, thereby chasing away the darkness of the night and appeasing the anxiety of the creatures that faced them.

The elements of the lower skies may nonetheless at all times veil the great play. The clouds in the air may hide the face of the moon and the glow of the stars, replacing the greater play with a more modest one, one that is nonetheless closer to man's senses. If sufficiently elevated, having climbed high mountains in search of a closeness to the skies, he may even find himself touching these cottony blankets covering the earth, and he may rise further to escape their work of concealment of the great play. He may even use such a blanket to reveal the greatest actor of the play, one that too often stays in the shadows due to the interference of man's work. Indeed, artificial luminaries, such as fires, by their brightness conceal the presence of the galaxy itself, the Milky Way. Rising above the clouds, man may use these clouds to hide the light coming from the earth and to unveil the majesty of the silvery wheel that joins the two sides of the horizon.

Contrary to the course of the sun during the day, it is hard for man to use the course of the moon and the stars for timekeeping. A careful observer of the celestial bodies will see their motion and he may even be able to predict their course, but the flow of time still appears as a continuous change, without obvious manifestations that would allow a clear division of the night. A time of darkness, the night is also a time that appears outside of time, leaving the creatures unable to determine when the darkness will end.

Made of a different nature than man, some creatures nonetheless thrive during the dark hours. The owl calmly waits on a branch, its eyes wide open to receive as much light as it can, until other nocturnal animals dare to venture in its line of sight. It then soars and stretches out its wings to plunge and seize its prey before tearing its flesh apart, away from the sight of others. During this time, the red fox stalks mice in the forest, or it penetrates the fences of the farmer's land to slaughter defenseless hens while their master is sound asleep.

Inside the walls, once the hearth has exhausted its fuel or has been voluntarily quenched, the dwellers now face the true dark, one that goes beyond nature as they are shut off from the open that lies beyond their home. They take away their clothes, shedding the leather or cotton skin that protected their body from the celestial elements, to finally be as they were created, as the day they were born. Their bodies are revealed as shadows reign inside the house, and now that they have been blinded, their other senses are awakened, the sense of touch in particular. This is a privileged time for sensuality, for intimacy and physical communion. The obscurity blurs the line between "things." Bodies that enter into contact become one. Egos are dissolved with passion, love, and lust, and from such a union, a new life may arise, one that would embody the unity experienced

between two separate beings, a unity that is necessarily transient, but that will nonetheless perdure through its fruit, the body that will represent a perfect, harmonious merger of two into one.

When the agitation of love and lust has been calmed, comes the time for man to face himself. All his senses are dulled, not only by the absence of light but also by the silence that reigns inside the house. This is a time of external tranquility, when his mind knows no distractions, when there are no things in front of his eyes that catch his attention, no things that are worthy of being listened to. Without any sensory stimuli, he is forced to confront his own self, something that often becomes a source of anguish: the time of external tranquility is also a time of internal insecurity, but one that is crucial for his own spiritual growth. Separated from the myriad of “things” of the world, his mind is offered a chance to see the nature of nature more clearly, to see the earth and the skies beyond the lens of the world, the lens of his language and the concepts handed over to him by his forefathers. The true nature of the skies is never so clear as during the night, when man closes his eyes and sees what lies beyond the sun, the moon, the clouds, and the stars, piercing through the envelope to reach the great open that is beyond, one that he cannot directly perceive with his senses.

Contrary to the heat of the day, which peaks in the afternoon before slowly decreasing as the sun runs toward the West, the coldness of the night keeps increasing until dawn. As the temperature drops, man takes cover under a new skin, made of cotton, feathers, or wool, and now comes the time for a complete rest: of both the body and the mind. For man, this is the central part of the night, the time for sleep, when he relinquishes his consciousness to let himself be carried to a world disconnected from the earth and the skies, a world of phantasy that is a pure product of his mind. The world of dreams is thus free from the constraints imposed by the order of nature. Even coherence and logic have no power in his dreams, and man lets himself experience the turmoil of his own imagination, one that brings both bliss and terror, anger and delectation, ecstasy and pain. The dream shows him what life would be without the regularity and constancy of the earth and the skies, thereby showing him a part of the essence of nature. The dreams are nonetheless normally not remembered. Only when man’s sleep is suddenly interrupted can he see the contrast between the two worlds and enjoy the peculiarities of both.

Above the heads of those who are sound asleep, the play of the skies continues, witnessed by the contemplative souls that are refusing the solace of sleep to marvel at the majesty and the mystery of this display. Inside man’s own flesh, parts of him are busy with the task of repairing the wounds in his body, making new cells and discarding those that have been destroyed by the toil of the day. Within the walls of the house, the only sound that can be heard is the soft sigh of the men and women breathing

while they dream. Outside the walls, in the open country, the howling of the winds going through the leaves and the branches lulls the wild beasts and all the creatures of the forest. As the cold gains in strength, the winds surreptitiously coat the grasses and the flowers with dew, offering them the water that, when the rain is nowhere to be seen, will allow them to endure the day and to behold the blazing face of the sun without finding themselves withered as a result of this encounter. As the dreams are drawing to their end, the faintest stars begin to vanish, drowned in light. The first rays of dawn are approaching, marking the end of the reign of the darkness upon the earth and the skies.

## Sunrise

It is in the East that the sky first became dark, on the opposite side of the sun as it entered the horizon, and it is in the East also that sky first gets brighter as the dawn approaches. Long before the blazing sphere pierces through the skin that separates earth and sky, it sends its powerful and yet infinitely fine rays as a vanguard that announces its return. These rays of light shine throughout the sky, chasing away the darkness of the night and painting the firmament with increasingly lighter shades of blue.

The visual proclamation of the vanguard awakens the creatures living in the open country. The lords of the air, in particular, are responsive to this sign in the sky. Like a wave that will soon cover the entire globe, the birds begin their songs, transforming the sign of the eyes into one of the ears, which in turn awakens the living beings whose eyes are still closed. Man is among these, as the walls of his home shut him away from the sky, rendering him unable to perceive what it tells him. The chirping outside acts like a million tiny bells, calling him to prayer, inviting him to come outside to rejoice and to stand in awe to greet the fiery sphere that will soon rise up in the air and allow all forms of life to continue to *be*. For those whose sleep is deeper or whose ears are less sensitive, the crowing of the rooster provides a wake-up call far harder to ignore, ensuring that all men would rise up before the great return.

As a servant should rise before its master, it is right for man to rise before the celestial body that provides him with the heat and the light that he needs in order for his flesh to remain above the earth and to serve the skies. He slept lying down, his own body embracing the earth, one with the soil, but he now rises, changing the orientation of his body, which now points toward the direction of his existence: upward, toward the skies above, contrasting with the other creatures by his unique posture. The stillness of the night and the warmth of his bed have left traces on him, and he thus feels the need to cleanse himself. Some water, saved from the outpour of the clouds, allows him to freshen himself, as he plunges his

hands into the liquid of life, purified by the sun before it was offered to the living by the sky, and he washes away the dirt on his face, his beard, and his mouth.

Once he is clean, man puts clothes on, hiding away his nudity, his natural appearance, behind a veil made by the hands of other men and women, either from the hides of beasts or from fibers made of plants. This veil gives him a more serious, less vulnerable appearance, but it also will immediately protect him from one of the effects of the absolute power of the darkness over the night: cold, the absence of the life-giving warmth of the sun. The sole of his feet is fragile and unused to the roughness of the soil, as the result of countless generations of his ancestors ceasing to train themselves to walk barefooted. He thus puts on shoes that will allow him to tread on any kind of terrain without impediment or injury. Such a product of man's mind and hands nonetheless also acts as a separating layer between man and the soil, a buffer cutting him off from direct contact with the great body of the earth but bringing him a little bit closer to the skies by elevating him.

The man who has respect for the skies and who has heard the prayer call relayed by the birds then passes through the threshold of his house, entering the open country and finding an elevated place that will allow him to properly welcome the celestial fire upon its return. Towering over the country, he sees the fog that coats it with a silky envelope. The dew is covering the leaves and the grass in front of him, and the air is full of a moisture that only increases the feeling of freshness, as a gentle breeze caresses his cheeks, a cold but soft embrace of the messenger of the sky.

Standing, ready, the man waits for the arrival of the king of the sky. Its rays are more and more present in the firmament, and the eastern side is turning brighter. The clouds above it are tainted with blood, as if they were pierced by the sun's rays, a million spears going through them and shedding their blood, given to all creatures to behold, a demonstration of its power. Finally, the face of the king appears. The man desires to look directly at his countenance, but he is swiftly reminded of his impudence by the pain in his eyes, the fiery needles that poke his retina. Seeing his error, he resists the temptation and deviates his glance downward, submitting to the power of the day, recognizing his insignificance as he faces the heavens. He cannot look at the sun directly, but he nonetheless sees the effects of its presence, its radiance that begins to illuminate the sky first, and then the earth and the creatures living upon its face. As the golden sphere is slowly uncovered on the horizon, man's eyes must look further and further away, but the effect of its brilliance offers a spectacle that catches his attention. The breaking of dawn is an occasion to contemplate the greatness of the work of the skies, of their incomparable beauty, one that changes every single day, exhibiting both perfect regularity and unceasing variability.

Soon, the reach of the fiery disk covers most of what the man can see. The invisible blazing arrows that it sends in all directions strike the weakest, most minute elements the hardest: the invisible droplets forming the fog enveloping the land are swiftly scattered, hit by the brilliance that dissipates them and elevates them away from the soil. The dew coating the plants suffers the same fate, even though it resists for a little while longer. The sun begins its work, extracting the moisture of the earth, including parts of the lakes and even the oceans, to bring it to its dominion, the sky, where it will be detained until it forms clouds that will give water back to the earth and to the living when the moment will have come.

As the major scene of the play of the sunrise is soon over, man's attention now turns to his own needs. The long hours of sleep, during which his body relentlessly worked by itself in order to repair the damages of the daytime, have exhausted the energy supplied during his dinner. Tension can be felt in his belly, as if it cried for its sustenance, like an infant calling for its mother's milk. Man thus gathers with the other members of his household, around a table where food and drinks have been placed. Recovering their forces in order to face the tasks of the day, they slowly ingest the succulent fruits of the earth, which have been brought out of it by the power of the sun and have been collected and prepared by the hands of his comrades. His hunger now appeased, he is now ready to depart from the home, to leave his spouse and children to earn the food that will be placed on this table tomorrow.

In the village and the cities, the calm that reigned during the night is now brought to an end, as the men go outside and begin their work. Agitation and noise fill the streets, while the sun follows its course, largely ignored by men too busy to notice its majesty and the crucial role that it plays in man's ability to perform his work. The morning begins as the sunrise ends.

## Noon

The day significantly differs from the night. It not only is a time of clarity and knowledge because of the brightness that occupies the sky, but also because the sun offers the creatures a natural way to visualize and to compute the flow of time. During the night, it is as if man is left outside of time, as there is no obvious sign in the firmament that would tell him when it will end. Midnight comes without notice and without being noticed. This is nonetheless not the case during the reign of the fiery orb over the earth. The course of the sun can at all times be used to measure the flow of the daytime, except when the clouds have decided to occupy the front of the stage and to veil the other actors in the great play. Forming an arc of fire going from East to West, the heavenly path of the sun displays

the stream of time, showing when the day began and when it will end.

As man's world is built by cutting the oneness of nature into a multitude of easily grasped chunks of meaning, the information offered by the course of the radiant sphere throughout the blue sea above the earth allows him to represent the day as a concatenation of different periods of time. One moment, in particular, has been recognized by many cultures as a point of reference to cleave the daytime in two halves: noon, also known as midday.

The middle of the day naturally corresponds to the moment when the sun reaches the center of the arc that represents its daily course. The location of this arc in the sky depends on where one stands on the earth, but no matter where one stands, the course of the great luminary reaches an apex that marks the end of its ascension and the beginning of its steady descent. For thousands of years, men have devised sundials to reinforce the role of this sign in the heavens. They removed doubts and subjectivity from the observation of the arc of fire, and they allowed further divisions to be made, arbitrarily dividing morning and afternoon into smaller time periods, which paved the way for methods of timekeeping that are entirely cut off from the observation of nature.

The morning is the time between sunrise and noon. For most men, it is centered around work. Some work with their hands to ensure the survival of their comrades: the laborers tilling the fields, planting seeds and reaping the harvests that will feed their kind and allow them to maintain their flesh for a little while longer above the face of the earth; The herder taking care of the livestock that will provide the meat that will gladden those who partake of the joyful feasts, or the winemaker who will give warmth to the heart of the weary and euphoria to the contemplative. Others are occupied with works of the mind, builders of the world of men, writing or copying manuscripts that will elevate the spirit of the children of the morrow, teaching, or leading others so that mankind would form more than a pile of egos and work toward a common goal. Regardless of its nature, man's work always represents a willful transformation of the world around him. He may only move parts of the earth with his hands, seemingly ignoring things of the intellect, but he nonetheless always acts upon the world, that is, the earth and the sky seen from the point of view of man's mind, the way he sees what surrounds him and what he experiences. By producing food or building homes, man also edifies the world and creates meaningful elements that are part of this world, in addition to being part of the earth. Man's work therefore always is an act of world-building.

Man is both flesh and mind, earth and world, but the relation between the two is not one of equality. The world is built on top of the earth, and man's mind is more dependent on his flesh than the other way around. His consciousness may be extinguished, during sleep or injury, without his

body being affected, but without flesh, man cannot experience anything. Care must therefore be shown to the body that supports the mind, as care should be shown toward the earth that sustains the world. As the sun follows its course on the arc in the sky and reaches its zenith, man is given a signal: he should be mindful of the needs of his body, even if his body itself does not show any sign of pain or hunger. Midday is a sign from the skies almost universally recognized as a time of interruption of the activities of the morning.

After a few hours of work, hunger will appear and increase, following the ascent of the sun toward the apex of its course. When this apex is reached, the sun's brightness is also at its peak, even though the temperature of the air enveloping the earth will continue to rise for a brief period of time. For those performing manual labor in the open country, the sun's rays strike the top of their heads and make their work more exhausting. Time has come for each man to rest and to feed his body so that it will allow him to continue his tasks. Inside their home or at their place of work, water is poured into cups of glass or wood, and food is served on plates as men are gathered around a table, sharing together these instants of self-care as they bond with one another, discussing what has been accomplished and what is left for them to do. As the sun appears suspended in the air, having ended its slow ascension but having yet to begin its descent toward its western retreat, man's day is also at a tipping point, in harmony with the celestial body. The night was a continuum, an uninterrupted passage through the flow of the darkness that took over the earth and the skies, but the day exhibits an almost perfect symmetry, centered over the noon that represents its peak. From now on, the sun will go down, and after a little delay, the amount of heat that it sows upon the earth will begin to be reduced. The decline of the day has begun, while man breathes, eats, and drinks in order to be able to face the tasks of the afternoon.

The shadows are now growing larger and larger, as an army of darkness, thousands of spears pointed in the opposite direction of the heavenly fire, as if hiding from it, fearing their disappearance if they were to come face to face with it. Men busy themselves with labor or leisure, while some succumb to the heat that impairs their ability to act upon earth and world and submit themselves to sleepiness, evading the hardship of the day to comfort themselves in an illusory period of momentary darkness and silence.

The afternoon passes, appearing as an inversion of the morning, a time when heat and brightness go down together with their source. Noise and movement fill cities and countryside alike, as men fully take advantage of the opportunities offered to them by the blazing light from above, which fills their eyes with knowledge of the earth and of life itself. They know that soon, this source of light and understanding will be extinguished, leaving the earth to the darkness and them without knowledge of their

surroundings, as blind animals unable to live without the guidance of their parents. Their forces are soon depleted, as the golden sphere approaches the horizon, and they begin to come back to their home, joining their loved ones and enjoying the safety provided by the walls that they built with their own hands. The end of the day is drawing near, announced by the bloodening of the sky, as if the sun itself was falling, hurt in its flesh, its lifeblood spilled across the blue canvas of the heavens, as its light grows dimmer and dimmer, marking the end of a day, and the beginning of a new one, another turn of the great wheel of the days.

## The wheel of the months

The smallest gear of the celestial mechanism is tied to another, one that is not directly based on the course of the sun, like the one of the day is, but rather to the appearance of the face of the second most prominent element visible in the sky: the moon. With an almost perfect regularity, the moon dances with the sun, and both are like two lovers seeking to watch each other's face and feel the presence of their beloved. Something nonetheless stands between them, hindering this encounter by a veiling of the sun's radiance so that it cannot be received by the moon. The encounter nevertheless occurs, according to a cycle that takes a little less than thirty days, one that can be witnessed everywhere on earth where the open sky can be seen, given to man to behold as another sign of the flowing of time. All across the earth, for many millennia, this sign has been recognized by men as a way to visualize the number of days that pass, and it has been the source of the concept of the lunar month.

As the modern man is more preoccupied with exact computation of time periods and planning rather than with a life in harmony with the signs of nature, the lunar month has now largely fallen into disuse, considered to have been made obsolete by the completely artificial but more practical solar months. This nonetheless may bring with it a benefit: freed from its use for computations, the observation of the lunar cycle may once again be performed solely for its significance in the larger play of the skies. Only what is useless may be freed from exploitation. The celestial clock can disappear to give place to the dance of sun and moon.

As was the case for the wheel of the days, the one of the months also knows no natural beginning. Unceasingly turning, its cycle forever repeated, it is man who must choose a point of reference from which he will begin his work of conceptualization, that is, his bringing of the lunar cycle into his world, into his language and his mind. Following the English designation of the "new moon," the description of the month will begin at the point of the cycle when the face of the moon is covered in shadows.

## The New Moon

Only for a single day does the earth succeed in perfectly aligning itself between the sun and the moon, preventing the gift of light of the former from reaching the latter. When this occurs, it is as if the minor luminary had vanished from the sky for those on earth. In the absence of the moonlight, the night is then darkest, and the earth would be completely dominated by the shadows if the gentle twinkling of the stars was not feeding the earth and the creatures upon it with crumbs of light coming from the borders of the universe. Once the most visible actors of the play of the skies have retreated behind the stage or been covered by shadows, the oldest and most majestic actor can then make an inconspicuous entry on the black stage, the firmament. As a king that would refuse to let himself appear together with other, lesser men, the galaxy that carries the sun, the earth, and the moon in one of its four titanic arms only shows its glowing presence when those who might belittle its greatness are out of sight. Even then, it only shows itself to those who have humbled themselves and quenched the man-made sources of light, before venturing outside for a while, appearing to brazenly defy the darkness that cover the earth to seek the last ray of light shining through the skies.

For other living beings, the day of the new moon is experienced differently according to their nature. For the lion, which hunts at night, it represents a time of hardship and hunger, as the almost complete obscurity reduces its chances to spot and kill a prey. On the contrary, for the creatures that are preyed upon during the time of darkness, this day represents a period of relief and safety, as the somber blanket covering the earth becomes to them a protection.

The obstruction of the earth, forestalling the encounter between sun and moon, nonetheless does not last long. As soon as the second day, the great luminary succeeds in sending its blazing emissaries to the face of the dark satellite, whose face begins to shine with a pale glow, sending back the rays that it receives, scattering them in all directions so that the creatures upon the earth would rejoice also. For them, this marks the moment when the moon reappears in the sky, either during the day or during the night, but it is during the latter that its presence is really noticed and appreciated. Only when the sun shines upon its face can men see it with their own eyes, but as the sunlight only reaches parts of its surface, it first appears as a crescent, a luminous arc that contrasts with the round nature of all the other celestial bodies that appear in the sky.

The days that follow show a lessening of the interference of the earth in the dance between sun and moon. The crescent thickens with the passing of each day, bathing the earth in an increasingly greater amount of light; bringing the sun's light into the darkest hours of the night. As this occurs, the silver wheel, the galaxy, leaves the front of the stage of the play of the

skies, letting the moon play its part, the one of a counterpart to the sun, shining through the night, reminding those on earth that the king of the sky will soon return, bringing the light and warmth that all living beings need in order not to be swallowed by the earth.

The shadows covering the face of the moon retreat more and more with the passing of each day, and soon, the brilliance of the sun's countenance shines upon most of the side given to the earth to behold. The crescent turns into a luminous egg-like shape, and the nights are less and less under the subjection of the darkness. This continues until sun and moon come face to face with one another, finally seeing the fullness of their countenance, as the earth has been cast aside, like an intrusive and unwelcome suitor who is forced out of a dance floor so that the amorous couple can dance with serenity and elation. After fourteen or fifteen days of struggle, the sun has won, and the dance between sun and moon reaches its most dramatic moment.

## The Full Moon

At the middle point of the monthly cycle, the pale skin of the moon is entirely uncovered, laid bare for all to see. Its beauty appears, but also the wounds inflicted by the countless celestial bodies that were attracted by it or simply found it on their trajectory. Hundreds of craters, remnants of these mysterious encounters that started to occur before life itself sprouted from the earth, are covering its face, but far from spoiling its beauty, it only gives it more character, enhancing the fascination it exerts on those beholding it.

This is the time when the night is filled with a soft but powerful glow, a time when the moon appears as a feminine, gentler pendant to the sun, whose face cannot directly be observed without pain. Far fainter than its partner, the moon nonetheless is by far the most luminous object seen in the night sky, and while its presence was largely ignored during the day, it now catches the attention of all those who raise their eyes while standing in the open. Moonlight shadows are cast all over the earth, displaying the power of the moon over its surface and showing a contrast: what the earth would look like without its light.

The silvery globe is nonetheless more than a nocturnal adornment of the skies. It exerts a direct influence upon the earth and life as a whole. Because of its radiance, the nocturnal predator, like the owl, can more easily spot its prey, partly owing its sustenance to the pearly globe that runs high above the forests, even though it has no sense of gratitude for its benefactor. The owl is a creature belonging to the sky, and thus it receives its blessings. The field mouse, creature of the earth, on the other hand would curse the white orb if it could understand its role in its own demise.

Without the cover of the shadows, the natural state of the earth when the sky is completely veiled, the rodent is indeed under constant threat if it dares to venture outside of the entrails of the earth, which offer it protection but no means to feed itself. The influence of the moon even reaches the seas, as certain corals patiently wait for the full moon to prepare their spawning, using its light, among other things, to trigger the synchronized release of both male and female reproductive cells, something rendered necessary by their inability to move and to encounter a mate. Without any creature assisting them with the dispersion of their seeds, they found in the glowing sphere of the night a precious helper.

The intrusion of the sun into the dominion of the darkness is also not without effect on man himself. The intensity of the moonlight can indeed lessen the quality of his sleep, inducing restlessness, sleeplessness, or anxiety. Many baseless legends have sprouted from the superstitions that surround the full moon, but this doesn't nullify the presence of a real influence. The moonlight does not turn a sane person into a "lunatic," but the sleep deprivation that it can induce if one sleeps within its reach may be enough to push someone over the edge, just as the absence of night near the arctic circle during the summer months can be even more disturbing than the absence of the sun during the winter. This shows that man is a creature belonging both to the earth and to the skies: his flesh and mind were shaped to fit the natural alternation between the days and the night, the reign of light and the one of the darkness. The latter is disturbed by the invasion orchestrated together by the sun and the moon, and man can suffer from this battle of titans in which he is caught.

The fullness of the moon's countenance nonetheless does not remain visible for long. Only one day after it revealed itself in its entirety, the cold queen of the night begins to part ways with its mate. The rays of light, the emissaries of the glorious sun, begin to be intercepted by the earth, which once again returns to intervene in the dance of sun and moon. The passing of each new day sees a strengthening of the blue planet in its struggle. The sun is forced to retreat, progressively abandoning the moon, letting it be engulfed in the coldness of space and the darkness of the night.

On the surface of the earth, the living beings experience a reversal of what they experienced before the time of the full moon. The moonlight recedes from the sky, gradually plunging the earth into always darker shadows. The predators that relied on its glow to catch their prey need more and more efforts to feed themselves, while on the contrary, their victims are offered an increasingly greater safety and tranquility by the veiling of the sun's companion. Man's sleep gains in depth and in placidity, appeasing his insecurities, making his restlessness disappear.

What first begins as a dark crescent on its face grows and grows until it totally covers it after a little more than fourteen days. Then, the cycle

ends where it began, with the earth preventing any sunrays from reaching the face of the moon that is visible from earth. The nights are once again a time of almost complete darkness, and the only lights shining in the sky are the extraordinarily distant stars scattered all across the firmament and the silvery arms of the galaxy. This cycle is repeated indefinitely, a sign given to the living: the month.

## The wheel of the years

All the living beings inhabiting the dry land, the seas, and the sky experience the flow of nature, the work of the skies that tower over them. This experience nonetheless also greatly depends on their own nature: because of its short lifespan, a fruit fly does not perceive the flow beyond the day and the night. Man's consciousness of nature certainly is centered around the daily cycle as well, as its duration is neither too short to be perceived nor too long to be kept in mind. Most of his life is organized around the alternation of day and night, the course of the sun in the sky, but contrary to most other creatures, the depth of his consciousness allows him to look beyond the horizon of the day. A lifespan of a few decades allows him to directly witness the flow of a large number of months and years, seeing their signs in the sky and on the earth. The wheel of the years probably is the greatest of the natural cycles experienced by man in their entirety, one that is intrinsically linked to the way the earth faces the sun while it revolves around it.

The earth has been endowed with a beautiful complexion, a skin colored with a rich variety of hues: sapphire seas, emerald forest, pearly clouds, jasper land. This beauty also goes beyond its face. It indeed also behaves itself with grace, dancing for the king of the sky, the sun, around which it unceasingly revolves. As a dancer trying to impress her beloved, she spins around herself while she goes in a circle around him, letting herself be seen from every side, and herself seeking to see everything of the target of her affection. The seemingly impudent nature of the dance nevertheless does not imply a lack of deference toward the ruler, and the dancer thus bows in respect as it spins, reminding herself and others of the difference in status between the performer and the spectator. The relation between the earth and the sun may be seen as exhibiting such a "play": the fiery orb stands while the earth revolves around it, spinning around itself a little more than three hundred and sixty-five times while it revolves one time around it. The spinning of the earth, however, occurs with a certain inclination relative to the course on which it revolves. This inclination implies that depending on which part of the earth one is standing and the time of the year, the length of the days and the one of the nights can vary significantly, and this is the main way by which man can perceive the turning of the wheel of the year.

Most men only have a very superficial understanding of astronomy. For most of mankind's history, the very nature of the wheel of the years remained totally mysterious. Guided by their own intuition and their eyes, they thought that the great luminary revolved around the earth, and thus around them as well. For at least several thousand years, men have noticed that the arc of fire drawn by the sun across the day's sky changes every day of the year, balanced between a high and a low inclination, reached at two precise moments of the year: the time when the days are the shortest and when they are the longest, the winter and summer solstices. Contrary to the days, whose wheel is clearly noticed and understood by all men, this is not the case for the years, as this change of inclination of the arc of fire demands a long-time effort in order to be noticed. This nonetheless does not mean that men do not feel the flow of the years and the turning of its wheel. They do so, but rather indirectly, as they are mindful of the most important effect of the earth's bow to the sun: the seasons.

The seasons are directly tied to the bow of the earth toward the sun during its revolution around it, and to one's location. Under the direct effect of the work of the skies, life on earth sprouts and withers, bodies of water are frozen and thawed, the soil is watered or parched, and more than any astronomical sign, this is what affects man's daily life. As his body has been shaped by the wheel of the days, the alternation between night and day, in particular, it also has been fashioned by the seasons, in a less conspicuous manner. This certainly is due to man's mastery of survival techniques, which has rendered physical adaptation less crucial for him than for other creatures, but also perhaps because man's point of origin is to be found closer to the tropics than to the arctic, where seasonal changes are more pronounced. Many creatures, like the brown bear, in their very flesh live in harmony with the seasons. When they are not on the part of the earth that bows toward the face of the sun, that is, during the winter, their body reacts to the direct effects of this weakening of the luminary's power over this part of the earth. As the temperature drops together with the amount of sunlight and the length of the daytime, they hibernate, entering a long sleep: the night of the yearly cycle.

Contrary to the wheel of the days, which only has a single natural spoke allowing an unambiguous division in two, day and night, the wheel of the year has two of such spokes, implying a natural division into four parts, which precisely correspond to the four seasons identified in Western culture as Fall, Winter, Spring, and Summer. The first spoke represents the equinoxes, that is, the two times of the year when night and day have an equal duration (autumnal and vernal equinoxes), while the second spoke represents the solstices, that is, the days when the day is the shortest (winter solstice) or the longest (summer solstice). As it was the case for the wheel of the days, the one of the years has no natural beginning nor end, and it is men who created such beginnings because of the linearity of their

mind. We will here begin where the Christian and Celtic cultures, among many others, begin their year: the Fall, probably because it corresponds to the harvest period and the beginning of the agricultural year.

### The Fall Equinox

The day of the Fall equinox represents the hinge between Summer and Fall, when the sun's heart is right above the equator, equally illuminating the two hemispheres, up to the two poles which find themselves bathed in light only when this occurs, twice a year. This is a day of harmonious display of various symmetries, a time when the imbalance between different elements of nature appears to be canceled. The distinction between the northern and southern halves of the earth disappears. The light and the darkness are offered a reign of equal duration over the face of the earth, marking a moment of truce in their relentless struggle. On the earth, the sun appears to rise at the exact middle point between its most extreme positions, the two points where it rises during the solstices. This is the end of a year and the beginning of another, when the balance of power between the elements reaches an almost perfect equilibrium, which only lasts for a day, worthy of celebration.

Most men are nonetheless rather insensitive to this day of truce between the celestial forces, unless their culture was shaped by men who were mindful of the work of the skies and endeavored to foster a spirit of awareness of the signs of the flow of nature. Regardless of a people's culture, the work of the skies is still conspicuously manifested upon the entire face of the earth. The slow retreat of the sun from the sky that followed the summer solstice begins to be felt by life as a whole. The trees have perceived the end of the bountiful season, when light and warmth were poured abundantly upon their leaves, allowing them to grow their roots deeper into the entrails of the earth and their branches increasingly closer to the fiery orb that allows them to *be*. Their leaves are reddened, as if their skin had been burned by the summer, leaving their blood exposed to the wind, dried before the trees themselves shed them like worn-out garments. The vivid green hue of the canopy slowly turns pale before taking the color of the blood of the creatures passing between the trunks. The soil is littered with the shriveled-up scales that formed the skin of the forests, opening up the sky for the creatures dwelling in its lower parts.

The flowers have withered. The fruits that have not been consumed by the living are rotting away on the floor, being reclaimed by the earth, the most patient thing of all. For man, this is the time of the last harvests: the gold-colored wheat is cut off from its roots. The grain is winnowed from the chaff by the people, working together for their sustenance, and it is then prepared to be stored for the coming year. This time is crucial

for their survival, not only as individuals but as a people. They are now counting the blessings of the skies, seeing how bountiful the progeny of earth and sky is, the fruits of the union of the two major poles of the creation.

A whole year has been devoted to the production of the seeds that will feed the people. If the balance between the work of the skies and the one of the earth has not been respected, or if men have failed to nurture these seeds according to their needs during each step of the yearly cycle, some of them will go hungry, and they will wage war upon one another, forgetting that they are one flesh and one blood in order to ensure the survival of their own self. If, on the other hand, each one of the elements of the creation, man, earth, and sky, have adequately played their part in the great play of the year, their sustenance will be assured. They thus have reasons to celebrate, using a part of the harvest to prepare a feast honoring the perfection of nature. What day would be more fitting for such a celebration than the Fall equinox?

Man fills his granaries, but the other creatures of the land do not stay idle. Perhaps even more than man, who can rely on his wit and his mastery of technology, the animals must prepare for the time of cold, darkness, and hunger that is about to come. The ants patiently and methodically carry plants inside their underground dwelling, while the squirrels hoard nuts inside their nests. Others, like the wild boar, which do not possess the dexterity necessary for the storage of large quantities of food, take advantage of the abundance of acorns that cover the soil of the forest to eat as much as it can, in order to store nutrients in the only place where it can: inside its own skin.

The Fall is by its own nature a time of renewal, a time of death that paves the way for new life to sprout during the coming year. Farmers begin to plow the fields and to plant the seeds of the earliest crops, working to ensure their survival during the next year. The cows are calving, giving birth to a new generation that will offer its milk and meat to strengthen men, women, and children. A time of birth and a time of death, as it is also the hunting season, when the less agile or careful of the wild animals are taken away from a population, enhancing natural selection while allowing men to prepare feasts where meat and mead abound.

It is the time when the power of the sun begins to fade away, with cold winds invading the land and shadows cast over a wider part of the earth each day. The slow descent into the darkness, however, is only a transitory state. It ends with a new sign from the skies, a new manifestation displayed across the firmament for all the dwellers of the earth to see.

## The Winter Solstice

As the earth dances around the sun, revolving around it while it turns around itself, it has already been seen that it also respectfully bows in front of the radiant sphere of fire. This bow is nonetheless not permanent. It is part of a transient motion, an alternation between a bowing down and a standing up. The blue planet's rotation around itself is indeed tilted relative to its trajectory around the sun. Because of this, the part of the earth illuminated by the sun shifts toward the southern pole following the Fall equinox, plunging the northern parts of the earth into increasingly longer nights. The winter solstice represents the apex of this bow, when one of the poles does not directly see the face of the sun for a full day, and when one hemisphere knows its longest night of the year.

The solstice is not readily apparent to the man standing upon the earth. Even if he were to contemplate the sky all day long, he would hardly notice anything different about this special day. This celestial event has nonetheless been noticed very early on in man's history, thousands of years ago. The most conspicuous aspect of the solstice certainly is the short length of the day, but without modern instruments allowing a precise quantification of the flow of time, it would be very difficult to pinpoint the exact day on which this event occurs. Thousands of years ago, men nevertheless noticed that each day of the year, the sun rose at a slightly different place on the horizon, exhibiting a cyclic movement that is in perfect synchrony with the change in length of the days, and the passing of the seasons. The great luminary rises in the east, but in the northern hemisphere, it drifts toward the south between the summer and winter solstices. On the exact day of the winter solstice, it rises at its most southern position, a fact that was noticed by many ancient peoples, such as the builders of the megalithic structures of Western Europe, as shown by the sanctuary of Newgrange in Ireland, for example, which is aligned with the sun's position on the horizon on this specific day.

Part of man's world since the beginning of the ages, the winter solstice is worthy of being commemorated, if not celebrated. Indeed, it marks the beginning of the winter, which without a doubt represents the most challenging time of the year, not only for man, but for most of the living beings populating the earth, the seas, and the sky.

The trees have finished shedding their leaves, which are now rotting on the earth. Flowers have disappeared entirely from the landscape of the countryside, and the sound of the wind embracing the leaves has been replaced by the loud caws of the crows, perched on naked branches, as if lamenting of the state of the land and of the hard times ahead of them all. The earth has been enshrouded with a white blanket of frost and snow, reflecting the last rays of the sun that reach it, scattering them and brightening the scenery that man beholds during the brief periods when he

passes the threshold of his home, leaving the warmth and the light of the hearth, a poor substitute for the sun, which is absent during most of the day and too weak to help them resist the onslaught of the freezing winds of the winter.

The day of the winter solstice is the darkest day of the year, but because of the lag of the seasons, the earth still has some of the warmth of the summer stored inside its entrails, even though it will not last long. The coldest days are still ahead, and while men gravitate around their artificial sun, made of burning wood, they must also worry about the state of their own storehouses, where they have stockpiled the food necessary for them to survive this time of desolation. Men and animals alike die in greatest numbers during the following months, when they cannot find fresh food and must rely on what they have prepared during the time of plenty. If they fail to diligently plan ahead, they will die of hunger. In order to avoid such a fate, man has slaughtered his cattle and took out the moisture out of its meat with salt or smoke to prevent it from being spoiled by the passing of time. The last fresh vegetables are harvested, those that are hidden under the ground, protected from the wrath of the sky, and they are preserved also.

The winter solstice represents the capitulation of the light in front of the darkness, of the warmth in front of the cold, of the sun in front of the void of space. It is a time inviting awe, fear of the time ahead, and thanksgiving for the food filling their pantries, one when man must, perhaps more than at any other time of the year, be at peace with the natural world that he dwells. To those who accurately perceive the signs of the skies, it is also a season of hope. From this day on, the sun will indeed gain strength, even though it will take a couple of months in order for this strength to be felt again due to the lag of the seasons. This is the low point of the power of the sun, but because of the certainty and regularity of the wheel of the years, the observers of nature are confident that from now on, the daylight will increase every day, announcing the coming of the spring, which will mark the end of this time of trials and hardships and the return of the seasons when food is easily found and when one can leave his shelter without worries.

## **The Spring Equinox**

Once the coldest days are over and snow begins to melt, filling the valleys and the riverbeds with torrents washing away the soil as they run toward the seas, the struggle between light and darkness, day and night, is briefly brought to a standstill. On the day of the Spring equinox, the bowing movement of the earth to the sun is at its middle point. The radiance of the luminous orb is cast equally across the two hemispheres of

the blue planet. Day and night now have an equal duration, only for a single day. The center of the sun is directly above the equator, the girdle around the earth's waist. This is the second day of the year when such an event occurs, with a single difference: the direction toward which the earth bows before and after it occurs. The planet was bowing down during the Fall equinox, while it now comes up during the Spring, with the sunlight reaching those on the earth for a longer time each day.

The day of the Spring equinox marks the end of the hardest time of the year, the winter, and thus it is a day fit for celebrations. Those who are alive during this day can be confident that they will have the privilege of spending another year above the ground and witnessing what the union of the sun and the earth will bring to the living. The provisions kept away for the winter can now be used to prepare feasts, as fresh fruits, vegetables, and grain will soon once again sprout out of the earth. The pantries can be emptied without worries, and the barrels of beer and wine can be poured without regret, warming the hearts of men before the sun warms their skin.

The winter was a time of relative idleness, as men were confined inside their homes, unable to work the fields or to hunt, but now villages and cities slowly rise out of their wintery sleep. The sun itself gives the signal to the earth, warming up the soil and ultimately triggering the rebirth of the life that stayed dormant inside the depths of the soil. The seeds that were buried into the ground perceive the signal of the sun, even without eyes and without any direct contact with its light. The Spring is the time of rebirth following the time when life approached death, the Winter. The seeds sprout, piercing through the ground and the decomposed leaves that fell down during the past seasons. The green buds finally appear above the skin of the earth, painting large parts of the planet with emerald hues that contrast with the bleak landscape filled with naked trees and muddy roads. Life retreated into the earth when the bright sphere appeared to neglect the earth, but now, as it begins its triumphant return, life once again reaches out to the skies, extending of millions of arms and fingers upward to welcome the emissaries of the sun and to pay homage to the celestial body to which they owe their survival.

The balance is kept for a day, a truce in the war waged between light and darkness, heat and cold, life and death. Soon, the celebrations will end, and man will begin to work outside again, to wound the face of the earth with his iron tools, plowing the fields, helped by the showers offered by the cooperation of the sun, the clouds, and the winds, which water the soil and soften it. His work is blessed by the skies, and the sun's rays pull up the plants toward their master. After a couple of months, life has reconquered the earth, under the command of the great luminary. Man is once again directly fed by the fruits of the union of earth and sky, soil and sun. The earth continues to dance around the sun, continuing to straighten itself so that the sun's light would illuminate its face, its upper body, for a

longer time after each one of the dancer's turns around itself. The length of the day overcomes the one of the night, as the green canopy covering the countryside grows thicker and becomes more visible. The war waged between the different branches of the tree of life starts again as the winter truce is now far behind: the predator chases its prey, the hunter stalks the game, the plants of the forest compete to receive a greater share of the sun's gift. The wheel of the years continues its unceasing rotation, and soon enough, a new celestial event is given to the creature to see and to commemorate.

## **The Summer Solstice**

The earth continues to bow to the sun, inclining its upper body toward the hearth of the planets, the source of the fire of life, until it marks a pause when the radiance of the king of the sky can be seen day and night on the pole facing it. On the earth, this is the day when the sun rises at its most northern position and when the arc of fire that it draws daily throughout the sky reaches its highest point. As the Latin name of the "solstice" implies, it appears as if during this day the sun was "suspended" in the air, standing still like a fireball thrown upward, which for an instant appears to float in the sky as it has exhausted its energy and is about to fall down. The sun has nowhere to fall, but it indeed appears to briefly stay still as its course on the horizon is about to be reversed.

The summer solstice is perhaps the most widely celebrated day of the year, across many cultures, eras, and regions of the earth. It is the day of the triumph of the forces of the skies over the earth, the defeat of the darkness by the host of light, the victory of the day over the night. Indeed, this is the day when the night is the shortest, leaving man ample time to celebrate outside, enjoying the clement weather of the beginning of the summer, neither too hot nor too cold. This is a time of utmost joy, when there is plenty of food, fruits waiting to be picked on the trees, a time without worries, filled with bliss. This day is a perfect occasion to honor the sun, without which men would have no reason to celebrate. The celestial fire gives them the light that allows them to see the earth and the world around them, the light that allows the plants to grow and them to be fed. It gives them the warmth that keeps their bodies alive; that keeps the blood flowing through their veins from being frozen by the coldness of the earth. The sun appears to stand still, but man does not worry, as he knows the nature of the wheel and that the blessings of the celestial hearth will continue to be poured on them profusely.

The amount of sunlight that strikes the face of the earth is now at its peak, but once again, it will take a couple of months in order for the soil and the seas to reach their highest temperature. Despite the heat, men must

cooperate to collect the ripe fruits on the trees, before they are all eaten by the birds, the insects, or simply dried by the sunrays. This is also the time of the first harvests, as the wheat and the barley take the color of gold after weeks of being bathed in the gentle fire from above. The skin of the earth itself begins to suffer from the absolute reign of the sun over sky and earth. Deprived of its moisture, as the clouds keep their precious cargo inside their vaults, cracks appear all over the skin of the planet. Its fur, the grasses of the plains, begins to wither, unable to face the sun's countenance, until one day, when dark clouds decide to intervene, veiling the sun, covering the land with a thick cloak before pouring out showers that save the most fragile forms of life, and striking the soil with thunderbolts, reminding the living and the earth itself of their need for the power of sun to be tamed.

After the solstice, the strength of the celestial king nonetheless begins to be weakened. The sun progressively retreats from the sky, surrendering the earth, its dominion, to the darkness for a longer time each day, until the day when the point of equilibrium is reached, marking the formal end of the summer and the end of the yearly cycle. The wheel of the years has completed one turn, but its motion goes uninterrupted. The transition between years is seamless, as it in itself is only an artificial reference point, a "thing" belonging to man's world but which only represents one aspect of the whole of nature.

This brief overview of three of the mains cycles of nature that man experiences during his time over the surface of the earth is only meant to be an invitation to a reflection concerning the yearning for the holy, the holy that can be found *in* nature, and not only *beyond* it. This reflection on the nature of nature can only be the beginning of a larger work, a long walk marrying contemplation and reflection on the splendor and majesty of the work of the skies, a work that constitutes the clearest manifestation of the holy. The great advantage of this path is that it is exclusively grounded in the phenomenon directly and constantly experienced by every human being, an experience that has not changed much since the dawn of mankind, and that probably will not be very different when the last man on earth will take his final breath. The play of the skies is as *true* as anything can be, dispelling doubts at each instant, and not requiring any faith, rather only observations.

The path of dis-discovery of the holy, which is not something that transcends the earth, life, and the skies but rather represents the essence of the whole that they form, does not oppose any religious tradition that does not itself negate the truthfulness of the play of the skies, and the nature

of life and the earth upon which it thrives. For those who see nature as a mere machinery that could be entirely explained by a set of equations and models, the play of the skies is often a mere clockwork that impresses by its beauty, but that is nonetheless largely disconnected from the essence of man's life. They contemplate nature and witness the unfolding of the play of the skies, but deny its nature as a play, as something that bears a meaning. The clergy has often been the guardians of the knowledge of nature before the advent of the modern world, and monastic orders organized the rhythm of their lives, prayer in particular, according to the turning of the celestial wheels. This adequation between religion and the flow of nature is nonetheless far from being perfectly harmonious, and this for a very simple reason: the pace of their life is not constrained by the signs of nature themselves, but rather by human conventions. According to these traditions, man does not submit himself to the rhythm of nature, to the work of the skies, but rather creates his own rhythm, one that fits what he perceives to be his most pressing needs and he uses man-made calendars that are only vaguely inspired by the play of the skies.

Man can cry out to the skies in hope of reaching the holy, but if this cry only represents the fruits of his own musings, it will only lead him to see the holy as something remote, something inaccessible and inextricably separate from his self. If, on the other hand, he first decides to submit himself to the whole of nature, to cease to go against its flow to carry it with his arm as he is himself carried by it, then will he be able to see the holy as something that can be experienced, something that is part of himself and of which he is himself part. By listening and contemplating nature, he will be able to forge an echo to the work of skies, reflecting the signs that they display by living according to them. He will first need to forge an echo in his world, using language, and then one in the earth, using his own flesh, but ultimately, he is called to become the echo itself, by his own being and the entirety of his life, without the need to "do" anything other than to follow the lead of the celestial bodies and of the whole of the life that surrounds him upon the earth.



# Our Father in the Sky: The Syriac Prayer Cycle

For many centuries, Christianity has been the most prominent religious tradition on earth. It has reached all continents, almost every language and culture, and it continues to shape the spiritual life of a large part of mankind. As seen in the last section, the most central prayer of this tradition, one that is shared by all its different branches, is the “Lord’s Prayer,” whose opening sentence is very revealing, showing something that transcends the boundaries of the Christian tradition itself, and points toward the heart of mankind’s spiritual yearning, and man’s natural view of the holy: “Our Father in the sky, hallowed be your name.”

The first element of the prayer is a call to the “Father,” establishing a link of filiation between a father and his sons, who are the men upon the earth, and the second is the location of the one whose name is holy: the sky. The sky is what stands against the earth, what is the most conspicuous of all things that man sees, but also the most inaccessible, what he cannot touch nor get close to. It is the source of all light and thus the source of the clearest form of knowledge, thanks to the celestial bodies that are scattered across the firmament. The sky is nonetheless more than the space above the earth: it also embodies and represents the flow of time, as it is through the procession of the celestial bodies that man can see this flow, and even quantify it. The days, the months, and the years are all directly tied to the sky, inseparable from the expanse in which the sun shines and the more distant stars twinkle. The earth, including the life that sprouts from it, is carried in the arms of the sky, and it is born from it. By extending his hands toward the sky, and calling the name of the Father who is in it, man recognizes the nature of the creation, the order that flows out of the skies, which represents the source of all things.

The Father is *in* the sky, but this does not mean that he is not to be found on the earth, as everything is contained in the embrace of the skies, including the earth and life. The Son, one with the Father, walked upon the earth, and men and women all have the same parent. They were

all told to pray to the Father in the sky, because its infinite expanse, in time and in space, represents the totality of which we are all part, and the source of all being. The sky gives us the air that we breathe, the light that allows food to emerge from the earth, the rain that fills the riverbeds and constitutes most of man's body, but it also sets the pace of our lives. We sleep when the sun retreats from the visible sky, and we rise when it passes above the horizon. Therefore, it is all but natural for man's spiritual life to be also guided by the signs in the sky.

The echo that man forges in response to the call of the skies is always more or less rooted in the celestial play, what is displayed across the firmament. As time goes by and this echo becomes a tradition, handed over from generation to generation, it may nonetheless slowly or quickly drift away from its source, its inspiration, and Christian traditions are no exception. An examination of this phenomenon may nonetheless allow a reversal of such tendencies, thereby bringing closer man to the skies and their source.

The Syriac tradition, which will be the subject of the rest of the present work, is one of the oldest forms of Christianity, one that is as rich as it is neglected. For centuries, it was the main religious tradition in a vast region spreading from the Holy Land to Mesopotamia and Persia, even reaching as far as China. In modern times, it has caught the attention of religious scholars mainly because of the nature of its liturgical language, Syriac, which is a form of Aramaic, said to be the mother tongue of Jesus himself. The Gospels themselves quote Jesus in this language, rendering it somewhat as "sacred" as Koine Greek and Biblical Hebrew, to which it is closely related.

Contrary to the liturgical traditions of the Catholic Church or of Eastern Orthodoxy, the one of the Syriac Orthodox Church of Antioch has developed a prayer cycle that is mainly based on compositions of its own hymnographers rather than on the book of Psalms. The prayer life of the Syriac Church is articulated around three imbricated cycles: one for the days, one for the weeks, and one for the years. The text of the first two is found in a book called the *ܡܫܝܡܐ* [šhimo], a term that means "simple," representing the core of the prayer life of the faithful, without the variable parts that differ every week and which are contained in other, more voluminous works. It is the "breviary" of the Syriac Church, the prayers of six days of the week, as the Sunday prayers varies according to the yearly cycle and are to be found in a compendium called the *ܦܢܩܝܬܐ* [fenqitho]. This breviary is the text that will be translated in the following pages, giving the reader a broad overview of the way the Syriac-speaking Christians pray to the *Father in the sky*, and how their days and their weeks are meant to be paced by the signs from above.

The Syriac breviary nonetheless should not be seen as a faithful re-

flection of the richness of the spiritual life of this Church. The text only represents the worldly, verbal dimension of this tradition. It also includes a set of earthly aspects: the body also plays a part in this liturgy, with gestures, bows, prostrations, etc. Man makes use of the sacred space of the church, and uses censers, instruments, vessels as he utters the prayers during each service of the day. The text itself is also not merely read aloud toward the sky, but chanted, according to a complex system of melodies that vary according to each day of the week. The present text of the breviary therefore only represents a guidance for the performing of the whole of the services, including all their dimensions, uniting earth and world, flesh and mind, to pay homage to the Father in the sky. It is an entryway toward this tradition, rather than its entirety.

The play of the skies forms the frame around which the prayer cycles were formed, being articulated around the motion of celestial bodies, sun and moon in particular, but their content is nonetheless centered around another play, one that is unfolded in manuscripts rather than in the firmament. The narrative of the passion week, that is, the telling of the crucifixion and of the resurrection of Jesus, is indeed at the center of the three cycles. The two plays, the one of the skies and the one of the passion, are nevertheless intertwined, and the text of the breviary shows an awareness of this fact. In it, different services corresponding to different events in the play of the skies, are linked with references to the same celestial events found in the Gospels, or in other parts of the Scriptures. The noon, for example, is the time of the crucifixion, and the noon services refers to this fact. This shows that even though the Syriac prayer cycle may appear to be focused on the Scriptures rather than on nature, it nonetheless shows that the Scriptures are far from being disconnected from the cycles of nature and the play of the skies. To highlight this connection, which has often been forgotten, is to further the grounding of the Christian tradition in the truth of nature, and the direct experience of the holy found in the creation.

The Christian world, which can be seen as representing Christian metaphysics, is in its core fundamentally tied to the play of the skies. It is deeply grounded in man's experience that he has of this play, but it also represents an interpretation of it, which is equally grounded in the story of creation as it is revealed in the Scriptures and in the direct experience of the earth and the skies. This world requires faith in this revelation, as contrary to the play of the skies, the play of the passion and the other events described by the Scriptures cannot be witnessed or experienced firsthand. In this world, the darkness of the night represent a time of threat, as it is seen as a period when the forces of evil, linked with the dark, take hold of the earth. On the other hand, the day represents a time of triumph of the forces of good. The sun is an avatar of God, with Jesus proclaiming himself the "light of the world" (John 8:12), while Satan is

to be found in the shadows of the night, a time of fear and death. The Christian world therefore is fundamentally turned toward the skies. It sees life on the earth as a transitory state, the result of the Fall of mankind because of the transgression of the first man. It despises the earth and yearns for the sky, as the earth is seen as something holding man back, preventing his ascension upward, toward the source of his own being, God. This is the metaphysics handed over by the Christian tradition.

Before presenting the text of the Syriac breviary itself, the three cycles of which it is part must be briefly presented, notably in order for the link between these cycles and the play of the skies to be more apparent, so that the man who undertake to let his life be paced by this tradition, for a limited period or the entirety of his remaining days on earth, may be able to link this prayer cycle and his experience of the play of the skies, thereby deepening the grounding of this liturgical cycle in the truth of the experience of the earth and the skies. The first cycle to be presented will be the one of the days.

## The Daily Cycle

In the Syriac tradition, the day begins after the sunset, as it was the case among the Hebrews and different cultures of the Ancient Near East. The prayer cycle therefore also begins with a service “of the twilight” (ܐܬܪܐ), when the sun disappears below the horizon and the sky is neither bright nor dark. As the transition marked by the twilight is seamless, without clear boundaries, the day is also a continuous whole, only divided into periods by man’s world, so that man can have the impression to grasp it. The Syriac tradition has fixed seven times in the day when a service is to be performed:

1. Of the twilight (ܐܬܪܐ)
2. Compline (ܡܥܬܐܠܐ)
3. Of the night (ܠܝܠܬܐ)
4. Of the morning (ܦܬܝܠܐ)
5. Of the third hour (ܬܠܬܐ ܫܥܬܐ)
6. Of the middle of the day (Of the sixth hour) (ܬܠܬܐ ܫܥܬܐ ܕܝܠܕܐ)
7. Of the ninth hour (ܬܠܬܐ ܫܥܬܐ ܕܡܪܬܐ)

Some of these services are tied to precise events of the play of the skies, used as natural reference points, but others are not. The time of

the service of the third and ninth hour is indeed relative to the morning, and the Compline office entirely depends on man, as it is the office which is said before retiring. In modern times, most members of the Church use fixed hours for the daily services of the whole year, ignoring the signs of the sky for the sake of convenience. Thus, the service of the “middle of the day” may not correspond to the time when the sun reaches its zenith, and the “twilight” service may be chanted long before or after the sun hides its face below the earth. This severs the link between the prayer cycle and the natural one, weakens the bond between man and nature, and thereby leads to a gap between the world of faith and the experience of the creation. This tendency may nonetheless be reversed, and man may decide to pray in accordance with the rhythm of nature rather than to the one of the world, and the present work aims at encouraging such an endeavor. The first step toward this is to gain an awareness of the original connection between this liturgical tradition and the play of the skies.

As mentioned before, the text of the Syriac prayer cycle is nonetheless centered on something other than the play of the skies: the play of the passion and the resurrection. The authors of the breviary have taken care to link the two different plays when they were able, but as their source material, the Gospels and the rest of the Scriptures do not greatly emphasize this link, it remains somewhat weak.

The prayer cycle nonetheless goes beyond the text of the breviary: In addition to its worldly, verbal dimension, it also possesses an earthlier one, one that is tied to man’s relation with matter, including his own body. During each time of prayer, man is called to turn his body toward the East, the point from which the sun rises out of the horizon, and the direction from which the Scriptures tell us that Jesus will come again (Matthew 24:27). The churches in which the services are to be performed are, by their very architecture, also turned toward the East, with the sanctuary placed in front of the faithful. Incense is burned when a member of the clergy is officiating, filling the sacred space with a pleasant fragrance and smoke that rises toward the sky.

Man’s behavior, his gestures, and the position of his body are as important as the text of the prayers themselves, perhaps more than in other Christian traditions. Each one of the daily services indeed begins and ends with what is called a “station” (ܩܐܡܘܐ [qaumo]), which is a combination of prayers with a series of bowing and standing motions, together with prostrations toward the East. During such “stations,” the body as a whole is used to express deference toward God, with man lowering himself in front of the deity, placing his forehead against the ground from which he came and toward which he will one day return, facing the sky and the glorious sun in front of which the Lord himself will appear. Through man’s agency, it is the earth that pays homage to the sky: flesh, objects, buildings, and land, all are used to honor the holy in the sky.



## Compline (مُحَلِّسَاتُ)

This is the first service of the night, a time when there are no regular signs in the sky that would allow man to divide the night into clear periods. The starry sky is always in motion, changing every day of the year. The moon passes through it, with its face more or less covered according to the time of the month. Once the sun disappears from the sky, man is left on his own to set the pace of his night life. The hour of the Compline is set according to man's own decision: when will he decide to succumb to his need for sleep.

At the beginning of the night, man takes some rest from the labors of the day, but as the Compline service of the third day reminds us, he is also called to stay watchful:

<sup>2</sup> Original Syriac text: **ܒܐܠܐ ܢܥܬܫ ܟܝܢ ܫܠܐ ܝܗܘܐ ܡܥܬܐ ܢܬܚܝܡ ܕܥܡܐ ܡܕܢܐ: ܟܠܗ ܡܥܬܐ ܢܬܚܝܡ ܕܥܡܐ ܡܕܢܐ ܐܬܝ ܕܥܡܐ ܡܕܢܐ ܡܥܬܐ ܢܬܚܝܡ ܕܥܡܐ ܡܕܢܐ.**









The sun continues its ascension in the sky, illuminating the earth and warming up the land and the seas, while men once again busy themselves with the work of the earth to bring out the fruits of the union of earth and sky, land and sun. Watching over men but impervious to the turmoil of life, the great luminary continues to rise up until it reaches the apogee of its course, and this is when man is once again called to pray.

The moment when the sun reaches its zenith marks the middle of the day.<sup>10</sup> Regardless of men's religiosity, in many cultures this has been a time when man takes a rest from his labor and eats a meal in order to prepare his body for the work that remains for him to do during the afternoon. The service of the middle of the day is the shortest of the cycle, and often the most neglected one. The text of the noon service is also borrowed from others, and thus has often been ignored or abridged in several editions of the Breviary.

<sup>10</sup> The service of the middle of the day is usually performed at the sixth hour rather than at the solar noon, which is the time at which the sun is at its highest.

Original Syriac text: ܐܬܝܚܕܐ ܡܚܬܐ ܫܠܡ  
ܟܪܝܒܐ ܡܢܗ ܘܐܝܡܪ ܡܢ ܥܡܐ.

<sup>11</sup> From the Third Hour of the Eve:

the apogee of its course in the sky at the same moment. The resonance between the two plays makes this service one of particular significance. It offers man an ideal occasion to experience the bond between the Christian world and the flow of nature, religion and the experience of the creation. The sun nonetheless continues to follow its course, and the play of the passion has yet to be completed.

## Of the ninth hour (ܩܝܡܬܐ)

The last service of the day occurs in the middle of the afternoon. Like the one of the ninth hour, it corresponds to a pause during man's work, at a time when the sun casts long shadows across the land, pointing toward the east, as harbingers of the darkness of the night that will soon arrive. The ninth hour is not a relevant time in the play of the skies, but according to the Gospel it represents the third act of the play of the passion. The Breviary itself tells us, concerning the Lord, that: "At the ninth hour, he wrote the deed of his deliverance on the cross and restored him to Eden, his inheritance."<sup>13</sup> Jacob of Bartella tells us a little more:

We pray At the Ninth Hour (three in the afternoon) because it is His actual hour of death. At that hour the whole earth trembled and was shaken, and the whole creation shuddered at the dissimulation of the Jews. We reflect over these things, and thank Him for His love which is the greatest of all. We also ask Him to save us from eternal death and gather us with our faithful departed in the company of those of the right side.<sup>14</sup>

The death of Jesus occurs at the end of the daily cycle, and it marks the end of the play of the passion. This play nonetheless is followed by another, the story of the resurrection, whose time cannot be pinpointed. The rising up of Jesus is witnessed when the sun rose, and its light showed that his tomb was empty. The cycle therefore is like an uroboros, beginning where it ends, but with a peculiarity: The beginning of the play of the Anointed one, the Christ, which begins and ends at dawn, does not correspond to the beginning of the daily cycle, which begins at dusk. This dephasing only reinforces the interdependency between the days, the fact that the cycle is more than a concatenation of days, which could be separated from the ones that come before and after them. As a brick wall whose strength and unity comes from the overlapping pattern used when the bricks composing it were laid, so is the unity and continuity of the daily cycle highlighted by the dephasing of the play of the passion and resurrection of the Anointed one with the daily cycle tied to the play of the

<sup>13</sup> From the Third Hour of the Eve;

Original Syriac text: ܩܝܡܬܐ ܩܝܡܬܐ ܩܝܡܬܐ

ܩܝܡܬܐ ܩܝܡܬܐ ܩܝܡܬܐ ܩܝܡܬܐ ܩܝܡܬܐ





<sup>14</sup> *ibid.*, Page 26.

skies. This imbrication is nonetheless also multidimensional, as the daily cycle is itself a brick in the larger wall forming the weekly cycle, which is in turn only an element of the yearly one.

## The Weekly Cycle

The alternation between days and nights forms the natural basis of the daily prayer cycle. A certain boredom, or at least a feeling of lost potential would nonetheless appear if men were to repeat an absolutely identical prayer cycle every single day of their lives. Therefore, men have sought to adapt their daily devotions to other larger cycles, some based on the work of the skies, and some based on their own traditions. The monthly cycle, based on the appearance of the new moon is the most natural one which is larger than the one of the days. Its relatively long length, around thirty days, nevertheless makes it rather impractical. If the daily services would change every single day of the month, man would have a hard time getting sufficiently used to them to perform them adequately. Fortunately, long before the building of the Christian world, a clear, almost natural subdivision of the months arose: the seven days week.

The week originally was based on the four main phases of the moon, roughly dividing the lunar month into four weeks. The four phases are as follows:

	New Moon	First week
	First Quarter	Second week
	Full Moon	Third week
	Last Quarter	Fourth week

For the Hebrews, the lunar month began after the New Moon, when the first crescent appeared in the sky, but this choice is relatively arbitrary and without great consequences. Now, the Syriac Orthodox Church uses the Gregorian calendar, which is exclusively based on the course of the sun, and therefore the liturgical weeks and months are now independent of the phases of the moon, thereby severing the link between these cycles and the play of the skies.

The Syriac Breviary represents a compendium of the ordinary prayers for the seven days of the week, except for most of the services of the first day (going from Saturday evening until Sunday evening), as these vary every week of the year. The weekly cycle thus begins during the first day,



The Syriac name of the sixth day of the week, the Eve (ܥܝܬܐ), can also designate the sunset, something that was noticed by the authors of the Breviary, who deemed it worthy of being mentioned:

Once again, the Lord is associated with the great luminary, which was veiled by the moon during the crucifixion. More generally, in agreement with its name, the Eve represents a day when the darkness take over the world, the dusk of the week, and not only because of the crucifixion, as the Breviary itself reminds us:

The Eve is a day of transgression, of impiety. As the sun turned dark when the Lord was crucified, the entire earth was plunged into darkness following his death. This day marks the beginning of a long night, one that will last for three days, until the resurrection, that is, the rising up of the light of the world, which will mark the end of a week and the beginning of another.

The faithful is nonetheless invited to make his piety manifest during this day, when the cross occupies a special place, and this is why the service of the third hour of the Eve includes a special “ordered prayer” devoted to the cross.



## The Sabbath (نَوْمٌ مُحَدِّثٌ)

The Sabbath, the seventh day of the week, represents the day of rest that ended the first week during which the earth and the skies were created, according to the book of Genesis. For the Hebrews, it was the day when men ceased their work in order to honor the creator of all things. For Christians, the day that follows the one of the crucifixion is a day of expectation and penitence, when man looks forward to the resurrection as he meditates on the majestic sacrifice of the passion. This is the last chance to make one worthy of receiving the body and the blood of the Anointed one, shed for the salvation of all.

The text of the services remains somewhat general during the Sabbath, and contrary to the Eve, the day itself is not mentioned in it. The theme of death and the resurrection of the dead is nonetheless very much present, as the death of the Lord echoes with the one that will befall all men, just as they will one day, like the Lord himself, rise up from the grave:

The thunder of the resurrection will thunder over the depths of Sheol, and death will hear it and be dismayed. The forms that were wasted away will be renewed. Full of mercy, renew your servants who have slept in your hope.<sup>18</sup>

The long night should be spent in prayer and introspection, in supplication and watchfulness, with eyes wide open in order to behold the first rays of hope that will shine at the dawn of the first day.

## The First Day (يَوْمَ الْحُكْمِ)

It is on the first day of the week, at dawn, that the resurrection of the Lord was witnessed. It is a day of rejoicing and hope, one that is to be celebrated in churches all over the earth, together with the community of the faithful. It is the culmination of the weekly prayer cycle, but because of this, the services of this day vary according to a greater cycle: the one of the year. Therefore, the text of most of the services of the first day is not part of the Breviary and is not included in the present volume.

The most important element of the first day of the week is nonetheless not to be found in the services themselves, but rather in the celebration of the Divine Offering, that is, the celebration of the mystery during which bread and wine is transformed into the body and the blood of the Anointed one, and given to the faithful to eat and to drink for the remission of their

<sup>18</sup> From the service of the twilight of the Sabbath day; Original Syriac text: ܡܢ ܥܠܡܐ ܕܬܪܝܩܐ ܕܫܒܬܐ ܕܝܗܘܐ ܕܡܨܚܐ ܕܡܨܚܐ.

مَعَالٍ مَبْدُوحَةٍۚ . مَبْعُوثًاۚ وَجَعَلَهُ بِلِسَانٍۚ . سَبَّأُ  
حَلَاۚ وَسَعْلَاۚ . حَجَّجْتُمْۚ وَهَجَّجْتُمْۚ حَلَاۚ هَجَّجْتُمْۚ ❖

sins and life eternal. This celebration, which normally takes place during the morning, represents not only the heart of the first day, but also the climax of the week, the moment toward which all the services of the week point. This is why the main part of the most common form of the Divine Offering, the *Anaphora* of Saint James, is included in the present volume, in place of the services of the first day, even though it is usually not included in printed editions of the Breviary.

As this book aims only at introducing the reader with the Syriac prayer cycles, those who are willing to plunge themselves in the fullness of this tradition are invited to go deeper and to follow the services of every first day of the week in the *Fenqitho* and to discover the different *Anaphoras* used during the celebration of the Divine Offering.

## The Yearly Cycle

Just as the daily cycle serves as a building block of the weekly cycle, the weekly cycle in turn is the building block of another, larger cycle: the one of the year. The year is based on the play of the skies: from an astronomical point of view, a complete revolution of the earth around the sun, and from a phenomenological point of view, the return of one of the four seasons.

The Church calendar follows the solar year, and the beginning of the yearly cycle occurs during the Fall, in October or November, with the feast of the consecration of the Church. The focal point of the year is nonetheless Easter, the yearly reenactment of the play of the passion and resurrection, the date of which is a crucial element for the determination of the rest of the liturgical calendar. As the peculiarities of the different services of the feasts and the first days of the week for the whole year fall outside of the scope of this volume, which focuses on the Syriac week, the yearly cycle will not be presented in detail here.

One may nonetheless mention that the Breviary itself makes a few direct references to the place of the yearly cycle in the Syriac world. These references not only link the calendar with elements of the Syriac religious world, they also directly link these elements with the play of the skies, binding the liturgical year with the solar one. For example, the service of the twilight of the fourth day links together the twelve months of the year, the twelve apostles, and the passing of the seasons:

By the prayers of the twelve apostles, whom you chose, bless by your grace the twelve months of the year. Let summer come in its season and winter in its time, and may the Lord bestow his blessings and the earth its harvests. Send down, Lord, the



## Correspondance table of the services

The ancient Syriac calendar, which was in use when the Syriac Breviary was compiled, differs from the one currently in use in the West and most of the modern world, not only by the names of the days but foremost by the fact that each new day begins after the sunset. As a result of this peculiarity, the services of a single day of the Syriac week are split between two days of the week in the Gregorian calendar.

Furthermore, the week itself begins on different days in the two traditions: the first day of the Syriac week begins on Saturday after sunset, whereas it begins on Monday at midnight for most of the Western world. The following table may therefore be of some help to those who wish to rapidly find the service corresponding to a particular time.

### The First Day

Of the ninth hour of the first day ܦܠܡܚܬܐ ܕܝܠܕܐ ܡܥܬܐ	Sunday afternoon
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### The Second Day

Of the twilight of the second day ܦܠܡܚܬܐ ܕܝܠܕܐ ܡܥܬܐ	Sunday at sunset
Compline of the second day ܡܥܬܐ ܕܝܠܕܐ ܡܥܬܐ	Sunday before sleep
Of the night of the second day ܡܥܬܐ ܕܝܠܕܐ ܡܥܬܐ	Night between Sunday and Monday
Of the morning of the second day ܡܥܬܐ ܕܝܠܕܐ ܡܥܬܐ	Monday at sunrise
Of the third hour of the second day ܡܥܬܐ ܕܝܠܕܐ ܡܥܬܐ	Monday morning
Of the middle of the day of the second day ܡܥܬܐ ܕܝܠܕܐ ܡܥܬܐ	Monday at noon
Of the ninth hour of the second day ܦܠܡܚܬܐ ܕܝܠܕܐ ܡܥܬܐ	Monday afternoon

### The Third Day

Of the twilight of the third day يُجِئُهُ لَيْلًا جَعْلًا	Monday at sunset
Compline of the third day هَمْلًا لَيْلًا جَعْلًا	Monday before sleep
Of the night of the third day يُكَلِّمُ لَيْلًا جَعْلًا	Night between Monday and Tuesday
Of the morning of the third day يُجِئُهُ لَيْلًا جَعْلًا	Tuesday at sunrise
Of the third hour of the third day يُكَلِّمُهُ لَيْلًا جَعْلًا	Tuesday morning
Of the middle of the day of the third day يُجِئُهُ لَيْلًا جَعْلًا	Tuesday at noon
Of the ninth hour of the third day يُكَلِّمُهُ لَيْلًا جَعْلًا	Tuesday afternoon

### The Fourth Day

Of the twilight of the fourth day يُجِئُهُ لَيْلًا جَعْلًا	Wednesday at sunset
Compline of the fourth day هَمْلًا لَيْلًا جَعْلًا	Wednesday before sleep
Of the night of the fourth day يُكَلِّمُ لَيْلًا جَعْلًا	Night between Wednesday and Thursday
Of the morning of the fourth day يُجِئُهُ لَيْلًا جَعْلًا	Thursday at sunrise
Of the third hour of the fourth day يُكَلِّمُهُ لَيْلًا جَعْلًا	Thursday morning
Of the middle of the day of the fourth day يُجِئُهُ لَيْلًا جَعْلًا	Thursday at noon
Of the ninth hour of the fourth day يُكَلِّمُهُ لَيْلًا جَعْلًا	Thursday afternoon

### The Fifth Day

Of the twilight of the fifth day يُؤَيِّه سَعْمًا جَعْدًا	Thursday at sunset
Compline of the fifth day مَعْلُومًا يَسْعَمًا جَعْدًا	Thursday before sleep
Of the night of the fifth day يَكْنَلًا يَسْعَمًا جَعْدًا	Night between Thursday and Friday
Of the morning of the fifth day يُؤَيِّه سَعْمًا جَعْدًا	Friday at sunrise
Of the third hour of the fifth day يَكْنَلُ مَحْتًا يَسْعَمًا جَعْدًا	Friday morning
Of the middle of the day of the fifth day يُؤَيِّه سَعْمًا يَسْعَمًا جَعْدًا	Friday at noon
Of the ninth hour of the fifth day يَكْنَلُ مَحْتًا يَسْعَمًا جَعْدًا	Friday afternoon

### The Eve

Of the twilight of the eve يُؤَيِّه سَعْمًا حَبَّجًا	Friday at sunset
Compline of the eve مَعْلُومًا يَسْعَمًا حَبَّجًا	Friday before sleep
Of the night of the eve يَكْنَلًا يَسْعَمًا حَبَّجًا	Night between Friday and Saturday
Of the morning of the eve يُؤَيِّه سَعْمًا حَبَّجًا	Saturday at sunrise
Of the third hour of the eve يَكْنَلُ مَحْتًا يَسْعَمًا حَبَّجًا	Saturday morning
Of the middle of the day of the eve يُؤَيِّه سَعْمًا يَسْعَمًا حَبَّجًا	Saturday at noon
Of the ninth hour of the eve يَكْنَلُ مَحْتًا يَسْعَمًا حَبَّجًا	Saturday afternoon

### The Sabbath Day

Of the twilight of the Sabbath day وَبَيْنَ عَمْرٍاءَ مَحْدِلًا	Saturday at sunset
Compline of the Sabbath day هَبْلًا وَأَوْقَاتٍ مَحْدِلًا	Saturday before sleep
Of the night of the Sabbath day وَبَيْنَ عَمْرٍاءَ مَحْدِلًا	Night between Saturday and Monday
Of the morning of the Sabbath day وَبَيْنَ عَمْرٍاءَ مَحْدِلًا	Monday at sunrise
Of the third hour of the Sabbath day وَبَيْنَ عَمْرٍاءَ مَحْدِلًا	Monday morning
Of the middle of the day of the Sabbath day وَبَيْنَ عَمْرٍاءَ مَحْدِلًا	Monday at noon
Of the ninth hour of the Sabbath day وَبَيْنَ عَمْرٍاءَ مَحْدِلًا	Monday afternoon

### The First Day

Compline of the first day هَبْلًا وَأَوْقَاتٍ مَحْدِلًا	Saturday before sleep
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## Biographical information

In addition to the major figures whose lives are depicted in the Scriptures, the weekly cycle also mentions the names of several people who are less well-known. In order for the reader to appreciate the meaning of the weekly prayers to their full extent, the following pages will present a series of outlines of their lives.

### Abai the Martyr, Saint (ܐܒܝ ܡܪܝܝܢ)

(4th c. A.D.)

“Abay lived in the mid-fourth century under the Persian Empire. While his father who was a local ruler of royal stock, was taking part in one of the sieges of Nisibis, Abhay went off hunting, and in the region of Qelleth (45 km from Mardin in Tur‘abdin, Turkey), he encountered Aday, the abbot of a monastery under whose influence he became a Christian. His father, in fury, marched against the monastery, killed his own son, together with the local bishop Krapos and a large number of Christians. His father then fell ill but dreamed that he could be healed by soil from the place where he had shed his son’s blood. He duly went to Qelleth, and in gratitude for his healing he built a monastery, naming it after his son.”<sup>21</sup>

### Adai, Saint (ܐܕܝ ܡܪܝܝܢ)

(died A.D. 81)

Twin brother of Saint Thomas, the Apostle, Adai was the first bishop of Edessa. According to the *Ecclesiastical History* of Eusebius, and another ancient document named the *Doctrine of Adai*, the saint would have been sent to Edessa following an exchange of letters between its king, named Abgar, and Jesus himself, who would have declined to come in person after having been invited to take refuge from persecutions in his city, but would have agreed to send one of his disciple to heal the afflictions of Adgar. Having been cured by the saint, the king would have then embraced the faith of the “good physician,” paving the way for the evangelization of the city.<sup>22</sup>

<sup>21</sup>Brock and Taylor, *The Hidden Pearl*, Page 37.

<sup>22</sup>Mani Rajan, *Martyrs, Saints & Prelates of the Syriac Orthodox Church*, Pages 9-11.

## Balai of Qenneshrin, Saint (ܡܢܝ ܬܠܝܩܝܢ)

(5th c. A.D., dates unknown)

Saint Balai was bishop of Balsh, who prior to his election served as a chorepiscopus of the church of Aleppo. Very little is known about his life, but his hymns, written in the five-syllabic meter, have been preserved by the liturgical books of the Syrian Church.<sup>23</sup>

## Barsaumo, Saint (ܡܢܝ ܒܪܫܐܘܡܐ)

(died 458)

“St Barsauma was a contemporary of St Simeon the Stylite. When St Barsauma knew about him, he went to visit him, and they blessed each other. He was well known for his resistance to the heresy of Nestorius and his followers. He attended the Universal Council at Ephesus at the invitation of Emperor Theodosius the Younger, who gave him a great honor. Some accused St Barsauma of eating, drinking and living a luxurious life. The emperor called him and saw for himself St Barsauma’s righteousness and his ascetic living. The emperor vindicated him and allowed him to return to his monastery with great honor. When Emperor Marcian called for the Council at Chalcedon, the fathers asked the emperor not to call upon St Barsauma, for they knew of the grace that was in him. When the Council agreed on the two natures of Christ. St Barsauma resisted these heretic teachings, and he was persecuted by the Chalcedonians.”<sup>24</sup>

## Basil the Great, Saint (ܡܢܝ ܒܝܫܐܝܠ ܐܠܝܬܝܡ)

(A.D. 330 - 379)

The older brother of Saint Gregory of Nyssa, both sons of another saint, Emily, Basil would become one of the pillars of the orthodox faith in the last part of his life. Ordained to the priesthood at the age of 35, after having been in charge of a convent, he was finally raised to the rank of Bishop of Caesarea five years later. As Bishop of an important diocese, Basil was placed in an adequate position to oppose the will of Emperor Valens, who tried to promote Arianism among his flock, and

<sup>23</sup>Barsoum, *The Scattered Pearls - History* <sup>24</sup>Kelly, *Theodosius II*, Page 280.

*of Syriac Literature and Sciences*, Pages (Secondary quote from: Amshir 9 (ed. R. Basset. PO 11.5, Paris, 1915, 806-9))

ultimately forced the saint into exile, where he would continue to strive against the propagation of this heresy. He died at the relatively early age of 49.

## Behnam, Saint (ܒܗܢܡ)

(4th c. A.D., dates unknown)

Saint Behnam was the son of the Zoroastrian king of Adiabene, Sennaherib II. As he was forced to spend the night alone on a mountain when he came to be separated from his companions while they were hunting, an angel appeared to him in a dream and told him to seek Saint Matthew the Elder (ܡܬܬܝܬܐ ܐܠܬܝܪܐ), a saint contemporary of Behnam). Mor Behnan met him at his mountain hermitage and received baptism there, along with his sister Sarah and the forty men that he had brought along with him. His father, the king, promptly reacted and tried to make them renounce their new faith. He sent a group of soldiers to encounter them, but all were slaughtered by the men of his father. The king nonetheless ultimately repented of his shameful actions and was baptized by Saint Matthew the Elder himself. His memory is honored by the Syriac Orthodox Church on December 10th.

## Constantine the Great, Emperor (ܩܘܨܬܐܢܬܝܢܘܨ ܐܠ ܡܝܚܐܝܐ)

(Greek: Κωνσταντῖνος ὁ Μέγας) (A.D. 272 – 337)

Son of the Roman Empress Helena, Constantine was born in Naissus (present-day Serbia) and became Emperor in 306 A.D. He is known for being the first Roman Emperor to convert to the Christian faith, and for playing a crucial role in its propagation in the West. The story of his conversion is known to us through the account given by Eusebius of Caesarea, who knew the emperor personally, and told us how the pagan Emperor and his army saw a cross of light appearing above the sun in the sky, with a sentence in Greek saying: “By this sign, conquer”. On the following night, Constantine saw Christ in a dream, telling him to use this sign against his enemies. Struck by this vision, he ordered that crosses be inscribed on the shields of his men during the Milvian Bridge battle, and then prevailed over his foes, attributing the credit of this victory to the one God. Written under the influence of the Emperor, the Edict of Milan proclaimed tolerance of the Christian faith in the Empire in 313. Constantine also called the First Council of Nicaea in

325, and he ordered the construction of the Holy Sepulcher in Jerusalem.

### Cyricus, Saint (ܥܝܪܝܩܘܨ ܡܪܝܬܐ) and Julitta (ܝܘܠܝܬܐ)

(dates unknown)

Originating from Lycaonia, in Asia Minor, Julitta fled the city of Iconium following the proclamation of an edict commanding sacrifices to idols, bringing with her infant son, Cyricus. She nonetheless was arrested in Tarsus and brought in front of the governor. As a result of her confession of her faith in Christ to him, she was subjected to torture, after her son was taken from her arms. The governor, taking pity on the crying child, tried to comfort him, but imitating the words of his mother, he also pronounced a profession of faith, which put the governor into an uncontrollable rage. He dashed out the brain of the child on the floor, and after further tortures, beheaded his mother.<sup>25</sup>

### Ephrem the Syrian, Saint (ܐܦܪܝܡ ܡܪܝܬܐ)

(died A.D. 373)

Saint Ephrem remains to this day the most renowned saint of the Aramean churches. Prolific writer, the hundreds of hymns that he composed not only play an important part in the liturgical life of the Syrian Church, but have also been translated in numerous languages and are honored in other churches. The saint was a deacon, who served in his hometown of Nisibis, and then in Edessa, following persecutions by the Persian emperor of his days. He also wrote commentaries on the Scriptures and homilies, in defense of the faith but pleading for the end of the theological disputes that were ripping the Church apart. He died from the plague as he ministered to the sick in Edessa.<sup>26</sup>

### Eugenios, Saint (ܝܘܢܝܢ ܡܪܝܬܐ)

(died A.D. 363)

After having spent nearly three decades fishing pearls in Egypt, Saint Eugenios chose to join the monastic life. Having grown in the faith, and inspired others among his own community, he led a group of 70 monks out of Egypt, going to Mesopotamia

<sup>25</sup>Foxe, *Book of Martyrs*, Page G7.

<sup>26</sup>Barsoum, *The Scattered Pearls - History of Syriac Literature and Sciences*, Pages 229-236

with the intent to plant the seeds of new communities. He first settled on Mount Izla, near the city of Nisibis, where he founded a first monastery. The seeds that he planted would soon sprout and be multiplied, leading the saint to be called the father of monasticism in Mesopotamia.<sup>27</sup>

### Gabriel of Qartmin, Saint (ܡܢܕܝܐ ܩܪܬܡܝܢ)

(6th c. A.D.)

Bishop of the region of Tur Abdin at the time of the Muslim conquest, and abbot of the oldest and one of the largest monasteries of the Syriac Church, located in Qartmin and which now bears his name: Mor Gabriel Monastery. His hagiography praises him for his intense devotion to prayer.<sup>28</sup>

### George, Saint (ܡܢܕܝܐ ܕܝܗܘܪܓܝܘܣ)

(died A.D. 303, date of birth unknown)

Certainly one of the most emblematic saints of the whole Christendom, perhaps more due to the medieval legend associated to him, which tells that he would have slain a dragon that demanded human sacrifices, than to his own martyrdom, George's life nonetheless undeniably serves as a model of piety. George was a Greek young man who decided to join the Roman army, and ultimately became a member of the guard of the emperor. In a series of events reminiscent of the martyrdom of Sergius and Bacchus, George refused to offer sacrifices to the Roman deities worshipped by the emperor. As a result of this refusal, and of his faith in Christ, he was beheaded in front of the city-wall of Nicomedia, and thereby joined the ranks of the holy martyrs. —

### Gregory of Nyssa, Saint (ܡܢܕܝܐ ܕܝܕܝܘܪܝܝܘܣ)

(born A.D. 335, date of death unclear.)

Born in Asia Minor, in a large Christian family, Gregory of Nyssa would become, along with his own brother Saint Basil the Great, one of the most influential theologians of the early Church. He was ordained bishop of Nyssa, in Cappadocia, by

<sup>27</sup>Paul Bedjan, *Acta Martyrum et Sanctorum*. Vol. 3, Pages 376-480.

<sup>28</sup>*Actes du XIVe Congrès international des orientalistes, Alger, 1905. Partie 2, Page 19.*

his brother, and strove to root out the heresies that were threatening the unity of the Church, such as Arianism. He participated in several Councils, which reinforced the doctrinal foundations of the Church, and he wrote many documents that have reached us and are still held in great respect up to this day.

### Jacob of Sarug, Saint (ܝܚܝܐ ܫܪܘܓ ܡܪܝܬܐ)

(A.D. 451 – 521)

Saint Jacob was a bishop of the Syrian Church, born in the region of Sarug at the time of the council of Chalcedon, which would mark the schism between eastern and western orthodoxy. Before he became the bishop of the city of Batnan d-Srug (ܒܬܢܢ ܕܫܪܘܓ), he preached in rural areas around the place of his birth. One of the pillars of the Syrian Church, his hymns occupy an important place in the weekly prayer cycle. Perhaps even more important than his hymns is the monumental corpus of metrical homilies that he authored, and which have been honored by the splendid five-volumes edition of a large part of them that was produced by Paul Bedjan at the beginning of the twentieth century.<sup>29</sup> (Bedjan, Paul, ed. *Homiliae selectae Mar-Jacobi Sarugensis*. 5 vols. Paris: Harrassowitz, 1905-1910.)

### Ignatius of Antioch, Saint (ܝܓܢܬܝܘܣ ܕܐܢܬܝܘܚ)

(born around 50 A.D., date of death unclear.)

Very few elements concerning the life of Ignatius have survived the centuries separating us from him. It is nonetheless known that he was the third bishop of Antioch, following Evodius and Peter himself. He was arrested for his faith by the Roman authorities. For reasons unknown, perhaps because like Saint Paul, he may have been a Roman citizen, he was sent to Rome from Antioch in order to be judged. During his journey, he sent different letters to several churches, which have been transmitted to us and represent some of the earliest Christian documents. In the capital of the Empire, the saint was thrown into the arena to battle wild beasts, where he was martyred for the glory of the Church.

<sup>29</sup>Barsoum, *The Scattered Pearls - History* 255-261.  
of *Syriac Literature and Sciences*, Pages

## Sergius and Bacchus, Saints (ܣܪܓܝܘܣ ܐܘܪܝܬܐ ܕܒܥܚܐ)

(4th. c. A.D.)

Both Sergius and Bacchus were officers in the Roman army. One day, Emperor Maximian ordered all the officers present during his visit to a pagan temple to accompany him during his sacrifice. Absent because of their faith, Sergius and Bacchus told the emperor that they could not attend such a sacrifice and, as a result, were arrested. Paraded in women's clothes in the streets and burdened with heavy chains, they refused to deny their Lord. The emperor then decided to send them to Antiochus, Prefect of the East, renowned for his cruelty. Bacchus was whipped to death, while Sergius was forced to walk around the city wearing shoes in which nails pierced his feet. As this cruel punishment did not erode Sergius' resoluteness, he was then beheaded.<sup>30</sup>

## Severus of Antioch, Saint (ܣܝܪܝܘܣ ܕܐܢܬܝܘܟܐ)

(died A.D. 538)

Born in Asia Minor around the middle of the fifth century, Severus would become a monk in Palestine and would soon later be ordained to the priesthood there. After more than two decades of monastic life, he decided to use his scholarly instruction for the defense of the orthodox faith. After a three year stay in Constantinople, where he and two hundred other monks journeyed to defend the doctrine of the Church, he was consecrated Patriarch in Antioch in 512. Following disagreements with the new Eastern Roman Emperor Justin I, Saint Severus left for Egypt, where he would remain until the end of his days, unceasingly writing theological treatises for the defense of orthodoxy.<sup>31</sup>

## Shamuni (ܫܡܘܢܝܐ)

(dates unknown)

The martyrdom of Shamuni is described in the second book of the Maccabees (2 Mac 7), although the Scriptures do not mention her name. She is called Shamuni by the Syriac Church, but is known as Solomonias in Eastern Orthodoxy, and also by other names. The woman was arrested before the revolt

<sup>30</sup> *Vie des saints, pour tous les jours de l'année*, Page 847.

<sup>31</sup> Barsoum, *The Scattered Pearls - History of Syriac Literature and Sciences*, Pages 276-289.

of Judas Maccabeus by the Greek Seleucid king Antiochus IV Epiphanes, along with her seven sons. The king tried to force them to transgress the dietary laws handed down through Moses, but they preferred to endure torture and death rather than to reject the divine Law. They were martyred where the seat of the Syriac Church would later be located: Antioch.

### Simeon Stylites, Saint (ܣܝܡܝܘܢ ܫܬܝܠܝܬܝܬܐ)

(died A.D. 459)

Renowned throughout the entire Christendom for the singularity of his ascetic practice, Saint Simeon certainly is worthy of being called an “athlete” of the faith. After becoming a monk at a young age, his love of extreme forms of asceticism led him to be rejected by his brothers, and he thus was driven out of his community. Far from discouraging him, this offered him an opportunity to develop his practice as a hermit. His fame nonetheless grew as fast as his determination, and hordes of pilgrims soon invaded his hermitage, leaving him few moments to devote himself to his devotions. Fleeing from these pilgrims, he would then find a new practice, which would give him his name: to dwell on the top of a stone pillar. For the rest of his life, he would then live on different pillars, which he chose to be increasingly lofty, as the hordes of pilgrims unceasingly grew in number and boldness. Fed simple food by local children, the saint lived for 37 years between earth and sky, pleading for those below.

(Saint Jacob of Sarug wrote a homily on the life of Saint Simeon, which can be found in: Bedjan, Paul, ed. *Homiliae selectae Mar-Jacobi Sarugensis*. 5 vols. Paris: Harrassowitz, 1905-1910.)

### Simon the Potter (ܣܝܡܝܘܢ ܫܬܝܠܝܬܝܬܐ)

(died 514 A.D.)

Simon the Potter was a hymnographer born in the village of Kishir, near the city of Antioch. He took his name from his trade: pottery, and sang melodies of his own composition in his shop. He was ultimately noticed by Jacob of Sarug, who encouraged him to compose more hymns for the glory of the Church, leading to the inclusion of some of them in the liturgical cycle. During his lifetime, he had gained followers who came to be known as *Quqoye*, “the ones of the potter.”<sup>32</sup>

<sup>32</sup>ibid., Pages 252-253.



Part I

The Syriac Week



## Acknowledgment

The following pages contain an interlinear translation of the text of the Breviary of the Syriac Orthodox Church. The original Syriac text is based on the one published on the website of the Department of Syriac Studies of the Patriarchate of the Syrian Orthodox Church of Antioch, with the addition of the services of the middle of the day from the edition printed in 1991 by Bar Hebraeus Verlag in Holland,<sup>33</sup> and the correction of some typos.

The English translation found at the bottom of the page very often follows Bede Griffiths' translation of the Syriac Breviary used by the Malankara Church in India when the two original texts corresponded, with some stylistic differences.<sup>34</sup> The Syriac texts in use in the two Churches indeed differ significantly, but no complete English translation of the text in use by the Syriac Orthodox Church in the Middle-east and the West had been published when the present book was being written.

The Syriac text of the Anaphora of Saint James is also based on the one published on the website of the Department of Syriac Studies of the Patriarchate of the Syrian Orthodox Church of Antioch, which is in turn based on the text in use in the Syriac Orthodox churches in France. For the English translation, the translation published in *Anaphoras: the book of the Divine Liturgies according to the rite of the Syrian Orthodox Church of Antioch* was used as a reference.<sup>35</sup>

The translation is deliberately very literal, staying as close as possible to the Syriac text. Therefore, instead of the Greek loanword "Christ," the Lord will here be called "the Anointed one," which is the literal meaning of the corresponding word in Syriac. This rupture with traditional translations only aims at highlighting the richness of the original text and to invite the reader not to grasp these words too tightly, letting them go so that other words may appear and shed a new light on what they describe. This translation is therefore not intended to be used for public prayers, but rather only for private study.

<sup>33</sup> ܫܠܫܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ ܕܡܫܚܝܬܐ

*book of the Divine Liturgies according to*

<sup>34</sup> Griffiths, *The Book of Common Prayer of the Syrian Church*

*the rite of the Syrian Orthodox Church of Antioch*

<sup>35</sup> Barsom and Samuel, *Anaphoras: the*



# Chapter 1

## The First Day

## 1.1 Of the Ninth Hour of the First Day

وَبِأَمَحْمَتِ وَيَسِبْ حَمَلًا  
of-the-ninth-hour of-the-first-(day) of-the-week

مَوَلا.

<sup>1</sup> station.

وَحَبَّيْنَا هَيَّوَا

of-the-departed-[pl] ordered-prayer

مَلَا حَمَلًا: لَا حَبَّيْنَا وَلَا كَلَّجَدًا

for-condemnation and-not for-judgment not with-the-melody: a-hymn

كَم هُوَ يَا جَبَّيْنَا وَيُسَمِّعُ: حَمَّ كَتَّبَعًا. وَيَمَجِّدُ  
who-honored the-saints and-with who-loved-you blessed the-martyrs together-with

كَمْ كَدَّهْ دُتَّوْهْ. حَبَّ يُوْهْجُنَا: حَبَّيْنَا: هَلَا  
and-make-worthy of-our-departed-[pl] remembrance make by-their-conduct you

أَنَّا: دَهْ هَمَلًا وَيَمَّ عَجَبُ هَ أَلَّيْسَ أُنْفَ ❖  
to-them and-grant-rest -H- at-your-right-(side) stand to them

مَلَا أُنْشَدَا: حَبَّيْنَا: مَمَّ فَنُفَمَّ. حَلَا  
on our-savior heard of-the-departed-[pl] (of)-the-groaning the-sound

### Of the Ninth Hour of the Second Day

Station.

An Ordered Prayer for the Departed

#### A Hymn

*With the melody: Not for judgment and not for condemnation.*

Together with the blessed martyrs who loved you, and with the saints who honored you by their conduct, make remembrance of our departed and make them worthy of standing at your right, -H-, and grant them rest.

Our savior heard the sound of the groaning of the departed on the top of the wood on Golgotha, and he strengthened himself to go

down and break the yoke of death from the necks of those who are buried, -H-, and he comforted them.

**Glory...:** The Holy Church beseeches you for the sake of her children, while she cries in pain and says: Let them not inherit Gehenna, Lord, those who were clothed in you with the waters of baptism, -H-, and let them be raised up by you.

**From age...:** At the death of Lazarus, when he died, Mary said to our Lord Jesus in Bethany: If you had been here, O compassionate one, you who give life to the dead, Lazarus would not have died, -H-. Blessed be the one who raised him up.

<sup>1</sup> مَوَلا: The text of the Station can be found on page 662.

وَنَسِيَ مَعَهُ جُجْجَحْلًا. ٥١٢ خَارًا ٥١٣  
 to-go-down and-he-strengthened-himself on-Golgotha the-wood the-top-(of)  
 ٥١٤ : ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠  
 -H- those-who-are-buried the-neck-of from of-death the-yoke and-broke  
 ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠  
 ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠  
 while her-children for-the-sake-of you beseeches Holy the-Church glory...  
 ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠  
 Gehenna inherit my-Lord (let-them)-not and-says in-pain she-screams  
 ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠  
 and-by-you -H- of-baptism the-waters with who-were-clothed-in-you the-people  
 ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠  
 let-them-be-raised-up  
 ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠  
 in-Bethany said Mary Lazarus of-the-dead at-the-death from...  
 ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠  
 O-compassionate-one you-had-been here that-if Jesus to-our-Lord  
 ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠  
 bless -H- would-have died (would)-not <sup>2</sup>Lazarus the-dead the-reviver-(of)  
 ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠  
 raised-him-up the-one-who  
 ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠  
 ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠  
 ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠  
 ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠  
 ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠  
 ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠  
 ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠  
 ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠  
 ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠  
 ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠  
 ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠  
 ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠  
 ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠  
 ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠  
 ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠  
 ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠  
 ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠  
 ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠  
 ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠  
 ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠  
 ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠  
 ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠  
 ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠  
 ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠  
 ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠  
 ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠  
 ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠  
 ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠  
 ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠  
 ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠  
 ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠  
 ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠  
 ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠  
 ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٣٨١ ١٣٨٢ ١٣٨٣ ١٣٨٤ ١٣٨٥ ١٣٨٦ ١٣٨٧ ١٣٨٨ ١٣٨٩ ١٣٩٠  
 ١٣٩١ ١٣٩٢ ١٣٩٣ ١٣٩٤ ١٣٩٥ ١٣٩٦ ١٣٩٧ ١٣٩٨ ١٣٩٩ ١٤٠٠ ١٤٠١ ١٤٠٢ ١٤٠٣ ١٤٠٤ ١٤٠٥ ١٤٠٦ ١٤٠٧ ١٤٠٨ ١٤٠٩ ١٤١٠  
 ١٤١١ ١٤١٢ ١٤١٣ ١٤١٤ ١٤١٥ ١٤١٦ ١٤١٧ ١٤١٨ ١٤١٩ ١٤٢٠ ١٤٢١ ١٤٢٢ ١٤٢٣ ١٤٢٤ ١٤٢٥ ١٤٢٦ ١٤٢٧ ١٤٢٨ ١٤٢٩ ١٤٣٠  
 ١٤٣١ ١٤٣٢ ١٤٣٣ ١٤٣٤ ١٤٣٥ ١٤٣٦ ١٤٣٧ ١٤٣٨ ١٤٣٩ ١٤٤٠ ١٤٤١ ١٤٤٢ ١٤٤٣ ١٤٤٤ ١٤٤٥ ١٤٤٦ ١٤٤٧ ١٤٤٨ ١٤٤٩ ١٤٥٠  
 ١٤٥١ ١٤٥٢ ١٤٥٣ ١٤٥٤ ١٤٥٥ ١٤٥٦ ١٤٥٧ ١٤٥٨ ١٤٥٩ ١٤٦٠ ١٤٦١ ١٤٦٢ ١٤٦٣ ١٤٦٤ ١٤٦٥ ١٤٦٦ ١٤٦٧ ١٤٦٨ ١٤٦٩ ١٤٧٠  
 ١٤٧١ ١٤٧٢ ١٤٧٣ ١٤٧٤ ١٤٧٥ ١٤٧٦ ١٤٧٧ ١٤٧٨ ١٤٧٩ ١٤٨٠ ١٤٨١ ١٤٨٢ ١٤٨٣ ١٤٨٤ ١٤٨٥ ١٤٨٦ ١٤٨٧ ١٤٨٨ ١٤٨٩ ١٤٩٠  
 ١٤٩١ ١٤٩٢ ١٤٩٣ ١٤٩٤ ١٤٩٥ ١٤٩٦ ١٤٩٧ ١٤٩٨ ١٤٩٩ ١٥٠٠ ١٥٠١ ١٥٠٢ ١٥٠٣ ١٥٠٤ ١٥٠٥ ١٥٠٦ ١٥٠٧ ١٥٠٨ ١٥٠٩ ١٥١٠  
 ١٥١١ ١٥١٢ ١٥١٣ ١٥١٤ ١٥١٥ ١٥١٦ ١٥١٧ ١٥١٨ ١٥١٩ ١٥٢٠ ١٥٢١ ١٥٢٢ ١٥٢٣ ١٥٢٤ ١٥٢٥ ١٥٢٦ ١٥٢٧ ١٥٢٨ ١٥٢٩ ١٥٣٠  
 ١٥٣١ ١٥٣٢ ١٥٣٣ ١٥٣٤ ١٥٣٥ ١٥٣٦ ١٥٣٧ ١٥٣٨ ١٥٣٩ ١٥٤٠ ١٥٤١ ١٥٤٢ ١٥٤٣ ١٥٤٤ ١٥٤٥ ١٥٤٦ ١٥٤٧ ١٥٤٨ ١٥٤٩ ١٥٥٠  
 ١٥٥١ ١٥٥٢ ١٥٥٣ ١٥٥٤ ١٥٥٥ ١٥٥٦ ١٥٥٧ ١٥٥٨ ١٥٥٩ ١٥٦٠ ١٥٦١ ١٥٦٢ ١٥٦٣ ١٥٦٤ ١٥٦٥ ١٥٦٦ ١٥٦٧ ١٥٦٨ ١٥٦٩ ١٥٧٠  
 ١٥٧١ ١٥٧٢ ١٥٧٣ ١٥٧٤ ١٥٧٥ ١٥٧٦ ١٥٧٧ ١٥٧٨ ١٥٧٩ ١٥٨٠ ١٥٨١ ١٥٨٢ ١٥٨٣ ١٥٨٤ ١٥٨٥ ١٥٨٦ ١٥٨٧ ١٥٨٨ ١٥٨٩ ١٥٩٠  
 ١٥٩١ ١٥٩٢ ١٥٩٣ ١٥٩٤ ١٥٩٥ ١٥٩٦ ١٥٩٧ ١٥٩٨ ١٥٩٩ ١٦٠٠ ١٦٠١ ١٦٠٢ ١٦٠٣ ١٦٠٤ ١٦٠٥ ١٦٠٦ ١٦٠٧ ١٦٠٨ ١٦٠٩ ١٦١٠  
 ١٦١١ ١٦١٢ ١٦١٣ ١٦١٤ ١٦١٥ ١٦١٦ ١٦١٧ ١٦١٨ ١٦١٩ ١٦٢٠ ١٦٢١ ١٦٢٢ ١٦٢٣ ١٦٢٤ ١٦٢٥ ١٦٢٦ ١٦٢٧ ١٦٢٨ ١٦٢٩ ١٦٣٠  
 ١٦٣١ ١٦٣٢ ١٦٣٣ ١٦٣٤ ١٦٣٥ ١٦٣٦ ١٦٣٧ ١٦٣٨ ١٦٣٩ ١٦٤٠ ١٦٤١ ١٦٤٢ ١٦٤٣ ١٦٤٤ ١٦٤٥ ١٦٤٦ ١٦٤٧ ١٦٤٨ ١٦٤٩ ١٦٥٠  
 ١٦٥١ ١٦٥٢ ١٦٥٣ ١٦٥٤ ١٦٥٥ ١٦٥٦ ١٦٥٧ ١٦٥٨ ١٦٥٩ ١٦٦٠ ١٦٦١ ١٦٦٢ ١٦٦٣ ١٦٦٤ ١٦٦٥ ١٦٦٦ ١٦٦٧ ١٦٦٨ ١٦٦٩ ١٦٧٠  
 ١٦٧١ ١٦٧٢ ١٦٧٣ ١٦٧٤ ١٦٧٥ ١٦٧٦ ١٦٧٧ ١٦٧٨ ١٦٧٩ ١٦٨٠ ١٦٨١ ١٦٨٢ ١٦٨٣ ١٦٨٤ ١٦٨٥ ١٦٨٦ ١٦٨٧ ١٦٨٨ ١٦٨٩ ١٦٩٠  
 ١٦٩١ ١٦٩٢ ١٦٩٣ ١٦٩٤ ١٦٩٥ ١٦٩٦ ١٦٩٧ ١٦٩٨ ١٦٩٩ ١٧٠٠ ١٧٠١ ١٧٠٢ ١٧٠٣ ١٧٠٤ ١٧٠٥ ١٧٠٦ ١٧٠٧ ١٧٠٨ ١٧٠٩ ١٧١٠  
 ١٧١١ ١٧١٢ ١٧١٣ ١٧١٤ ١٧١٥ ١٧١٦ ١٧١٧ ١٧١٨ ١٧١٩ ١٧٢٠ ١٧٢١ ١٧٢٢ ١٧٢٣ ١٧٢٤ ١٧٢٥ ١٧٢٦ ١٧٢٧ ١٧٢٨ ١٧٢٩ ١٧٣٠  
 ١٧٣١ ١٧٣٢ ١٧٣٣ ١٧٣٤ ١٧٣٥ ١٧٣٦ ١٧٣٧ ١٧٣٨ ١٧٣٩ ١٧٤٠ ١٧٤١ ١٧٤٢ ١٧٤٣ ١٧٤٤ ١٧٤٥ ١٧٤٦ ١٧٤٧ ١٧٤٨ ١٧٤٩ ١٧٥٠  
 ١٧٥١ ١٧٥٢ ١٧٥٣ ١٧٥٤ ١٧٥٥ ١٧٥٦ ١٧٥٧ ١٧٥٨ ١٧٥٩ ١٧٦٠ ١٧٦١ ١٧٦٢ ١٧٦٣ ١٧٦٤ ١٧٦٥ ١٧٦٦ ١٧٦٧ ١٧٦٨ ١٧٦٩ ١٧٧٠  
 ١٧٧١ ١٧٧٢ ١٧٧٣ ١٧٧٤ ١٧٧٥ ١٧٧٦ ١٧٧٧ ١٧٧٨ ١٧٧٩ ١٧٨٠ ١٧٨١ ١٧٨٢ ١٧٨٣ ١٧٨٤ ١٧٨٥ ١٧٨٦ ١٧٨٧ ١٧٨٨ ١٧٨٩ ١٧٩٠  
 ١٧٩١ ١٧٩٢ ١٧٩٣ ١٧٩٤ ١٧٩٥ ١٧٩٦ ١٧٩٧ ١٧٩٨ ١٧٩٩ ١٨٠٠ ١٨٠١ ١٨٠٢ ١٨٠٣ ١٨٠٤ ١٨٠٥ ١٨٠٦ ١٨٠٧ ١٨٠٨ ١٨٠٩ ١٨١٠  
 ١٨١١ ١٨١٢ ١٨١٣ ١٨١٤ ١٨١٥ ١٨١٦ ١٨١٧ ١٨١٨ ١٨١٩ ١٨٢٠ ١٨٢١ ١٨٢٢ ١٨٢٣ ١٨٢٤ ١٨٢٥ ١٨٢٦ ١٨٢٧ ١٨٢٨ ١٨٢٩ ١٨٣٠  
 ١٨٣١ ١٨٣٢ ١٨٣٣ ١٨٣٤ ١٨٣٥ ١٨٣٦ ١٨٣٧ ١٨٣٨ ١٨٣٩ ١٨٤٠ ١٨٤١ ١٨٤٢ ١٨٤٣ ١٨٤٤ ١٨٤٥ ١٨٤٦ ١٨٤٧ ١٨٤٨ ١٨٤٩ ١٨٥٠  
 ١٨٥١ ١٨٥٢ ١٨٥٣ ١٨٥٤ ١٨٥٥ ١٨٥٦ ١٨٥٧ ١٨٥٨ ١٨٥٩ ١٨٦٠ ١٨٦١ ١٨٦٢ ١٨٦٣ ١٨٦٤ ١٨٦٥ ١٨٦٦ ١٨٦٧ ١٨٦٨ ١٨٦٩ ١٨٧٠  
 ١٨٧١ ١٨٧٢ ١٨٧٣ ١٨٧٤ ١٨٧٥ ١٨٧٦ ١٨٧٧ ١٨٧٨ ١٨٧٩ ١٨٨٠ ١٨٨١ ١٨٨٢ ١٨٨٣ ١٨٨٤ ١٨٨٥ ١٨٨٦ ١٨٨٧ ١٨٨٨ ١٨٨٩ ١٨٩٠  
 ١٨٩١ ١٨٩٢ ١٨٩٣ ١٨٩٤ ١٨٩٥ ١٨٩٦ ١٨٩٧ ١٨٩٨ ١٨٩٩ ١٩٠٠ ١٩٠١ ١٩٠٢ ١٩٠٣ ١٩٠٤ ١٩٠٥ ١٩٠٦ ١٩٠٧ ١٩٠٨ ١٩٠٩ ١٩١٠  
 ١٩١١ ١٩١٢ ١٩١٣ ١٩١٤ ١٩١٥ ١٩١٦ ١٩١٧ ١٩١٨ ١٩١٩ ١٩٢٠ ١٩٢١ ١٩٢٢ ١٩٢٣ ١٩

مَبْرُورًا مَرَجَبَ ك: اُنْعِمَا بَعْمَا. وَلَا اُنْجِ مَجْمَر وَمَعْمَا  
that-will-benefit things as-there-is-no (my)-soul said me they-offered offerings

ك: اُنْجِ مَجْمَر وَمَعْمَا. لَا اُنْعِمَا بَعْمَا. ك: اُنْجِ مَجْمَر  
crying to-me offer-(any)-benefit do-not of-the-Lord the-body like me

هَلْ تَسْمَا. اُنْجِ مَجْمَر وَمَعْمَا. ك: اُنْعِمَا بَعْمَا. مَجْمَر  
when of-the-Anointed-one the-body to-me offers-benefit like and-sighing-[pl]

وَمُعْمَلَا خَرَجْنَا: خَرَجْنَا رَجَا حَك. وَاِلَّا اِنَّا  
that-I-would-go for-me pray O-priests during-your-prayer you-stand

هَلْ تَسْمَا اِنَّا: مَجْمَر مَجْمَر وَاِلَّا اِنَّا. مَجْمَر  
the-throne in-front-(of) -H- of-the-worlds the-Lord in-front-(of) and-be-received

وَمُعْمَلَا  
of-the-Anointed-one

هَلْ تَسْمَا لَاهُ وَمَا مَعْمَلَا. ك: اُنْعِمَا بَعْمَا. مَجْمَر  
when of-God O-Son for-me I-have-taken-you for-the-road <sup>4</sup>(as)-provisions

وَجَعَلَا اُنْجِ مَجْمَر. اُنْعِمَا بَعْمَا. مَجْمَر  
the-fire-[obj] of-the-world O-feeder of-your-(flesh) I-ate I-was-hungry

اُنْجِ مَجْمَر. مَجْمَر مَجْمَر. مَجْمَر مَجْمَر. مَجْمَر  
the-smell from-me is-emanated when of-my-members the-side from keep-away

فَجَعَلَا مَجْمَر. مَجْمَر مَجْمَر. ك: اُنْعِمَا بَعْمَا. مَجْمَر  
that-(does)-not a-ship to-me will-be baptism and-your-blood of-your-body

هَلْ تَسْمَا. هَلْ تَسْمَا. اُنْجِ مَجْمَر. اُنْجِ مَجْمَر. مَجْمَر  
-H- of-the-resurrection at-the-day there we-look our-Lord and-to-you sink

خَرَجْنَا وَمُعْمَلَا  
of-the-raising-up at-the-day

هَلْ تَسْمَا: مَجْمَر مَجْمَر. مَجْمَر: مَجْمَر. مَجْمَر  
who-is-destined worlds of-the-two the-king Jesus to-you glory glory...

اُنْجِ مَجْمَر. مَجْمَر: مَجْمَر. مَجْمَر. مَجْمَر. مَجْمَر  
glorify the-angels when the-earth to-judge in-(your)-glory to-come you

ك: اُنْجِ مَجْمَر. مَجْمَر: مَجْمَر. مَجْمَر. مَجْمَر. مَجْمَر  
when for-your-honor they-will-establish of-fire and-your-throne your-greatness

to redeem the mercy of your grace on your servants who have rested, -H-, give rest, O Lord, to your servants.

**From age...:** Remember, Lord, the departed. Make happy those who you clothed with the water of baptism, and who received you from

the altar, those who ate your holy body and drank your blood as a cup of salvation. May you have pleasure together with Abraham in your kingdom and shout on your right: Praise to you, Lord, -H-. Give rest, Lord, to your servants.

<sup>4</sup>For: More precisely: "provision for a journey, viaticum, victuals, food, support, often metaph. of

the Holy Communion." (PS p112).

وَنَهْؤَا وَنَبْؤَا وَؤَا: حَجَبَسُنَا وَجَلَا نَهْؤَا. نَجْجَكَم  
 to-redeem flesh-(-made-man) every to-test descends of-fire the-river  
 وَسَعَا وَلَحَبْأَبْر. خَلَا حَجَبَسْ وَهَجَبْجَ ۝ سَا  
 (give)-rest -H- that-have-rested your-servants on of-your-grace the-mercy-[pl]  
 ۞ حَنِى حَجَبَسْ  
 to-your-servants my-Lord

۞: أَلْؤَا: حَنِى حَجَبَسْ: ۝ سَا حَجَبْ حَهْؤَا.  
 them make and-happy the-departed-[pl] O-Lord remember from...  
 وَكَجَمْبَر مَعْ صَحْمَفْ وَؤَا: مَعْمَلْجَمْر مَع  
 from and-(who)-received-you (the-water)-of-baptism with those-who-you-clothed  
 حَسَا. ۝ نَهْؤَا؟ أَلْؤَا قَبْر مَبْعَا. ۝ أَلْؤَا كَبْر فُصَا  
 (as)-a-cup your-blood and-drunk holy your-body who-ate those the-altar  
 وَجَهْؤَا. حَمْر أَلْؤَا مَبْصَمْعَؤَا. حَمْر مَلْؤَا  
 (in)-your-kingdom may-you-have-pleasure Abraham together-with of-salvation  
 ۝ مَعْ مَبْعَبْر بَصْمَفْ كَبْر. وَكَبْر مَبْعَسَا حَمْنَا ۝  
 -H- to-the-Lord praise that-to-you to-you shout your-right and-on  
 ۞ سَا حَنِى حَجَبَسْ  
 to-your-servants my-Lord (give)-rest

حَجَبْأَل وَحَنِى حَكْ

<sup>5</sup> Balai of-Saint rogation

مَبْأَل مَلَا وَسَعَا: حَمْلَبْر حَبَسُعَا ۞  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
 ۞ حَجَبَسْ مَهْمَفْؤَا: ۞ وَهَجَبْجَ خَلَا هَجَبْر ۞  
 your-hope in who-have-slept and-your-worshippers your-servants  
 أَلْبَسَ ۝ سَعَا حَهْؤَا: حَنِى حَجَبَسْ. ۞ وَهَجَبْجَ خَلَا  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

Station.

<sup>5</sup> حَنِى حَكْ: For biographical information concerning Saint Balai of Qenneshrin, see page 79.

هَجْزُ: هُنْبَ حَمْلُ لِيَرِ ❖  
 to-your-coming and-look-forward your-hope  
 أُنْبَسَ كَعَجَبًا: مَحَلًا مَحْنًا. ةَاهِلًا هَجْزُ  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 حَسْبًا مَدَّ مَحْنًا ❖  
 faithful for-the-departed-[pl]  
 حَوَّهَ وَأَجْزَمَ: وَأَسْمُ ةَوَحَقَّج. أَمَّا  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms  
 حَجَّزَس: وَهَجَّجَ خَلَّ هَجْزُ ❖  
 your-hope in who-have-slept your-servants  
 هَجَّسَا كَحَمْبَسَا: وَمَا حَسْبًا. هَضَعَبَ وَلَا  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
 سَجَلًا: هَامْزَ لَمَحَفَسَا ❖  
 praise and-they-shall-sing corruption  
 فَجَبَا هَبَقُّبَا: بَعَدَ هَمَلًا ❖  
 in-unison proclaim and-souls (their)-bodies  
 حَسَبَ وَأَلَّا هَمَلًا هَحْسَمَ حَتَّيَا ❖  
 the-dead and-raise and-shall-come-(again) be-the-one-who-came blessed

مَمْعَا.

<sup>6</sup> station.

<sup>6</sup>مَمْعَا: The text of the Station can be found on page 662.

## **Chapter 2**

### **The Second Day**

# 2.1 Of the Twilight of the Second Day

وَبُجْبِهْ    اَوْبِ    خَمْلًا  
of-the-week    of-the-second-(day)    of-the-twilight

مَوْصِلًا.

<sup>1</sup> station.

حَسْبًا    وَزَمْلًا.

of-the-evening    the-responsory

مَبْصِلًا

first

مَدَامْدَا    وَزَمْلًا.

<sup>2</sup> of-the-evening    the-psalms

ثُمَّ

then

خَمْلًا

border-hymn

سَلِمْتُ    خَمْلًا    دَمْبُخَسْ    هَلَا عَمَلًا إِنَّا    وَجُزْ  
your-son    and-I-am-not-worthy    and-in-front-of-you    against-the-sky    I-have-sinned

*With the melody: Accept, O our Lord.*

In love and faith. Accept, Lord, this incense from our hands like the incense of Aaron, which kept away death from the people.

Praise him, all you nations. May the incense, which your servants have offered you for the satisfaction of your mercy, be for our pardon and the forgiveness of our sins.

**Glory...:** Praise to you, Lord, whose glory is in the sky and on the earth. Those in the sky and those on the earth praise your name.

**From age...:** As you accepted the incense and the supplication of Aaron, likewise accept the incense which your worshippers have offered you.

## Of the Twilight of the Second Day

Station.

The Responsory of the Evening.

First

The Psalms of the Evening.

Then:

### A Border Hymn

I have sinned against the sky and in your sight, and I am not worthy of being called your son. Take me as a hired servant and I will be a servant in your house because I have sinned.

Stomen Qalos Kyrie Eleison (Στῶμεν καλῶς Κύριε ἐλέησον).

### A Hymn

<sup>1</sup> مَوْصِلًا: The text of the Station can be found on page 662.

<sup>2</sup> مَدَامْدَا وَزَمْلًا: The text of the Psalms of the Evening can be found on page 631.

أَبَاؤُنَا. مَحْكَبِ أَسْ أُنَبِّئُكَ وَأَنَا جَبَّارٌ حَجَرًا  
a-slave in-your-house and-I-will-be a-wagener as receive-me to-be-called

❖ خَلَّيْنِي ۖ  
3 I-have-sinned because

❖ هَلْهُمَّ مَلَكُهُمْ فَهَوِّنَا كَهَمَهُ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

مُلَّا

a-hymn

حَقِّنْ مَحْكَبِ مَنَّا  
our-Lord accept-it with-the-melody

قَدْ جُعِلَ: حَبْرًا هَجَرًا مَحْكَبِ: مَنَّا: حَبْرًا هَجَرًا  
from this the-incense O-Lord accept and-in-faith in-love word

أَتَيْتُ: أَسْ فَنَدَّه وَأَنَادَ: وَجَلَّا مَعَالَا  
from death that-kept-away of-Aaron the-incense as-(you-accepted) our-hands

❖ خَلَّا  
4 (his)-people

مَحْتَبِ: تَدَّه أَتَقَبَّلَا: فَنَدَّه وَتَدَّه: حَجَرَتُنَا  
(by)-your-servants to-you offered the-incense nations all-(you) praise-him

كُنَّا وَتَسَبَّبَ: بَدَّه حَسْبَهُ:  
for-our-pardon so-that-it-will-be of-your-mercy-[pl] for-the-satisfaction

❖ هَجَرَتُنَا وَتَسَبَّبَ  
of-our-sins and-for-the-forgiveness

هَدَا: هَجَرًا كُي مَنَّا: وَهَجَرَتُنَا خَاوَجَا  
(is-found)-on-the-earth whose-glory our-Lord (be)-to-you glory glory...

❖ هَجَرَتُنَا. هَجَرَتُنَا كَهَمُ: مَحْكَبِ: هَجَرَتُنَا  
and-the-earthly-beings the-celestial-beings your-name and-praise and-in-the-sky

هَجَرَتُنَا: أَسْ وَأَبَاؤُنَا: فَنَدَّه وَأَنَادَ: هَجَرَتُنَا  
present-here likewise-this-incense of-Aaron the-incense you-accepted as from...

❖ هَجَرَتُنَا: فَنَدَّه وَتَدَّه: هَجَرَتُنَا  
your-worshippers-[suj] that-offer the-incense may-you-accept

#### Of the Birth-Giver of God

The archangel brought a greeting of peace to the daughter of David. He announced to her and said: The Lord is with you and he shall come

forth from you.

Mary said: have I not carried him who carries me, and who holds in his sway the ends of the earth?

<sup>3</sup> هَجَرَتُنَا: See Luke 15:19.

<sup>4</sup> خَلَّا: See Numbers 16:47.

**وَمَحَبَا:** **لَهُ:** **وَمَحَلَّ:** **مَحَلَّ:** **أَمَلَّ:**  
 brought a-(greeting-of)-peace archangel the God of-the-birth-giver-(of)  
**كَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 that-my-Lord to-her and-he-said and-announced-to-her David to-the-daughter-(of)  
 ❖ **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 he-shall-come-forth and-out-of-you (is)-with-you  
**وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 who-carries - the-son who-carries me that-it-is-not said Mary she  
 ❖ **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 the-earth (to)-the-end-of and-runs me  
**وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 the and-was-laden-with-him (and)-carried and-she-bore Mary became a-ship  
 ❖ **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 the-creatures of-all the-lord helmsman  
**وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 it of-you Sinai at-Mount the-prophet Moses saw which the-bush  
 ❖ **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 God the-birth-giver-(of) O-Mary was an-image  
  
**وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 harvested joyfully and-the-apostles planted painfully the-prophets of-the-saints  
 ❖ **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 with-joys filled a-harvest<sup>5</sup> carried and-the-teachers  
**وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 that-(we)-do-not pray the-kingdom sons-of and-apostles saints O-prophets  
 ❖ **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 of-sins troubled in-the-sea drown  
**وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:** **وَمَحَبَا:**  
 be (may)-your-prayer the-highest of-God servants holy O-martyrs

Mary became a ship. She bore, she carried, she was laden with the helmsman, the Lord of all creation.

The bush, which Moses the prophet saw on Mount Sinai was an image of you, Mary, the birth-giver of God.

#### Of the Saints

The prophets sowed in suffering, the apostles reaped in joy, and the teachers gathered a harvest full of joy.

Holy prophets and apostles, sons of the kingdom, pray that we may not drown in the troubled sea of sins.

Holy martyrs, servants of the most high God, may your prayers be for us a high rampart and a refuge.

The martyrs saw the Son, who spread his hands during the crucifixion, and they surrendered their necks to every torture because of their love of him.

<sup>5</sup> **وَمَحَبَا:** Or: "gathered."

كَ: مَبْرَأٌ وَمَا وَجَدَ رَحْمَةً  
 and-a-refuge high a-rampart to-us  
 هَاتُوا سِدَّهُ كَجُزْءٍ وَيُجْعَلِ أَيْدِيهِمْ ذَامِبَةً  
 during-the-crucifixion hands with-spread the-son saw the-martyrs  
 وَأَمْلَكُوا رِقَبَتَهُمْ: لِكُلِّ مَتَّبِعٍ مَحَلٍّ سَبَّحَهُ  
 their-love-of-him because-of torments to-all their-necks and-they-surrendered  
 وَابْتِغَاءً لِقَوْلِهِمَا: حَقٌّ مَعَهُ يَوْمَ حُكْمِ جَنَّتْكَه: فَمَنْ  
 your-mouth to-his-words the-Lord he-(is) <sup>6</sup> true word for-repentance  
 مَبْعُوثًا: أَمَلَهُ يَوْمَ هُوَ جَاءَ أَهْلًا. يَوْمَ هُوَ حُكْمًا إِنَّا: دَفَعْنَا  
 and-I and-knock and-I-will-answer call it-said and-so promised holy  
 فُتِحَ إِنَّا <sup>7</sup>  
 will-open  
 لَا تَبْذُرْ مَعَهُ يَوْمَ: مَنَّا أَسْ وَابْتِغَاءً  
 you-have-said as we-have-called-on-you your-promise fail (does)-not  
 حَتَّى كَيْ أَجْبَلُ؟ أَمَلَهُ يَوْمَ. مَحَلٍّ لِمُتَّبِعَةٍ: هُوَ  
 and-answer our-service accept (you)-promised as us answer  
 جَسَمُكُمْ هَاكُنْ  
 our-requests in-your-mercy-[pl]  
 نَجْيًا هَلَّا نَعْلًا: دَنَّا هَلَّا وَجَدَ كَيْ  
 as-long-as grow-weary and-do-not and-we-pray ceasing without we-ask  
 أَمَّا كَيْ أَلْزَمًا: حَقَّجْنَا وَسَعًا مَعَهُ مَنَّا  
 our-Lord from mercy-[pl] to-beg-for <sup>8</sup> time we-have  
 رُكْعَةً لِمَجْهَمٍ كَيْ: هَجَبًا لِمَجْهَمٍ  
 before-you <sup>9</sup> rise and-(may)-our-petition to-you be-pleasing (may)-our-prayer  
 وَأَسْ حَقًّا: وَجَعَلْنَا: أَمَلًا مَقَامًا وَجَبَّاهُ  
 your-greatness before may-it-be-accepted of-incense <sup>10</sup> the-perfume and-as

## Of Repentance

The Lord is true to his words. Your holy mouth has promised and said: Call and I will answer. Knock and I will open.

Your promise does not fail. We have called upon you, according to what you have said. Answer us, as you have promised. Offer our service and, in your mercy, respond to our requests.

Let us beg without ceasing. Let us pray and not grow weary, while there is time to beg for

mercy of our Lord.

May our prayer be pleasing to you and may our petition enter into your presence, and like the smoke of incense may it be accepted before your greatness.

## Of the Departed

In the Jerusalem, which is above, and in the Church of those upon the earth, make remembrance, Lord, of your servants who have slept in your hope.

<sup>6</sup> مَحَقٌّ: Lit.: "faithful."

<sup>7</sup> إِنَّا: See Matthew 7:7.

<sup>8</sup> مَقَامًا: Or: "a place."

<sup>9</sup> لِمَجْهَمٍ: Or: "enter."

<sup>10</sup> حَقًّا: Or: "smoke."

وَحَبَّيْنَا: كَاه وَمَعْمَر ۖ وَحَلَا: وَجَدْنَا ۖ وَجَدْنَا ۖ وَجَدْنَا ۖ  
 terrestrial and-in-the-church that-is-above in-the-Jerusalem of-the-departed-[pl]  
 حَبَّيْنَا مُذْنِب ۖ وَوَجَدْنَا: حَلَّحَ ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ  
 your-hope in who-have-slept to-your-servants remembrance O-my-Lord do

مُلَّا ۖ وَوَجَدْنَا  
 second a-hymn

وَجَدْنَا ۖ وَوَجَدْنَا ۖ  
 sixth in-the-tone  
 حَص: لَا جَبْنَا ۖ وَلَا كَدَجَبْنَا  
 for-condemnation and-not for-judgment not with-the-melody  
 قَدِجُجْنَا ۖ مُذْنِب ۖ تَعَفَّ مَعْبُوسَا: لَا جَبْنَا ۖ وَلَا  
 and-not for-judgment not the-Anointed-one Jesus O-Lord word  
 كَدَجَبْنَا: بَهْدَا ۖ كَ مُذْنِب ۖ قَدِجُجْنَا ۖ وَوَجَدْنَا ۖ  
 and-your-blood your-body O-my-Lord to-us will-be for-condemnation  
 وَوَجَدْنَا ۖ وَلَا حَسْبُهَا ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ  
 and-for-forgiveness of-sins for-the-pardon but-rather that-we-received  
 ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ  
 face-[pl] with-an-unveiled -H- your-right-(side) at and-for-the-resurrection  
 مَ نَسْكُج ۖ تَحْصُجَا ۖ لَمْعَا ۖ أُنْثَ: قَدِجُجْنَا ۖ مُذْنِب  
 O-Lord your-body them you-shall-give-to-drink <sup>11</sup> fragrant your-torrent from  
 وَوَجَدْنَا: وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ  
 with-faith that-we-have-drunk living and-your-blood that-we-have-received  
 بَهْدَا ۖ جَبْنَا ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ وَوَجَدْنَا ۖ  
 the-fire from we-shall-be-delivered and-through-it and-a-passage a-bridge will-be

### A Second Hymn

*Sixth tone, with the melody: Not for judgment and not for condemnation.*

Our Lord, Jesus, the Anointed one. Not for judgment, Lord, and not for condemnation be to us your body and your blood, which we have received, but rather for the pardon of sins, for forgiveness, and for a resurrection at your right, -H-, and for an unveiled face before you.

You shall give them to drink from your torrent of delight. May your body, Lord, which we have received, and your living blood, which we have drunk in faith, be a bridge and a passage for us, that we may be delivered by it

from the fire and from Gehenna, -H-, and may we inherit life.

**Glory...:** Praise to the Anointed king, who has crowned and exalted his worshippers in the four quarters of the earth. He made David a harp and, behold, the churches with the monasteries sing to it, -H-, blessed be the one who sings to it.

**From age...:** Praise to that grace, that came down and dwelt in the den of lions and shut the mouth of the beasts, that they might not ravage the fair beauty of Daniel, -H-. Blessed be the one who delivered him.

<sup>11</sup>حَصَا: Or: "of delight."

وَمِنْ كَهَنًا وَنَاوًا سَتًا  
life and-we-shall-inherit -H- Gehenna and-from

مَعًا: مَجْسُلًا كَه حَمَلًا مَعْبَسًا: وَجَلًا  
who-crowned the-Anointed-one to-the-king (be)-to-him glory glory...  
وَأَهْوَجَ. حَمَلُهُ يَهْوَجُ كَارُوحَ قَسَبَ.  
David and-made quarters-(of-the-earth) in-the-four his-worshippers and-exalted  
قَسَبًا: هَا أَمْرًا كَه. حَمَلًا كَرَمًا وَتِلًا وَ كَسَبَ  
blessed-be -H- monasteries and churches to-it sing and-behold a-harp  
وَأَمْرًا كَه  
to-it he-who-sings

مِنْ: مَجْسُلًا كَه حَمَلًا يَخْبَأُ: وَتَسَلًا: دَعْمًا: نَجَه  
inside and-dwelt that-came-down the-grace to-that (be)-to-her glory from...  
كَمَلًا وَتَسَلًا. مَعْبَسًا حَمَلًا يَسْتَلًا: وَلَا  
so-as-not-to of-the-animals the-mouth and-closed of-the-lions the-den  
بَحْرًا كَه. حَمَلُهُ قَلًا وَتَسَلًا وَ كَسَبَ وَجَسَه  
who-saved-him he blessed-be -H- of-Daniel the-fair-beauty ravage

وَحَبًا: كَه: حَمَلًا وَتَسَلًا مَحَلًا: بَقِي  
played King of-David at-the-victory God of-the-birth-giver-(of)  
حَمَلًا. حَمَلًا حَمَلًا. حَمَلًا  
in-remembrance Hebrew-(maidens) the-young on-tambourines  
وَحَبًا: حَمَلًا وَتَسَلًا. حَمَلًا وَتَسَلًا وَتَسَلًا  
-H- and-thanksgivings praises sing and-men watchers of-the-blessed-one-[fem]  
حَمَلًا وَتَسَلًا  
who-chose-her to-the-Lord  
حَمَلًا وَتَسَلًا: حَمَلًا وَتَسَلًا  
the-birth-giver-(of) virgin of-the-blessed the-remembrance let-be everlasting

#### Of the Birth-Giver of God

At the victory of David the king, the Hebrew maidens beat upon their tambourines, and in remembrance of the blessed one watchers and men sing praise and thanksgiving, -H-, to the Lord who chose her.

For ever let there be remembrance made of the blessed virgin, the birth-giver of God, who gave birth for us in her virginity to the Anointed, the king, the savior of the whole creation, -H-. May her prayer be with us.

For ever and ever the day of the remembrance of the holy virgin Mary shall not pass away. For ever and ever abides the child who came from her, and his kingdom shall not end, -H-, for ever and ever.

The virgin, who emptied herself to bear the hidden power which bears the earth and the skies, behold, she intercedes with him by her prayer on behalf of sinners, who call on her in faith, -H-, and in righteousness.

ܕܠܗ. ܐܘܬܝܪܐ. ܕܐܝܬܐ ܕܡܪܝܡ ܕܡܠܟܐ ܕܡܡܝܠܐ:  
 the-Anointed-one (to)-the-king in-her-virginity for-us who-gave-birth God  
 ܐܢܬܐ ܡܠܐ ܐܝܬܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 (be)-with-us (may)-her-prayer -H- the-creatures of-all the-savior  
 ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 of-the-queen of-remembrance the-day pass shall-not and-ever forever  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 the-child shall-exist and-ever forever Mary immaculate  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 forever -H- 12 end shall-not and-his-kingdom who-came-out-of-her  
 ܐܠܐ ܕܡܠܐ  
 and-ever  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 the-earth that-bears hidden the-power to-carry emptied-herself the-queen  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 sinners on-behalf-of by-her-supplication with-him intercedes and-she and-the-skies  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 and-with-righteousness -H- with-faith him who-call  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 and-John the-chosen-one and-Paul of-the-apostles head O-Simon of-the-saints  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 that-you-tended that the-flock for intercessors be 13 his-Lord who-baptized  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 guide-it -H- of-faith the-meadow (and)-on  
 ܐܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ ܕܡܠܐ:  
 them and-he-commanded his-apostles the-Lord them called

### Of the Saints

Simon the head of the apostles, Paul the elect, and John who baptized your Lord, be intercessors on behalf of the flock that you tended on the meadow of faith, -H-, and lead it.

Our Lord called his apostles and commanded them: Do not go in the way of the unbelievers. Do not enter into the house of the Samaritans and do not draw near to the teaching of the Pharisees, -H-, anathema is their teaching.

The martyrs are spiritual clusters, whom their judges pressed like grapes. Their blood flowed upon the earth and they became sacrifices to God who crowned them, -H-, and magnified them.

You martyrs, who would not offer incense before dreadful and vain idols, kings now lift the crowns from their heads and prostrate themselves before your bones, -H-. May your prayers be with us.

<sup>12</sup>ܡܡܠܐ: Lit.: "be dissolved."

rather flexible in Syriac. In English, it would

<sup>13</sup>ܡܠܐ: The agreement between personal pronouns is normally be "your Lord."

وَمِنْ مَنَ مَالٍ: كَذَلِكَ: مَعِ مَحْمُودٍ هَهُوَ: فَالْهُوَ

is beautiful and-the-moon the-sun than more person for-one

15 **هَوَاجِبٌ .** **وَهُجُوبٌ** **أَمْ** **مُذِي** **أَفْجَمُ .** **مَصْعَا**  
 the-sun Ephrem Mor O (is)-the-remembrance-of-you and-(more)-desirable

فَكَرَّحَمَافُجَا حَلَحْا هَهَوَا خَاخَعُمَا مَسَّوَا  
of-you but-the-beauty during-the-night and-the-moon during-the-day shines

❖ حَبْلُكُمْ هَ رَكْعَتَا يُجِيبُ (be)-with-us (may)-your-prayer -H- is-for-all-times

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Our father, Saint Jacob, you are like a tree

that grows by a stream of water. Its top reaches to the skies and its fruits give help to the children of men, -H. May your prayer be with us.

biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>15</sup> **مذنب** **افنم**: The name of the saint may vary. For

وَمِنْ أَجْلِ مُصَيِّبِ جَعْفَرٍ: حَتَّى أَكْبُلَ. وَيَرْجِ خُ  
 in that-is-planted tree to-a 16 Jacob Mor our-father resembles  
 لَأَقْلَ بِحَتَّى. هُوَ وَمِنْهُ مُدَّا كَمَحْتَلَا. هَلْ أَتَاهُ مِنْ حَبٍ.  
 give and-its-fruits the-skies reaches and-its-top 17 of-water a-stream  
 حَمٍ يُوْتَا كَجْتَمْعَا هَ رَكْفَايِرْ حَصْ  
 (be)-with-us (may)-your-prayer -H- the-children-of-men help

وَيُؤْتِيهِ حِكْمًا: وَيُؤْتِيهِ عِلْمًا: وَكَبِيرًا  
and-glorified our-Lord he-(is) great word of-the-week of-the-first-(day)  
وَجَدْنَاهُ فِي الْيَوْمِ الْأَوَّلِ: وَكَانَ يَوْمَهُ الْيَوْمِ الْأَوَّلِ:  
the-one blessed-is-he of-the-week the-first the-day he-(is) great extremely  
وَمَنْ يَحْفَظْهُ: مَنْ يَحْفَظْهُ: وَمَنْ يَحْفَظْهُ:  
the-grave from the-Lord rose as-during-it in-faith it who-keeps  
وَالْحَقُّ وَالْحَقُّ وَالْحَقُّ: وَالْحَقُّ وَالْحَقُّ وَالْحَقُّ:  
and-the-Spirit and-the-Son in-the-Father the-nations and-have-professed-(their-belief)  
مَعْبُودًا وَاحِدًا: مَعْبُودًا وَاحِدًا: مَعْبُودًا وَاحِدًا:  
God the-One -H- Holy

١٥ نَبِهْ هَنْبَا جَهْ دَهْ سَبْ خَعْمَا حُجَّةُ:   
 passing of-the-week first-(day) in-the 18 in-him and-be-glad (and)-taste come  
 فَكْبُرْ هَوْضْ ١٦ اَهْ تَكَلَّمْ ذَا يَوَّلَا هَجَسْ   
 and-on-the-first-(day) of-God O-Son you-gave-to-eat and-your-blood your-body  
 خَعْمَا وَلَا حُجْزْ اَهْمَا حَكَلْ وَتَسَحَّبْ   
 so-that-we-can-exult all-of-us make-worthy pass which-shall-not of-the-week  
 ١٧ مَحْ تَعَبَلْ هَ هَنْبَا سَلْمْ   
 your-compassion and-behold -H- your-right-(side) at

## Of the First Day

Great is our Lord and greatly to be praised.  
Great is the day of the first day and blessed is  
he who keeps it in faith. Because on it, our Lord  
rose from the grave and the nations confessed  
the Father, the Son, and the Holy Spirit, -H-,  
one God.

Come, taste, and rejoice in him. On this passing first day, you gave me your body and blood to eat, Son of God. On that first day, which does not pass, make us all worthy of exulting at your right, -H-, and to behold your compassion.

## Of Repentance

He sang to God and glorified his name. David, the king and prophet, sang and said in the fifty-first psalm: Have mercy upon me, O God, and wash me thoroughly from the iniquity which my hands have committed, -H-, and have mercy upon me.

He fulfilled stories of old. David prophesied and said: The Lord will come and heal the broken-hearted. Our heart was broken by sin and the Anointed one healed it by the waters of baptism, -H-. Blessed is he who heals it.

<sup>16</sup>ܡܚܝܝܐ: For biographical information concerning Saint Jacob of Sarug, see page 83.

<sup>17</sup>محتل: See Psalms 1:3.

<sup>18</sup> **هو**: Or: "it." Object unclear.

**وَبُاعِبًا:** قَدْ جَعَلَ: اَتَدَّ لِّلْاَكْهَلِ مَمَّصِ كَمَعَه: وَهَبَ مَحَلًا  
 the-king David his-name and-glorified to-God sang word of-repentance  
**دَجَلًا:** اَتَدَّ: دَاخَنَ. صَدَّاعَهُوَا وَشَعَفَ سَب. وَشَعَكَ  
 have-mercy-on-me and-one fifty in-the-psalm and-said he-sang and-prophet  
**كَلَّهًا. اَهْلًا اَمَّيَّيْب. مَحَ كَهَلًا وَهَدَّيْ**  
 which-have-committed the-iniquity from wash-me thoroughly O-God  
**اَيَّيْ هَ هُوَ شَعَكَ**  
 have-mercy-on-me -H- my-hands  
**مَمَّصَك قَلَالًا مَح مَيَّيْم: وَهَبَ اِلَيْكَ دَاخَنَ: وَاِلَا**  
 will-come and-said prophesied David old of parables and-he-fulfilled  
**مُنَا. هُجْرَ كَلَّجَبَّ كَحَا. لَاجِب: هُوَا كَحَ**  
 our-heart was broken <sup>19</sup> heart those-with-a-broken and-he-will-heal the-Lord  
**صَلَّيْلًا: هُجْرَه صَفَّيْلًا. حَبَّ مَتَا وَصَحَفَهوَا هَ**  
 -H- of-baptism the-waters with the-Anointed-one and-healed by-sin  
**حَبَّ حُرَّه جَه**  
 who-heals-it blessed-is-he  
**مُنَا اِلَاسَم حَكَب: مَدَا مَحَا. اَمَمَّعَلَا هَرَكَّعَلَا.**  
 and-our-prayers our-service accept Lord on-us have-mercy Lord  
**لُحَّه اِيَر اَقَّوَم خَاقَب. هَ هَ وَهَ مَعَلَا: حَم**  
 by stood which that-(grace) on-our-faces <sup>20</sup> rest (may)-your-grace  
**هَهَوَا جَاكَّه تَتَّهَوَا هَ هَسَكَا اُنَّ**  
 them and-fortified -H- in-their-trials the-martyrs  
**تَهَبَ اَجَا حَبَّيْلَا: هَهَلَّوَنَ حَا**  
 the-Son and-(may-he)-protect-us hidden the-Father (may-he)-keep-us  
**مَهَّوَجَب وَهَلَا وَهَبَّوَمَا. مَح قَتَّهَوَا هَمَّيَّيْلَا**  
 and-the-snares the-nets from Holy the-Spirit and-(may-it)-deliver-us  
**وَاُجَكَّيْلَا: وَصَمَّيْلَا حَمَّيْ هَلَا هَلَا اَكَّهَوَيَّيْ مَحَّ**  
 from-us keep-him-away -H- ceasing without against-us who-fights of-the-enemy

Lord, have mercy upon us. Lord, accept our service and our prayers. May your grace rest upon us, that grace which stood by the martyrs in their trials, -H-, and gave them strength.

May the hidden Father keep us. May the Son protect us, and may the Holy Spirit deliver us from the nets and the snares of the enemy, who fights against us without ceasing, -H-. Keep him away from us.

#### Of the Departed

With the blessed martyrs, who loved you, and with the saints, who pleased you by their conduct, make remembrance of our departed. Make them worthy of standing at your right, -H-, and give them rest.

<sup>19</sup> حَا: See Psalm 146:3 [147:3].

<sup>20</sup> اَمَمَّعَلَا: Lit.: "stand."

وَحَسْبُنَا: حَمُّهُوَا جَمَلًا وَيُسَعِّبُ: هَمُّ مَقْبَلًا.  
 the-saints and-with who-loved-you blessed the-martyrs with of-the-departed-[pl]  
 وَمَنْعَهُ: كَيْ دَعَوْتَهُوَا. حَجَّيْ وَيُجِبُّ: حَسْبُنَا.  
 of-our-departed-[pl] remembrance do with-their-conduct you who-pleased  
 دَاعُوا أَنْفُ. دَعَوْهُوَا وَمَا يَصْبِي: هَا دَائِبَس  
 and-give-rest -H- your-right-(side) at stand to them make-worthy  
 أَنْفُ  
 to-them

مَوْمَكْنَهْ وَيُجِبُّوَا (مَدَامَ: حَت: ا- و)  
 4 1 32 psalm of-repentance 21 cyclic-hymn

دَجَلًا مَدْبِلًا  
 sixth in-the-tone  
 يُوجِّهُ: حَصَّيْ وَيُحَدِّثُ كَهْ كَهْ هَا دَائِبَس كَهْ  
 for-him and-is-hidden -H- his-iniquity to-him is-forgiven is-he-who blessed  
 سَلَّوْتَهُوَا  
 his-sins  
 يُوجِّهُ: حَجَّيْوَا وَلَا يُسَعِّفُ كَهْ مَدْبِلًا سَلَّيْ هَا  
 -H- his-sins the-Lord to-him reckoned is-not the-man blessed-is  
 كَهْ تَجَلَّا جَلَّوَا  
 in-his-heart deceit and-there-is-no  
 مَهْلًا وَمَعْلَمًا حَكَّيْ: كَتَّوَا هَا جَبَّيْ نَوْمَر دَوَّيْ مَهْلًا  
 day I-was crying while -H- my-bones wasted-away I-was-silent because  
 جَلَّوَا  
 all  
 مَهْلًا وَكَلَّوَا دَاعِطًا مَعْبِلًا: حَكَّيْ أَيْبَر هَا دَائِبَس جَبَّيْ  
 and-turned -H- your-hand upon-me was-heavy and-day night because  
 حَسْبِي جَاوَا حَمَمَكَي  
 to-kill-me my-pain within-my-breast

#### Cyclic Hymn of Repentance (Psalm 32:1-4)

*Sixth tone.*

Blessed is the one whose iniquity is forgiven, -H-, and whose sins are hidden.

Blessed is the man whose sin the Lord does not reckon, -H-, and there is no deceit in his heart.

Because I was silent, my bones wasted away, -H-, while I cried out all day.

Because night and day your hand was heavy

upon me, -H-, and my pain turned within my breast to destroy me.

*Glory... From age...*

#### A Border Hymn

I confess my offenses and my sins before you, O you full of mercy and compassion, God, lover of mankind. Draw me out and lift me up from the abyss of my numerous sins, and have mercy upon me.

<sup>21</sup> مَوْمَكْنَهْ: From the Greek κύκλιον, "cycle."

**مہمہ : ۵۴۵**

from... glory...

1.3

then

حَمْدًا

border-hymn

حَسْبُكَ مَا جِئْتَ بِهِ جُحُودًا. حَسْبُكَ مَا جِئْتَ بِهِ جُحُودًا. حَسْبُكَ مَا جِئْتَ بِهِ جُحُودًا.

and-compassion mercy-[pl] full-of before-you and-my-sins my-faults I-confess

وُسْمَ إِيْمَا. وَكُلِي. هَا هَصِي. مَعِ جَبْمَا

the-abyss from and-lift-me-up draw-me-out      God (of)-mankind-(is) lover

وَسُورَةُ هُودٍ مَّا تَلَّا وَوَصَّيْكَ

and-have-mercy-on-me numerous of-my-sins

اَمِنْهُ

another

قُحْفٌ ۚ وَهُمَا حَمٌ ۚ مَّتَجَبَّيْنِهِ ۚ أُلُحْ ۚ حَبَقَقَفَهُ ۚ

into-the-depths was-drowned his-chariots together-with the-wretched Pharaoh

وَبِالْوَدَّاعَةِ مَلَأَ. حَمْلًا. وَبِالْوَدَّاعَةِ مَلَأَ. حَمْلًا. وَبِالْوَدَّاعَةِ مَلَأَ. حَمْلًا.

on-foot they-crossed as of-the-Israelites but the-people of-the-abyss

خَمَلًا وَهَفْوًا. خَمِينًا حَمِيًّا اُجْعَلْ لِّلْاٰمِلِيْنَ

(they-said:)-to-God (with)-purity wrapped with-melodies <sup>22</sup> the-Red-Sea

مَلِكٌ ۚ لَهُ نَخْسٌ . مَلِكٌ ۚ وَفَخْسٌ ۚ اَلَمْ ۚ ۚ

he-is glorious for let-us-sing-praise come our-king

اِمْنًا

another

خَصَقَ هَسِيَّةً. فَمَا إِنْ مِنْكَ خَلْإٌ مَلِيٍّ مُذُنَا

Lord-(of) from-you I-beg before-you I-make-known and-my-sins my-offenses

Another:

The wretched Pharaoh was drowned together with his chariots into the depths of the abyss, while the people of Israel crossed the Red Sea on foot, with melodies, clothed in purity, saying: Come, let us sing praise to God, our king, for he is glorious.

Another:

I confess my offenses and my sins before you. I beg of you, Lord of all, have mercy on me.

Stomen Qalos Kyrie Eleison (Στώμεν καλῶς  
Κύριε ἐλέησον).

<sup>22</sup> **ܐܡܝܢ**: The word **ܐܡܝܢ** means “end, border” in Syriac, but it is likely borrowed from the Hebrew name of the “Red Sea”: **יָם סוּף** [yam suf]. The etymology of the Hebrew word is unclear. With a slight change in vocalization, it may perhaps

designate an end, like in Syriac (ܫܘܦ [sof]), but the most generally accepted etymology links the name of the sea with the reeds (ܫܘܦ [suf]) that would have filled the banks of the “Sea of Reeds”.

❖ **هَلُمَّ يَا مَلِكُ هَلُمَّ يَا مَلِكُ**  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

مُلَّا

a-hymn

حَمْدٌ      لَّا      حُجْمٌ      وَلَا      كُجْمٌ  
for-condemnation   and-not   for-judgment   not   with-the-melody

ٱلْجَبَلُ      وَفَوْقَ      عَلَى      اِبْرٰهِيْمَ      دَعٰىكَ      فِى الْمَسَاءِ  
 the-mountain    the-top-(of)    on    Abraham    called-upon-you    in-the-evening  
 دَعٰىكَ      وَفَوْقَ      اِلَى      اَبْنٰى      اَبْنٰى      اَبْنٰى  
 upon-you    we-call    and-in-the-evening    of-mankind    O-lover    and-you-answered-him

הַחֵן וְהָעוֹלָם לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 have-mercy-on-us -H- mercy-[pl] full-(of) our-God to-our-help come  
 וְכִשְׁמֹרֶת מִצְוֹתֶיךָ יְיָ אֱלֹהֵינוּ  
 the-power-of from he-was and-delivered Hezekiah called-upon-you in-the-evening

وَالْمَاءُ وَالْأَرْضُ وَنَحْنُ نَدْعُوكَ عَلَيْكَ يَا رَبُّنا  
from Lord us deliver upon-you we-call and-in-the-evening the-Assyrian

❖ ضَعَبَ حَصْبًا هِـ وَهُوَ سَلَاةُ اِهْ  
against-us who-fight -H- and-his-forces the-evil-one

هَدَىٰ: كُمْ مِّنْ أَجْمَلٍ هَفِيًّا: وَبِئْسَ أَتَىٰكَ  
glory... call upon-you soul and-body that-you-may-have-compassion on-them .

## An Ordered Prayer of Repentance

## A Hymn

*With the melody: Not for judgment and not for condemnation.*

In the evening, Abraham called upon you on the mountain-top and you answered him, O lover of mankind, and in the evening, we call upon you. Come to our help, our God, full of mercy, -H-, and have mercy upon us.

In the evening, Hezekiah called upon you  
and you delivered him from the power of the  
Assyrian, and in the evening, we call upon you.  
Deliver us, Lord, from the evil one and his

forces, -H-, who fight against us.

**Glory....** Upon you soul and body call, that you may have compassion upon them, while they are in the creation. When one is separated from the other, they cannot make a petition for their offenses at the seat of judgment, -H-. Have compassion on them both.

**From age...:** Be to us, Lord, a day which this passing evening shall not overtake and may your cross be a rampart to protect us against the evil one and his forces, -H-, which fight against us.

كَبُرَ مَنُوعٌ حَاجِبًا. وَمَا يَفْجَعُهُمْ سَبُّ مَعِ سَبِّ:   
 the-other from one is-separated when in-the-creation they-exist as-long-as  
 لَا حَرْبَ مَحْبُوسٍ. خَالَا مَقْصِدُهُ خَصْمًا وَمِلًّا ۝   
 -H- at-the-seat-of-judgment their-offenses for make-petition they-cannot  
 سَفَى كَلَامُهُمَا ۝   
 on-them-both have-compassion  
 هَمْ: ۝ كَلِمَ مَدْنٍ اُسْعَطَا: وَلَا مَدَّوْرَ كَلَمٍ. ۝   
 this overtake-it that-(does)-not a-day O-Lord to-us may-(you)-be from...  
 وَهَمًا حُجْفًا. ۝ هَلْ كَجَبْرٍ بَدَا هَمًّا: ۝ وَحَمَلًا: كَب.   
 us that-protect a-rampart be and-(may)-your-cross passing evening-[suj]  
 مِمَّ جَبَلًا مَسْكُومًا ۝ وَهَمَّ جَبْرٍ خَطَمٍ ۝   
 against-us who-fight -H- and-his-forces the-evil-one from

حُجْمًا ۝ وَحَدِيدٍ ۝ حَقَقَ ۝   
 23 Jacob of-Saint rogation  
 مَدَّيْ كَب مَدْنًا مَدْنٍ اِلَّا حَدَمُ وَوَيْ: مَعَدَّ حُجْمًا   
 our-petition hear to-our-help come our-Lord O-Lord upon-you we-call  
 ۝ وَحَجْبٍ ۝ وَسَطًا ۝ خَالَا بَعْقَدٍ ۝   
 our-souls on and-have-mercy  
 مَدْنًا مَدْنٍ مَدْنًا ۝ وَحَجْبًا ۝ مَدْنًا مَدْنًا ۝   
 our-petition hear and-of-the-angels of-the-watchers the-Lord our-Lord O-Lord

#### A Rogation of Saint Jacob

We call upon you, Lord, our Lord, come to our help, hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

In the evening, when the light of the sun sets upon the four quarters, may I be enlightened, Lord, to praise your creation. May your word be a lamp to my feet, Son of God, and in place of the sun may it give light to me, and I will walk in it.

At the time of the evening, the priests made a joyful sound to give praise, and likewise the sacrifices of Moses were offered in the evening. Evening and morning, the law prescribed that sacrifices should be offered, and the priests were moved to offer praise to the Godhead in

the evening.

At the time of the evening, instead of all sacrifices, give thanks, and instead of holocausts, offer pure prayer in love, and he who has a mouth, word, and a tongue should give thanks for the creatures that are silent.

Praise to you at this time of the evening from your flock, for which you were sacrificed as an offering in the evening. It sings praise to you, who gave it your blood to drink during the crucifixion and it takes pleasure in your flesh and your blood, praise be to you.

The evening has come upon me and has placed me in the watch of the night. Be to me a sun, Lord, in the evening, and I will walk in its light.

**The Prayer of the Evening.  
Station.**

<sup>23</sup> حَدِيدٍ: For biographical information

concerning Saint Jacob of Sarug, see page 83.

۞ هَجَبٌ وَسَمًا ۞ بَعْلًا ۞  
 our-souls on and-have-mercy  
 دَجَمًا ۞ وَخَبٌ نُّبُوهُ ۞ وَمَعْمًا مَحٍ قَتْنًا:  
 the-quarters-(of-the-earth) from of-the-sun the-light when-sets in-the-evening  
 حُبٌ مَذِي ۞ أَنُوهَ ۞ كَمَعْمُخَسِبَ ۞ حُجُّنَهَبُ ۞ مَكْلِبُ  
 your-word to-your-creation to-give-praise may-I-be-enlightened my-Lord by-you  
 أَمُوهَا ۞ مَكْلِبًا حُجُّنَهَبَ ۞ دَجَمًا ۞ سَكُوهَا ۞ مَعْمًا ۞  
 may-it the-sun and-in-place-(of) (of)-God son before-my-feet a-lamp may-it-be  
 ۞ أَنُوهَ ۞ كَمَعْمُخَسِبَ ۞ دَجَمًا ۞  
 in-it and-I-will-walk to-me give-light  
 دُتَمًا ۞ نَحْبُ ۞ كَمَعْمُخَسِبَ ۞ جُحِبُ ۞ وَمَعْمًا:  
 of-the-evening at-the-time to-give-praise made-a-joyful-sound the-priests  
 ۞ أَنُوهَ ۞ مَعْمًا ۞ وَمَعْمًا ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞  
 were-they offered in-the-evening of-Moses the-sacrifices and-likewise  
 دَجَمًا ۞ مَعْمًا ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 sacrifices that-be-offered the-Law prescribed and-in-the-morning in-the-evening  
 ۞ دَجَمًا ۞ دَجَمًا ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 the-godhead to-praise in-the-evening the-priests and-were-moved  
 دَجَمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 thanks give sacrifices all instead-(of) the-evening in-the-time-(of)  
 دَجَمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 and-he-who offer in-love pure prayers burnt-offerings and-instead-(of)  
 ۞ دَجَمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 to-give-thanks he-ought tongue (and)-even and-word mouth to-him has  
 ۞ دَجَمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 (that)-are-silent the-creatures on-the-behalf-of  
 حُبٌ ۞ مَعْمًا ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 for-(which)-as your-flock from of-the-evening at-the-time praise to-you  
 مَعْمًا ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 it-sings praise for-it you-were-sacrificed in-the-evening an-offering  
 حُبٌ ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 and-behold shed-for-it your-blood who-during-the-crucifixion to-you  
 ۞ دَجَمًا ۞ مَعْمًا ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 praise to-you and-your-blood in-your-flesh it-takes-pleasure  
 ۞ دَجَمًا ۞ مَعْمًا ۞ جُحِبُ ۞ مَعْمًا ۞ مَعْمًا ۞ مَعْمًا ۞  
 it-has-placed-me of-the-night and-in-the-watch the-evening has-snatched-me

❖      حُذْ      اَمْشِ      مَعْمَا      مَعْمَا      اَنْ      كُ      اَنْ      اَنْ  
in-its-(light)    and-I-will-walk    in-the-evening    a-sun    O-Lord    to-me    may-you-be

24 of-the-evening prayer

25 station.

<sup>24</sup>رحمك، رحمتك: The text of the Prayer of the Evening can be found on page 668. <sup>25</sup>معمول: The text of the Station can be found on page 662.

## 2.2 Compline of the Second Day

حَمْدًا      هَبْزًا      وَبَارُوحًا  
 of-the-week   of-the-second-(day)   Compline

مَوَاقِفُ.  
 26 station.

هَبْزًا      وَبَارُوحًا  
 of-repentance   ordered-prayer

مَلَأَ  
 a-hymn

حَمْدًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا  
 sixth   in-the-tone   of-faith   the-limit   with-the-melody  
 حَمْدًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا  
 for-numerous   God   the-only-begotten   I gaze   of-your-mercy-[pl]   at-the-sea  
 وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا  
 with-hyssop   me   sprinkle   my-failings   and-have-gained-strength   (are)-my-offenses  
 وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا  
 by-the-love   O-my-Lord   I-beseech   of-my-eyes   with-the-tears   and-wash-me   pure  
 وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا      وَبَارُوحًا  
 me   let-them-mock   (do)-not   of-the-one-who-begot-you

### Compline of the Second Day

Station.

An Ordered Prayer of Repentance

#### A Hymn

*With the melody: The limit of faith. Sixth tone.*

On the sea of your mercy, I gaze, you the only-begotten, God, because my offenses are many and my faults have gained strength. Sprinkle me with your cleansing hyssop and wash me in the tears of my eyes. I beseech you, Lord, by the love of the one who begot you, do not let those who are malicious mock me, but

rather let the angels rejoice over one sinner who repents of his iniquity, and let them say:

Blessed is the Lord, whose door is open to the penitent, -H-, by night and by day.

Look, Lord, upon my weakness, for I have sinned much. I have angered you and I do not know in whom I may find refuge. I approached the physicians and they spent their medicines on me, but the abscess remains infected and there is none to heal it. I heard of you, good physician, that you had many medicines and that the one who approaches you receives help. By the love of the Father who begot you and by the prayer of her who gave birth to you, -H-, pardon me my offenses.

<sup>26</sup> مَوَاقِفُ: The text of the Station can be found on page 662.

**مَعْدٍ: زَيْبِي** **وَهُلَا مَعْدٌ** **وَسُيْنَا.** **فَإِذَا أُخْبِرَ** **كَه**  
 to-him she-said when of-the-sinful-woman <sup>28</sup> the-voice was lovely glory...  
**لِحَمِيمَا** **وَبَعْضُ كُ حَمِيمَا** **هَقَبَ** **وَهُجَلُ لُتَحَدَّو.**  
 in-payment gold and-take anointing-oil me give to-the-seller-of-ointments  
**مَمِيمَا** **وَمَعْمَا** **بَعْضُ كُ.** **فُأَسْكَلِي** **دَه** **فُحَلَا**  
 the-tears it that-I-may-mix me give of-the-best-kind the-anointing-oil

**From age...:** Lord, let me not die in my sins. Now I offer you the tears of my eyes, a bribe that you love. I do not offer oxen, lambs, goats, doves, or young pigeons, but rather a pair of tears of my eyes, like the sinful woman in the house of Simon. Accept them and have mercy upon me. By the love of the Father who begot you and by the prayer of her who bore you, -H-, forgive me my offenses.

<sup>27</sup> **فعل**: Root: **فعل**, “to be able,” “to complete,” “to bring to an end,” “to vanish” (PS p194–195). <sup>28</sup> **صوت**: Lit.: “her voice.”

وَخَتَّتْ عَيْنَايَ اَنْعَمْتَ لِحَبِيبِكَ وَخَلَّصْنَا. اَبَايُكَ خ  
 in and-I-trust from-on-high the-first-born and-anoint and-I-will-go of-my-eyes  
 اَللّٰهُ. وَهُوَ اَنْعَمَ لِيْ بِمَنْعِكَ اَنْعَمَ لِيْ بِمَنْعِكَ  
 by-it from-you which-I-have-received anointing-oil (that)-by-this God  
 اَنْعَمَ لِيْ بِمَنْعِكَ اَنْعَمَ لِيْ بِمَنْعِكَ اَنْعَمَ لِيْ بِمَنْعِكَ  
 the-anointing-oil she-received and-when and-my-sins my-offenses will-be-forgiven  
 وَخَتَّتْ عَيْنَايَ اَنْعَمْتَ لِحَبِيبِكَ وَخَلَّصْنَا. اَبَايُكَ خ  
 her-offenses her and-he-forgave -H- her-faith our-Lord saw and-went  
 ص: لَا مَنِيْ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ  
 you I-offer now from in-my-sins let-me-die O-my-Lord do-not from...  
 وَخَتَّتْ عَيْنَايَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ  
 to-you I offer oxen (I-do)-not that-you-love a-bribe of-my-eyes the-tears  
 هَلَّا اَنْعَمْتَ اُجَلَّا هَلَّا اَنْعَمْتَ اُجَلَّا هَلَّا اَنْعَمْتَ اُجَلَّا  
 pigeons young even-no doves and-no goats and-no lambs and-no  
 اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ  
 the-sinful-woman like my-eyes from drops (but-rather)-a-pair-(of)  
 وَخَتَّتْ عَيْنَايَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ  
 by-the-love and-have-mercy-on-me them accept Simon at-the-house-(of)  
 وَخَتَّتْ عَيْنَايَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ اَنْعَمْتَ لِيْ بِمَنْعِكَ  
 pardon -H- who-bore-you of-her and-by-the-prayer who-begot-you of-the-Father  
 كَسَمَّتْ  
 my-offenses me

### A Rogation of Saint Jacob

We call upon you, Lord, our Lord. Come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

I beseech you, my Lord, that I may not be separated from your company. Where iniquity has driven me out, let your sweet love make me enter. Sin lay in wait for me and crushed me hard without mercy. You who are skilled, heal the bruises with which I am wounded.

I have sinned, Lord, and now, behold, I supplicate you. Receive my petition and blot out the record of the offenses that I have committed. Behold, the great gulf of iniquity has swallowed me, Lord. Give me your hand and I shall rise from it rather than perish in it.

The evil one has hunted me down and, behold, he strangles me in his snare. Break his snare and I shall escape from his attack. Good shepherd, go out in search of the sheep that has strayed, and do not leave it in the hands of the evil one, who seeks its life.

Glory to you, good shepherd, who saved your flock and who for the sake of the sheep that was lost descended to deliver it. Who is able to praise your glory among those who praise you? You who are hidden in your Father with the Holy Spirit, to you be praise.

Answer, God. Answer, God, and have mercy upon us. Turn the hearts of men to repentance.

The Psalms of the Compline Service.

The Collect of Saint Severius for the Compline Service.

The Praise of the Cherubim.

The Lord's Prayer.

29 Jacob of-Saint rogation

❖ هَاجِبٌ قَسَمًا ۖ عَلَا ۖ بِعَقْدٍ  
our-souls on and-have-mercy

هَاجِبٌ وَمَعَا ۞ عَلٰۤی ۞ نَفْسٍ  
our-souls on and-have-mercy

جَمْعُكَ لِي.      مَعَا      بَحَلِكِ      حَمَلًا      هَا هَمِي      where-has-driven-me-out

❖ كُضِمْتُ بِحَزَبٍ لَّخَصَّةٍ إِذْ يُضْعَبُ  
I-am with-which-wounded the-bruises heal (who-are)-skilled

behold that-I-have-committed of-the-offenses the-record and-blot-out my-petition

❖ **دُخِبَ** **أَنْجِبَ** **وَلَا** **مِنْهُ** **وَأَرْحَمُ**  
in-it perish and-not from-it and-I-shall-rise

أَيْنَ فَسْهَ ۚ وَنُصْرًا ۚ أَلَمْ يَكُنْ مِنَّا ۖ وَنُصْرًا ۚ أَلَمْ يَكُنْ مِنَّا ۖ وَنُصْرًا ۚ

go-out good shepherd his-attack from I and-shall-escape his-snare you

❖ سَتِهِ ۖ وَجُحًا ۚ خَبِئًا ۚ كَلْبِيًّا ۖ  
its-life who-seeks the-evil-one in-the-hands-(of)

<sup>29</sup> **مذنب محفوظ:** For biographical information

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concerning Saint Jacob of Sarug, see page 83.

كُفْ لِمُخَفَّسًا وَحُمَا لُجَا وَجَمَ حُنَّه: وَهَلْ حُنَا  
 the-sheep because-(of) his-flock who-saved good shepherd glory to-you  
 هَوَّ وَاجِبٍ هَوَّا نَبَلًا وَكَبُلُوه. مَلَبَّ مَعْتَبَ بَعَثَ هَجْجَسْ  
 your-glory to-praise is-able who to-deliver-it descended was-lost that  
 خَصَّحْتُنَا: وَجَهْنَا كَا جَوِيْرَ خَم  
 together-with in-your-Father (you)-who-are-hidden among-those-who-praise-you  
 وَهَمَّ مَقْرُومًا هَكَمَ لِمُخَفَّسًا  
 (be)-praise and-to-you Holy the-Spirit  
 ❖ حَبَّ الْكَلَا حَبَّ الْكَلَا هَوَّ سَمَحَكْ  
 and-have-mercy-on-us God answer God answer  
 ❖ هَوَّا لَحْدَةً وَجَتْنَمَا كَلِجْجَالَا  
 to-repentance of-the-sons-of-men the-hearts and-turn

مَدَامَّةَ وَهَبْنَا. 30

of-the-compline psalms

مَحْسَلَا وَهَبْنَا هَمَّ نَمَّه. 31

Severius of-Saint collect

لِمُخَفَّسًا وَجَتْنَمَا. 32

the-Cherubim praise-(of)

رَكَمَا مَدْنَسَا. 33

of-the-Lord prayer

مَمَّوَا وَهَمَّصَلَا. 34

of-faith canon

<sup>30</sup> مَدَامَّةَ وَهَبْنَا: The text of the Psalms of the Compline service can be found on page 635.

<sup>31</sup> مَحْسَلَا وَهَبْنَا: The text of the Collect of Saint Severius for the Compline service can be found on page 670.

<sup>32</sup> هَوَّا لَحْدَةً وَجَتْنَمَا: The text of the Praise of the

Cherubim can be found on page 665.

<sup>33</sup> رَكَمَا مَدْنَسَا: The text of the Lord's Prayer can be found on page 658.

<sup>34</sup> مَمَّوَا وَهَمَّصَلَا: The text of the creed can be found on page 671.

## 2.3 Of the Night of the Second Day

وَكَلِمًا بِبَارُومٍ حَمْدًا  
of-the-week of-the-second-(day) of-the-night

رُكُفًا بِمَعُونًا.  
<sup>35</sup> opening prayer

مَعُونًا.  
<sup>36</sup> station.

رُكُفًا بِمَحَبَّةً.  
<sup>37</sup> of-awakening the-prayer

ثُمَّ مَدَامَنَ  
are-said then

مَدَامَنًا وَكَلِمًا.  
<sup>38</sup> of-the-night the-psalms

حَبِّصْنِي: كَبِّعَ حَبْنًا: اُحْبِنِ: اَصْصَبِ. ثُمَّ هَبِّدَا  
the-sleep from and-raise-me-up awaken the-Lord blessed-be blesslord  
وَمَدَامَنًا. حَمْدًا مَحَبَّةً وَتَحَبُّرًا.  
God O-Lord of-your-greatness to-the-praise of-forgetfulness

### Of the Night of the Second Day

The Prayer of the Service of the Night.

Station.

The Prayer of Awakening.

Then:

The Psalms of the Night.

*Bless Lord. Bless the Lord...*: Awaken and raise me up from the sleep of forgetfulness to the praise of your greatness, O Lord God.

*Those who stand in the house...*: Your mercy has awakened me to praise you in the middle of the night. Grant me forgiveness of offenses, O Lord God.

*Lift up your hands in the sanctuary...*: I have remembered by night your worshipful and holy name, and I have risen to give thanks to you and to praise you, O lover of mankind.

*Bless you, the Lord from Zion...*: I have remembered that the watchers never sleep and like them, I have risen. I will praise you, O lover of mankind.

*May my praise come before you...*: My offenses are many and at the seat of judgment, behold, they confront me. Let your mercy be moved towards me and pardon me all that I have sinned against you.

<sup>35</sup> رُكُفًا بِمَعُونًا: The text of the Prologue of the Night can be found on page 661.

<sup>36</sup> مَعُونًا: The text of the Station can be found on page 662.

<sup>37</sup> رُكُفًا بِمَحَبَّةً: The text of the Prayer of Awakening can be found on page 663.

<sup>38</sup> مَدَامَنًا وَكَلِمًا: The text of the Psalms of the Night can be found on page 634.

أَلَمْ يَصْنَعْ خَبْنَاءَهُ: وَسَطَّسَ أَخْبَوِي. وَجَعَلَنِي  
in-the-middle has-awakened-me your-mercy-[pl] inside-his-house who-stand those

وَكَلَّلْنَا أَنْعَسِي. هَتَّ كَ مَجْمَعِ سَقَا. مُنَا كَلَّلَا  
God O-Lord of-offenses forgiveness me grant to-praise-you of-the-night

أَوْبَعِ أَيْتَنِي كَقَبِي: أَلَاؤُنَا حَلَلْنَا. كَمَصِي  
your-name during-the-night I-have-remembered in-the-sanctuary your-hands lift-up

هَكَبِي هَمَبِي. هَمَمِي وَهَوَا كَم. هَانَعَسِي  
and-(to)-praise-you to-you to-give-thanks and-I-have-risen and-holy worshipful

وَمِنْ إِنْأَا  
of-mankind O-lover

بَجَبِي مُنَا مَعِ زَهْنِي: أَلَاؤُنَا كَ أَوَج. وَجَبَا  
that-the-watchers again I-have-remembered Zion from the-Lord bless-you

مَحَلِّي لَا يُمَتِّع. هَمَمِي وَاجِبِي. أَنْعَسِي  
I-will-praise-you like-they-have and-I-have-risen they-sleep never

وَمِنْ إِنْأَا  
mankind O-lover-(of)

أَخَفِي أَمَحَسِي مِيَمَسِي: سَقَا هَكَّتَا. حَبِي  
39 (and)-at-the-seat are-numerous my-offenses before-you my-praise may-enter

وَبَلَا هَا سُبِي كَ. بَجَبِي حَك وَسَطَّسَ.  
your-mercy-[pl] toward-me let-be-moved at-me they-look behold of-judgment

هَسَا كَ تَا يَسْنِي كَم  
against-you that-I-have-sinned all me and-pardon

تَخَا كَحِي مَادُنِي: أَسِي وَسَعَبِي سَقَصَا. وَهَا  
of-her the-offences you-pardoned as your-word my-tongue-[suj] shall-seek

سَهْنَا وَجَبِي هَمَمِي. هَسَا كَ سَقَا. مُنَا  
O-Lord my-offenses me pardon Simon in-the-house-(of) the-sinful-woman

*My tongue shall seek your word ...:* As you pardoned the offenses of the sinful woman in the house of Simon, pardon me my offenses, Lord God.

*My lips shall utter your praise...:* I have sinned, Lord, and you have not taken vengeance upon me. I repent and you have received me. Let your mercy be moved towards me, and pardon me all that I have sinned against you.

*My soul longs for your salvation...:* You who hear and do not disregard, you who answer, save, and deliver, have compassion upon me and pardon me all that I have sinned against you.

*I have gone astray like a lost sheep...:* I have remembered that I have sinned and, in sorrow, my tears have flowed. Let your mercy be moved towards me, and pardon me all that I have sinned against you.

*Praise the Lord all...:* In the Jerusalem that is above and in the Church that is on the earth, make remembrance, Lord, of your servants who have rested in your hope.

**Glory... From age...**

Praise to you, Lord, whom the watchers cannot look upon and, behold, the earthly Adam carries you in his hands.

<sup>39</sup> حَم: Lit.: "the house."

❖ كَلُّهُ

God

بَقْلُكَ هَجْعَةُ يَابِ نَاحْتِئُفِر: سَهْنِي مُذِي هَلَا  
and-(you-have)-not O-my-Lord I-have-sinned your-praise my-lips shall-proclaim

إِجْدُوب. هَاجِدُ هَمَّخَلُوب. يَجْعُكَم  
let-be-moved and-you-have-received-me and-I-repent taken-vengeance-upon-me

❖ حَكْ وَسَخَس. هَمَّأ كَ قَلَّ وَسَهْنِي كِب  
against-you that-I-have-sinned all me and-pardon your-mercy-[pl] toward-me

هَمَّخِي نَجِيح حَجْعُ وَمُف: هَمَّأ هَمَّأ  
disregard and-(do)-not (you-who)-hear for-your-salvation my-soul-[suj] longs

هَمَّأ هَجُوب هَمَّأ وَجِب. سَهْنِي حَمَّخُوبُ.  
in-your-grace have-compassion-on-me and-deliver and-save and-(who)-answer

❖ هَمَّأ خَصَّصُوبُوبُ  
in-your-lovingkindness and-pardon-me

أَلَاكُوبُ أِبْ حَنَّا أَجِبَا: أَلَاوَجِبَا  
that-I-have-sinned I-have-remembered lost a-sheep like I-have-strayed

هَجَمَّا هَقَبُوبُ هَقَّ وَجَمَّ. يَجْعُكَم حَكْ وَسَخَس.  
your-mercy-[pl] toward-me let-be-moved my-tears have flowed and-in-sorrow

❖ هَمَّأ كَ قَلَّ وَسَهْنِي كِب  
against-you that-I-have-sinned all me and-pardon

هَمَّخِي حَنَّا بَلَّحَف: خَاوَمَكَم وَحَلَّا. هَجَجِبَا  
and-in-the-Church which-is-above in-the-Jerusalem all-of-you the-Lord praise

وَجِبَا أَوَحَلَّا. حَجِبُ مُذِي وَهَجِبَا. حَجَجِبُوبُ وَهَجِبُوبُ  
who-have-rested of-your-servants remembrance O-my-Lord make terrestrial

❖ خَلَّ هَجِبُوبُ  
your-hope in


هَمَّأ: مَح: هَجِبُوبُ كِب مُذِي. وَجِبَا لَّا مَحَبُوبُ مَلَب  
look can not whom-the-watchers Lord to-you praise from... glory...

❖ كِب. هَلَاوَمُ حَجِبُوبُ. خَلَّ أَيْبُوبُ هَلَا مَلَبُوبُ كِب  
you he-carries behold his-hands in the-earthly and-Adam upon-you

هَمَّأ مَيَمَّأ وَحَلَّا

of-the-night first station.



  
 God of-the-birth-giver-of ordered-prayer

مُلَّا

a-hymn

مَفْمُومًا

حَمْدٌ:

<sup>41</sup> the-potter's with-the-melody

سَبَّأَ لَكُنْزًا مِمَّنْ كُنْزِ دَاوُدَ وَهَمْدَهُ  
 was Mary whose-name-(was) of-David the-house from young-woman one  
 مَدَّ تَجَرُّا دَلَّحَلًا دَحَفَهُوَمَهُ وَحَلَمًا مُمَصَّدَجًا كُ: وَهَـ  
 that-she-(was) to-me it-seems of-the-world the-savior which-carried the-chariot  
 وَكَلَّ هَـ هَـ هَـ مِمَّنْ مَدَّ تَجَرُّا: وَبِئَا سَامِعًا ٤٢ هَـ  
 this <sup>42</sup> Ezekiel which-saw the-chariot than much she greater  
 أَبَدَ كَهْ أَفَّا هَجَّتِي لَا تَكَلَّمَا. دَحَلَمَ نَمَّ فَمَمَّا وَهَـ  
 to-sing (had)-a-mouth but-Mary that-spoke and-wheels faces had  
 كُ مَهْجَسًا مَدَّنَا هَ رَكَّاهَ لَكُ وَكُ  
 us help (may)-her-prayer -H- O-Lord praise to-you  
 مَدَّ أَتَمَنِّجُ أُو جَنَّا وَهَ لَّا نَبَّ إِنَّا. دَلَّسَا مَعَلَّا كُجِ  
 to-you name and-what I-know not David daughter-(of) O to-call-you how  
 أَفَّا مَدَّ نَمَّ لَّا وَجَبَّ إِنَّا. دَحَلَهْ كَلَّا أَتَمَنِّجُ: دَلَّا  
 a-son (if)-I-call-you virgin <sup>43</sup> imagine (I-can)not Mary should-I-give  
 نَبَّ مَدَّنَّجِ. أَفَّا أَتَمَنِّجُ: دَحَلَهْ كَتَبِ مَمَّعِ.  
 remains your-virginity (if)-I-call-you mother from-you(r-breast) (who)-sucks  
 مَعَلَّا مَدَّنَّجِ كَلَّا مَدَّا إِنَّا كُجِ. هَبَّجَهْ  
 that-may-be-put-to-shame you I-will-call God the-birth-giver-(of) therefore  
 مَهْفَا وَوَهْمَا وَجَلَّ كَه حَكَّجِ هَ  
 -H- your-motherhood - who-would-question (and)-the-disputant the-learned  
 سَمَّ هَ وَجَلَّ كَه  
 it who-would-question (is)-he anathema

هَمْدٌ: مَدَّنَّا

the-remembrance-of-you virgin God the-birth-giver-(of) glory...

كَجَمَّ وَدَلَّا. كَتَسَبَّمَا دَحَلَهْ حَقَّقَتَجَّا فَمَّ  
 respond and-to-those-who-are-near to-those-who-are-far-away (is)-a-benediction

هَا كَتَسَبَّمَا. لَّاسَا وَجَبَّ هَ: وَجَبِ كَه سَبَّحَلَمَّا. دَلَّسَا  
 and-to-the-one health him give who-is-sick to-the-one their-requests

وَهَمَّ: نَحَّ كَه كَوَجَلَّا. دَلَّسَا وَجَبَّمَا مَمَّ كَه  
 him drive-away who-is-evil and-him comfort him <sup>44</sup> give who-is-in-distress

<sup>41</sup> هَمْدًا: For biographical information concerning Simon the Potter, see page 85.

<sup>42</sup> سَامِعًا: See Ezekiel 1.

<sup>43</sup> وَجَبَّ إِنَّا: Lit.: “feel.”

<sup>44</sup> نَحَّ: Lit.: “beg.”

46 **حُجْبُ** **وَمُنِي** **حُفْجُ**  
Jacob of-Saint rogation

رَحْمَةُ رَبِّكَ رَحْمَةُ رَبِّكَ  
 (be)-with-us (may)-your-prayer blessed-one-[fem] O (be)-with-us (may)-your-prayer

---

my mouth is too small to tell your story.

Daughter of the poor, who were the mother  
of the Son of God, and gave wealth to the world  
in need that it might live from it. Ship, who  
carried the blessings and the treasures of the  
house of the Father, and came and poured out  
your wealth on our barren soil.

Praise to the Father who chose Mary in her humility. Worship to the Son who in humility descended and dwelt in her. Thanksgiving to the Spirit, who likes to make his dwelling in the humble. To him whose nature is one in three be glory.

By the prayer of her who carried you for nine months, Son of God, remove from us the rods of wrath.

<sup>46</sup> ܡܚܝܝܐ: For biographical information concerning Saint Jacob of Sarug, see page 83.

كَرِهَ أَجِبْ بِمَعَاذِ مُنَا عَافَا كَ ۖ  
 us and-pardon the-Lord may-he-hear your-prayers  
 مَحَلِّ سَمَا ۖ سَمَا ۖ أَفْبَحِي عَحْ كَحَلَّا ۖ  
 mercy-[pl] the-one-who-is-full-(of) and-beseech pray mercy-[pl] full-(of)  
 ۖ وَبَحْ سَمَا ۖ سَمَا ۖ تَجَعُّلَا ۖ مَقَا ۖ  
 mercy-[pl] of-those-who-ask-(for) the-souls to mercy-[pl] that-he-may-show  
 كَحْ عَحَلَا ۖ مَعْبَقَهَا مَنَابِ مَعْمَ ۖ تَمَعْمَ ۖ  
 let-us-purge of-her so-that-I-would-speak today called-me holy the-virgin  
 مَمَعْمَ ۖ حَمَحْدَه ۖ قَالَا ۖ وَلَا ۖ بَرَّحْدَا ۖ  
 second sky be-dishonored may-not fair that-her-story our-hearing  
 ۖ مَعْمَا ۖ جَعْدَه ۖ مَنَا ۖ وَهَمَا ۖ  
 to-drive-away from-it and-came-forth of-the-heights the-Lord in-whose-womb-rested  
 مَعْمَا ۖ مَعْمَ ۖ قَسْتَلَا ۖ  
 quarters-(of-the-earth) from the-darkness  
 حَمَجَلَا ۖ مَعْمَا ۖ وَكَحَلَا ۖ ۖ وَوَحَا ۖ جَهْ  
 through-her upon-the-earth the-one-by-which-the-curse among-women blessed  
 ۖ أَلْأَحْمَا ۖ ۖ عَحَا ۖ ۖ  
 henceforth the-judgment <sup>47</sup> and-the-sentence-(of) was-uprooted  
 مَمَلَا ۖ مَعْمَحَلَا ۖ تَجَعُّلَا ۖ وَوَلَا ۖ مَحَلِّ مَعْمَجَلَا ۖ وَصَبَّعَلَا ۖ  
 of-holiness beauty-[pl] and-full-(of) mystery-of-purity came-to-an-end  
 ۖ وَرَحَفَا ۖ ۖ ۖ فَبَحِي ۖ وَتَبْلَمَكَا ۖ ۖ مَحَا ۖ وَحَحْنَه ۖ  
 about-her the-story through-it to-tell my-mouth it-(is) too-small  
 حَمَلَا ۖ مَحَقَّتَلَا ۖ ۖ وَهَمَلَا ۖ أُمَا ۖ حَجَا ۖ  
 and-gave God of-the-son-(of) the-mother who-were the-poor-[pl] daughter-(of)  
 حَمَلَا ۖ وَوَحَلَا ۖ حَحَلَمَا ۖ مَعْمَلَا ۖ وَبَسَا ۖ  
 who-carried ship from-it so-that-it-would-live in-need to-the-world wealth  
 ۖ ۖ ۖ ۖ مَحَلَا ۖ مَعْمَ ۖ حَمَلَا ۖ  
 and-came the-Father the-house-(of) of and-the-treasures the-blessings  
 ۖ ۖ ۖ ۖ حَمَلَا ۖ وَوَحَلَا ۖ ۖ ۖ  
 was that-barren on-our-soil (your)-wealth (and)-poured-out  
 مَعْمَلَا ۖ لَلَا ۖ ۖ ۖ حَمَلَا ۖ  
 has in-her-humility Mary who-(has)-chosen to-the-Father praise  
 مَعْمَلَا ۖ كَحَلَا ۖ ۖ مَحَقَّتَلَا ۖ ۖ ۖ ۖ  
 thanksgiving in-her and-dwelt descended who-in-humility to-the-Son and-worship  
 كَحَلَا ۖ ۖ ۖ ۖ ۖ ۖ ۖ ۖ ۖ  
 is-he one to-dwell in-him likes who-in-the-humble to-the-Spirit

<sup>47</sup> ۖ ۖ Lit.: “the cutting.”



هَبْرُؤُا وَمَتَّى  
of-the-saints ordered-prayer

مُلَّا  
a-hymn

مَدْمُؤَا :  
49 the-potter's with-the-melody

وَجِبْنِ مَدْمُؤَا وَمَا مَدْمُؤَا وَجِبْنِإِلَ. مَدْمُؤَا وَمَا  
the-head and-Simon of-prophecy fountain the-head Moses we-remember  
وَمَكْبَتِلَا هَفْهَفَا أَوْجَلَا. وَهَفْهَفَا أَجْدَبْ كَ خَلَا:إِلَ  
in-a-letter to-us wrote who the-master-builder and-Paul of-the-apostles  
وَهَفْهَفَا. وَحَفْهَفَا: وَجَانَا نَعْلَهَفَا. هَفْهَفَا  
those we-should-take-part of-the-just-[pl] that-in-the-remembrance to-the-Romans  
وَأَسَجِ لَأَكْهَا مَي تَلَهَا كَحَهَفَا. خَرَكْهَفَا هَفْهَفَا هَجْجَهَفَا  
and-by-their-petition by-their-prayer their-heart all with God who-loved  
وَسَعْلَا هَفْهَفَا حَكْهَفَا هَفْهَفَا نَكْهَفَا:إِلَ لَأَكْهَفَا كَ  
us help (may)-their-prayers -H- to-us be-(shown) (may)-mercy-[pl]  
مَدْمُؤَا وَمَا وَخَلْعَفَا مَدْمُؤَا وَسَبْلَا. لَأَوَسَفَا  
both (the-one)-of-the-new and-Simon of-the-old-(covenant) the-head Moses  
وَمَي كَسْبِلَا هَلْهَفَا جَهَفَا هَفْهَفَا. مَدْمُؤَا أَسْلَا كَقْسَلَا  
the-tables brought-down Moses dwelt in-them and-God one-another resemble  
بُعْدَهَفَا. مَدْمُؤَا مَحَا مَكْبِلَا وَمَحْهَفَا:إِلَ. مَدْمُؤَا جُنَا  
built Moses of-the-kingdom the-keys received and-Simon of-the-Law  
مَحْهَفَا أَجَلَا مَدْمُؤَا حَبْلَا جُنَا. مَحْهَفَا خَلْعَفَا  
the-Old from built the-Church and-Simon 50 temporal the-tabernacle  
هَفْهَفَا كَ هَفْهَفَا مَدْمُؤَا نَكْهَفَا:إِلَ لَأَكْهَفَا كَ  
us help (may)-their-prayers -H- O-Lord praise to-you and-the-New

their prayer help us.

Moses is the head of the Old, Simon of the New. Both resemble one another and God dwelt in them both. Moses brought down the tables of the Law, Simon received the keys of the kingdom. Moses built the earthly tabernacle, Simon built the Church, for the Old and for the New, praise to you, O Lord, -H-. May their prayer help us.

**Glory...** John, the preacher of truth; Stephen and the noble Theodore; George the martyr; Sergius and Bacchus, the noble warriors; Saint Cyricus and his mother Julitta; Shamuni the

blessed mother with her seven children; and the forty holy martyrs together with Saint Behnam, the elect, -H-. May your prayer help us.

**From age...** There are three martyrs who are firm seals and the deceitful, evil one cannot enter between them. John was killed by the sword of Herod, Stephen was stoned, and the noble Saint George passed from the wheel to the sword. By their prayer and by their petition, may mercy be shown to us, -H-. May their prayers help us.

<sup>49</sup> مَدْمُؤَا: For biographical information concerning Simon the Potter, see page 85.

<sup>50</sup> مَحْهَفَا: That is, the earthly tabernacle.

**ܡܥܕ:** ܡܥܨܐ ܕܚܝܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 and-Theodore and-Stephen (of)-truth the-preacher John glory...  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 and-Bacchus <sup>52</sup> Sergius the-martyrs <sup>51</sup> and-George the-noble-one  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
<sup>54</sup> Shamuni his-mother and-Julitta <sup>53</sup> Cyricus and-Mor noble the-warriors  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 holy martyrs and-the-forty children (her)-seven with blessed the-mother  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 us help (may)-your-prayer -H- <sup>55</sup> Behnam Mor and-the-elect  
  
**ܡܥ:** ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 the-evil-one and-(he)-cannot martyrs there-are firm seals three from...  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 of-Herod by-the-sword John was-killed between-them enter the-deceitful  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 the-noble <sup>56</sup> George Mor with-rocks by-stoning and-Stephen  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 and-by-their-petition by-their-prayer to-the-sword the-wheel (passed)-from  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 ܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ ܕܡܥܨܐ  
 us help (may)-their-prayers -H- upon-us be-shown (may)-mercy-[pl]

#### A Rogation of Saint Ephrem

Lord, have mercy upon us by the prayer of your servants.

By their prayer and by their petition, have mercy upon our souls.

May the prophets who spoke of you by the Spirit, the apostles who announced your revelation, and the martyrs who died for their love of you, intercede with you for us. Have mercy upon us.

Make remembrance, O our savior, of the prophets, apostles and martyrs, of the just and righteous, and help us by their prayers.

Pray for us, O you holy ones, to him whose will you did, that he may withdraw and remove from us the scourges and the rods of wrath.

Praise to the strong one who strengthened you, O you prophets, apostles, and martyrs, who conquered and triumphed by the great sign of the cross.

Lord have mercy upon us by the prayers of your servants.

By their prayer and their petition, have mercy upon our souls.

<sup>51</sup> ܡܥܨܐ: For biographical information concerning Saint George, see page 82.

<sup>52</sup> ܡܥܨܐ: For biographical information concerning Saint Sergius and Bacchus, see page 83.

<sup>53</sup> ܡܥܨܐ: For biographical information concerning Saint Cyricus and Saint Julitta, see page 81.

<sup>54</sup> ܡܥܨܐ: For biographical information concerning Shamuni, see page 84.

<sup>55</sup> ܡܥܨܐ: For biographical information concerning Saint Behnam, see page 80.

<sup>56</sup> ܡܥܨܐ: For biographical information concerning Saint George, see page 82.

حَبَّالٌ وَمُنِي أَرْجَم

<sup>57</sup> Ephrem of-Saint rogation

حَنْ أَلِوَسْمَكْ. خَرْكَهْ إِيهْ. وَهَبْسُنْسْ  
<sup>58</sup> of-your-servants by-the-prayer have-mercy-on-us Lord

خَرْكَهْ إِيهْ. هَجْجَهْ إِيهْ. حَجْ وَسْمَا خَا نَقْمِي  
our-souls upon mercy-[pl] show and-by-their-petition by-their-prayer

بَحْتَا وَجْهْ سَا مَلَكْهِي: مَكْبَسَا وَهَدْ  
who-announced the-apostles spoke-of-you who-by-the-Spirit (may)-the-prophets

كَلْبَسْ. هَهْ وَ؟ وَبَدِي مَهْلَا سَوَحْ:  
(their)-love-of-you for who-died and-the-martyrs your-revelation

وَبَقْهَبْ وَسْمَكْ  
have-mercy-on-us intercede-with-you-for-us

كَلْبَسَا مَكْبَسَا هَهْ وَ؟ هَجْجَاتَا هَحْوَبْمَا  
and-the-righteous-[pl] and-the-just-[pl] and-the-martyrs the-apostles of-the-prophets

حَجْ وَوَجْهْ نَهْ. فُؤْمْ: هَكْ حَجْوَ خَرْكَهْ إِيهْ  
by-their-prayers help and-us O-our-savior remembrance-of-them make

أَقْبَعْ حَكْ مَبْمَا: هَهْ وَحَبْ إِيهْ وَجْهْ.  
whose-will-you-did to-him O-(you)-saints <sup>59</sup> for-us pray

وَبَحْدْ: هَجْجَا مَحْ. مَسْقَالَا مَحْتَلَا وَوَهْجَالَا  
of-wrath and-the-rods the-scourges from-us and-remove that-he-may-withdraw

هَجْجَسَا حَسَالَا وَسَكْجَفْ: بَحْتَا هَمَكْبَسَا هَهْ وَ؟  
and-martyrs and-apostles prophets who-strengthened-you to-the-strong-one praise

وَإَرْجَمْ. هَالِإَرْسَدَهْ: حَنْمَهْ وَخَا وَنَكْبَا  
of-the-cross great by-the-sign and-triumphed who-conquered

حَنْ أَلِوَسْمَكْ. خَرْكَهْ إِيهْ. وَهَبْسُنْسْ  
of-your-servants and-by-the-prayers have-mercy-on-us Lord

خَرْكَهْ إِيهْ. هَجْجَهْ إِيهْ. حَجْ وَسْمَا خَا نَقْمِي  
our-souls on mercy-[pl] show and-by-their-petition by-their-prayer

### Third Station of the Night: Of Repentance

#### The Praise of the Cherubim.

#### A Border Hymn

*With the melody: This is the month.*

Woe to me, who have been in the company of the just and have not profited, because I have not learned from their conduct. I have become a stranger to their festivals and, behold, my evil deeds drive me away from their ranks.

<sup>57</sup> حَنْ أَلِوَسْمَكْ: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>58</sup> وَهَبْسُنْسْ: Lit.: "someone who gives rest," by

serving someone else.

<sup>59</sup> كَحْ: Lit.: "with us."

مَمَّا وَبِالْحُكْمِ وَبِالْحُكْمِ  
of-the-night third station.

وَبِالْحُكْمِ  
of-repentance

أَمْحَسُّدًا وَتَجْزَا.  
60 the-Cherubim praise-(of)

حَمْدًا  
border-hymn

حَمْدًا مَعَ مَعْلَمٍ  
month on-that with-the-melody

وَمَنْ كَسَّ يَوْمَهُنَّ. خَلَّيْنِ كَاتِلًا هَلَّا لِيُخْبِرُنَا.  
profited and-(have)-not the-just-[pl] in-the-company-of who-have-been to-me woe

لَا وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ  
a-stranger (and)-I-have-become (from)-their-conduct learned (I-have)-not because

كَسَفَتْكَ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ وَبِالْحُكْمِ  
from evil my-deeds-[suj] me drive-away and-behold to-their-festivals

وَبِالْحُكْمِ وَبِالْحُكْمِ  
their-ranks

وَبِالْحُكْمِ وَبِالْحُكْمِ  
of-repentance ordered-prayer

### An Ordered Prayer of Repentance

#### A Hymn

*With the melody: The Potter's.*

**Word:** Your servants shall give thanks to you, Lord, -H-. By night, let us rise and give thanks to the Son of God. For by night there will be a cry, saying: The Lord is coming. The just, the righteous, the prophets, the apostles, and the holy martyrs will go forth to meet him and enter with him the marriage-chamber, full of joy. They will inherit life and the kingdom, and they will sing praise, -H-. Praise to the Lord.

There is no night when I have not remembered you upon my bed, Lord, and by night I have meditated on you, because you are greatly to be feared. I have heard the voice of Daniel saying that a stream of fire flows down from your presence. Woe to me, for my offenses are many, and I must pass through it. If

your grace shall persuade you, your mercy will be upon me, -H-. By your mercy, pardon me.

**Glory...:** In the middle of the night, David arose to give praise for the wonders of the Godhead and the judgments of the most high. He looked at the sky and saw the firmament, the luminaries and the beauty of their course. He saw tranquility and calm reigning over the creation. His soul was filled with wonder and he gave thanks to you, Lord, -H-, because he saw marvels.

**From age...:** Tell me, king David, what is the praise that you sing by day and by night? Halleluiah is the praise that the watchers and the angels sing during them. The Holy Spirit taught it to me and I taught it to the priests and, behold, the churches and the monasteries sing with one accord, halleluiah, praise to the Lord.

<sup>60</sup> أَمْحَسُّدًا وَتَجْزَا: The text of the Praise of the

Cherubim can be found on page 665.

مُلَّا

a-hymn

مَدْمُ

حم:

<sup>61</sup> the-potter's with-the-melody

فِدْعُهَا: بَهْؤُهُ لَكَ مَدْمُ خَدَّيْكَ يَا: نَحْلُكُمَا  
 by-night -H- your-servants O-Lord to-you shall-give-thanks word  
 نَقْعَمُ هَنُّوْا كِهْ حَجَّوْا كَلَّوْا. وَجَلَّكُمَا  
 for-by-night God to-the-son-(of) to-him and-let-us-give-thanks let-us-rise  
 هَوْمُ مَحْلُا يُوْا جِهْ مَدْمُ. نُجْعَمُ  
 will-go-forth the-Lord during-this-(time) (saying)-that-will-come a-cry there-will-be  
 لَاهُ وَحْدَه خَاتَا هَوْبَّعَا. جَتَا مَكْتَبَا  
 the-apostles the-prophets and-the-righteous-[pl] the-just-[pl] to-meet-him  
 هَهْوْوْا مَتَّبَعَا. هَخَاكُم هَحْمَه كَحْيَفَا مَلَا  
 full-(of) the-marriage-chamber with-him and-they-will-enter holy and-the-martyrs  
 مَتَّبَعُوا. هَنُّوْا سَتَا هَمَّحَحُوا هَمَّحَفَسَا اُحْنُ  
 they-will-sing and-praise and-the-kingdom life and-they-will-inherit joy-[pl]  
 يَا حَمْدُا لِمَحْفَسَا  
 praise to-the-Lord -H-  
 كِهْ كَحْلَا وَلَا اَلُوْجَنَّا لَمَعَلِي مَدْمُ.  
 O-Lord my-bed on remembered-you when-I-have-not night there-is-no  
 هَجَكْتَكَا وَلَا نَسِي خِي وَبَسَلَا اَيَد هَكَّ.  
 greatly you-(are) because-to-be-feared on-you I-meditated and-by-night-[pl]  
 مَلَا مَحْمَدَا وَاَحْذَ وُتَلَا. وَنَوْا وَبَوَا  
 of-fire (saying)-that-a-stream (the-voice)-of-Daniel that-said I-heard the-voice  
 وَوَا مَع مَعْبُوس. هَدَا كَ وَتَقَدَّ هَكَّتَا  
 are-many because-my-offenses to-me woe your-presence from flows-down  
 هَجِهْ حَجَّ اِنَّا. وَا لَحَبُّوْا لَّا اَجْبَهْ وَتَسَّ  
 your-mercy-[pl] shall-persuade-you your-grace if I-(must)-pass and-through-it  
 بَهْوَدَا حَكَا يَا خَسَّسَ مَعَدَا  
 me pardon by-your-mercy-[pl] -H- upon-me will-be

مَعَدَا: نَحْلُكُمَا وَكَلَّ مَدْمُ وَهَبَ لَمَحْمَدَا. كَلَّ لَاهُ وَهَبَ  
 the-wonders for to-give-praise David arose of-the-night in-the-middle glory...  
 وَكَلَّوْا هَوْبَّعَا. وَنَوْا مَحْمَدَا. سَبَّ حَمْلَا هَسَا  
 and-saw at-the-sky he-looked of-the-most-high and-the-judgments of-the-godhead

<sup>61</sup> مَدْمُ: For biographical information concerning Simon the Potter, see page 85.

كَذَبُوا. وَحَمْدُهَا. وَمَجْدُهَا. وَتَوْبَةُ لَيْسَاءَ. سَأَلَا  
 he-saw of-their-course-[pl] and-the-beauty and-the-luminaries the-firmament  
 مَحَلًّا. وَجَعَلَ بَجْعًا خَالٍ. خَتَمُوا. وَابْجَحَتْ نَفْسُهُ  
 his-soul and-was-filled the-creation-[pl] (reigning)-on and-calm the-tranquility  
 لَمَّا وَابْجَحَتْ نَفْسُهُ. كَبَّرَ مَحَلًّا. وَ سَأَلَا. بِمَجْدِهَا  
 marvels because-he-saw -H- O-Lord to-you and-he-gave-thanks (with)-wonder  
 ص: أَتَدْرِكُ وَتَدْرِكُ مَحَلًّا مَلِكُ دَاوُدَ. لَمَّا خَفَسُوا. وَبَدَأَتْ أَيْدِي  
 that-you-sing the-praise is what king David me tell from...  
 أَسْطُفًا وَكَلَامًا. وَكَلَامًا أَيْدِي لَمَّا خَفَسُوا. وَبَدَأَتْ  
 which-is-sung the-praise is halleluiah and-by-night by-day  
 حِينَ خَتَمُوا. وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ  
 taught-it Holy the-Spirit and-the-angels (by)-the-watchers during-this-(time)  
 كَذَبُوا. وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ  
 the-churches - they-sing and-behold to-the-priests and-I-(taught-it) to-me  
 وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ  
 praise to-the-Lord -H- in-unison and-the-monasteries

### حُجْبَةُ بَلَايَ حَك

<sup>62</sup> Balai of-Saint rogation

سَأَلَا. حَسْبُهَا. سَأَلَا. كَذَبُوا  
 on-the-day on-us have-compassion on-sinners (you)-who-have-compassion  
 وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ  
 of-your-judgment  
 وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ  
 of-your-grace in-the-abundance our-offenses us and-forgive  
 حَسْبُهَا. وَبَدَأَتْ. وَبَدَأَتْ. وَبَدَأَتْ  
 their-requests answer the-afflicted knock O-compassionate-one at-your-door

#### A Rogation of Saint Balai

You who have compassion upon sinners,  
have compassion upon us on the day of your  
judgment,

And forgive us our offenses in the  
abundance of your grace.

At your door, O compassionate one, those  
who are afflicted knock. Answer their requests,  
in your lovingkindness.

Your door is a door of mercy, Jesus full of  
mercy. The one who enters burdened with

offenses goes out loaded with mercy.

Our Father in heaven, we beseech you,  
accept our service and have mercy upon us.

Praise to him who said: Call and I will  
answer. Knock and I will open. Ask and I will  
give.

Lord of those above and hope of those  
below, accept our service and have mercy upon  
us.

<sup>62</sup> حَك: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

❖ **صَعِدْ سَعِيدُ**  
in-your-lovingkindness

**لَاوَحْ لَنَا وَتَسْعَا: مَعْفَا مَلَا تَسْعَا. وَحَلَا**  
he-who-enters mercy-[pl] full-(of) Jesus of-mercy-[pl] (is)-a-door your-door

❖ **لَحَبْ سَقَا: نُقْم مَقْبَا وَتَسْعَا**  
with-mercy-[pl] loaded leaves with-offenses burdened

**أَجْم وَجَمَعْنَا: حَدِ تَمَعْنِي حَب. مَحَا لَمْتَعْنَا:**  
our-service accept you we-beseech who-is-in-the-heavens our-Father

❖ **وَلَاوَسْعَكْ**  
and-have-mercy-on-us

**مَجِسْا حَدَه وَاجِد: وَمَنَه حُخْا لَنَا. مَعْفَمَ فَنَسْا لَنَا:**  
(and)-I-will-open and-knock and-I-will-answer call who-said to-him praise

❖ **مَعَاكْ مَوَد لَنَا**  
(and)-I-will-give and-ask

**حُذَا وَحُكْنَا: مَهْجَا وَبَسْتْنَا**  
of-those-below and-hope of-those-above Lord

❖ **مَحَا لَمْتَعْنَا: وَلَاوَسْعَكْ**  
and-have-mercy-on-us our-service accept

**مَدَا تَدَلَا وَاجِد: ه- ه- ه- مَجِسْا حَب كَدَا**  
O-God to-you glory and-H- and-H- -H- saying the-priest chants

**(مَلَا أَجَبَ) ح مَقْب حَقْدِ حَمَا: حَقْم وَحُخَا**  
in-(our)-offerings (with)-the-word he-continues then times three

**مَجْرَكْا لَنَا: تَدَوَجْ: أُنْهَ لَأَجَدْ. وَمَلَجْ مَهْ ه حَب تَب**  
when us have who-taught our-fathers them we-remember and-in-(our)-prayers

**سَب. وَنَهْا جَبْنَا لَأَكْهَا جَهْ حَلَمَا وَحَجْ: دَا**  
(may)-the-son passing world in-this of-God children to-be they-were-alive

**وَأَكْهَا بَسْ أُنْه. دَهْ مَلَجْا لَأ. وَمَعْتَا. حَم تَاتَا**  
the-just-[pl] with of-the-skies the-kingdom in them raise-up of-God

❖ **حَم أَقْطَا حَلَمَا وَلَا حَجْ:**  
pass that-do-not in-the-world the-righteous-[pl] and-with

*The priest chants: -H-H-H-, praise to you, God (Three times), and then he continues with the following sentence: By our sacrifices and by our prayers, let us remember our fathers, who have taught us when they were alive to be children of God, in this passing world. Son of God, give them rest in the kingdom of the skies, together with the just and the righteous, in the world that does not pass.*

*Then:*

**A General Ordered Prayer.  
The Magnificat.  
The Hymns of the Magnificat.  
The Responsory.**

*Then, the priest praises the Trinity three times, and continues with the following:*

هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ  
 hymns then and-the-magnificat general an-ordered-prayer then-is-recited  
 يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ يَمْحَسُّ  
 praises then that-you-know of-the-psalms and-the-responsory of-the-magnificat  
 قَوْلُهُ قَوْلُهُ قَوْلُهُ قَوْلُهُ قَوْلُهُ قَوْلُهُ قَوْلُهُ قَوْلُهُ قَوْلُهُ قَوْلُهُ  
 we-say after-which the-trinity three-times the-priest

اَمْتَمُّوا اَمْتَمُّوا اَمْتَمُّوا  
 person of-one commemoration

مَوْمَكِّنْ (حَامِد: رَج: ح - ه)  
 16 - 12 92 psalm 63 cyclic-hymn

اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ  
 of-Lebanon a-cedar and-like -H- shall-spring-up a-palm-tree like the-just  
 بَعْدُ  
 he-shall-grow

اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ  
 of-our-God and-in-the-courts -H- of-the-Lord in-the-house they-that-are-planted  
 اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ  
 and-fragrant fruitful -H- in-old-age and-greatly-grow again they-shall-spring-up  
 بَعْدُ  
 they-shall-be

اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ  
 he-(is) (that)-strong -H- the-Lord he-(is) that-just and-they-shall-declare  
 اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ اَوْبُلْ  
 wrong in-him and-there-is-no

هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ هَمْزٌ  
 here <sup>64</sup> Jacob Mor O the-remembrance-of-you from... - glory...

#### A Commemoration Of One Person

They shall declare that the Lord is just, -H-, that strong he is, and that there is no wrong in him.

#### A Cyclic Hymn (Psalms 92:12-16)

The just man shall spring up like a palm-tree, -H-, and like a cedar of Lebanon he shall grow.

They that are planted in the house of the Lord, -H-, in the courts of our God.

They shall spring up again and shall grow great in old age, -H-, they shall be fruitful and fragrant.

**Glory... From age...:** The remembrance of you, O Saint Jacob, is here on earth and above in the sky. May those, who honor your memory, be helped by your prayers.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

<sup>63</sup> هَمْزٌ: From the Greek κύκλιον, "cycle."

<sup>64</sup> هَمْزٌ: For biographical information

٥٨٨ َحَمَّالًا ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠  
 be-helped your-memory who-honor and-(may)-those in-the-sky and-above

٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠  
 by-your-prayers

٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]

٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠  
 person of-one ordered-prayer

٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠  
 a-hymn

٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠

٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠

٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠  
 it-(is) dread I-go if God called-me <sup>66</sup> Gabriel of-Saint to-the-festival

٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠  
 (of)-my-offenses I-go if it-(is) fear I-stay-away and-if great  
 ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠  
 that-flowed by-the-blood a-stranger I-will-become I-stay and-if I-am-mindful

٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠  
 and-I-shall-cry my-offenses may-be-pardoned God of-the-son-(of) the-side from

٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠  
 us help (may)-his-prayer -H- O-Lord praise to-you

٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠  
 should-I-give what has-summoned-me to-his-festival <sup>67</sup> Barsaumo Mor noble

٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠  
 prayer will-offer priests know (does)-not my-mind gift to-him

٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠  
 (will-give)-alms the-rich of-their-incense the-smoke and-deacons and-petition

٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠  
 and-he-will-show their-prayers the-Lord will-hear supplication and-the-poor

concerning Saint Jacob of Sarug, see page 83.

<sup>65</sup> ٦٦١: For biographical information concerning Simon the Potter, see page 85.

<sup>66</sup> ٦٦١: For biographical information

concerning Saint Gabriel of Qartmin, see page 82.

<sup>67</sup> ٦٦١: For biographical information concerning Saint Barsaumo, see page 79.

حَكْبِ وَسْمًا ۝ رَكْفًا ۝ لَحَبْوَ كَ ۝  
us help (may)-his-prayer -H- mercy-[pl] upon-us

مَوَد: كَبِ مَعَا كَبِ نَا ۝ رُجَا أُو مَدِي أَجْنَم. ۝  
because <sup>69</sup> Ephrem Mor O blessed the-Church <sup>68</sup> calls you glory...  
رُجَا ۝ مَدِي مَدِي ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝  
blessed-are-you was-communicated to-you our-Lord that-gave the-blessing  
رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝  
the-love who-desired blessed-are-you passing (this)-world who-hated  
رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝  
of-your-Lord the-voice you-shall-hear when blessed-are-you of-the-Anointed-one  
رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝  
the-kingdom (into)-the-inheritance-(of) enter come to-you when-he-says  
رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝ رُجَا ۝  
us help (may)-your-prayer -H- pass-away that-does-not and-the-life

مَدِي: مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝  
of-the-earth chosen spices and-(more)-than incense (more)-than from...  
مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝  
<sup>70</sup> Eugenios Mor the-elect the-remembrance-of-you to-the-Anointed-one pleasing  
مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝  
and-works and-fasting vigil of-your-way-of-life the-burden whose-flesh-bore  
مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝  
you and-receive to-meet-you will-go-forth the-angels of-asceticism  
مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝  
in-the-Anointed-one and-take-pleasure you-may-rejoice that-with-them  
مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝ مَدِي ۝  
us help (may)-your-prayer -H- who-has-magnified-you

#### A Rogation of Saint Jacob

We call upon you, Lord, our Lord. Come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

In the middle of the night, David awoke to give praise, that he might rise and give thanks

for the wonders of the Godhead. You also, wisely rise up in the middle of the night and with the psalms of David chant praise spiritually.

For him who awakes to sing praise by night, the power of the night and the darkness is driven away. For to him who praises the Godhead by night, the night is as the day, on

<sup>68</sup> مَوَد: Lit.: "gives."

<sup>69</sup> مَدِي: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>70</sup> مَدِي: For biographical information concerning Saint Eugenios, see page 81.

حُجَّالٌ وَمُنِيَّ حُجَّابٌ

71 Jacob of-Saint rogation

مُنِيَّ كُحْ مُنِيَّ مُنِيَّ كُحْ مُنِيَّ كُحْ مُنِيَّ كُحْ  
our-petition hear to-our-help come our-Lord O-Lord upon-you we-call

وَحَجِّبْ وَسَلِّمْ وَسَلِّمْ وَسَلِّمْ وَسَلِّمْ  
our-souls on and-have-mercy

مُنِيَّ كُحْ مُنِيَّ كُحْ مُنِيَّ كُحْ مُنِيَّ كُحْ  
our-petition hear and-of-the-angels of-the-watchers the-Lord our-Lord O-Lord

وَحَجِّبْ وَسَلِّمْ وَسَلِّمْ وَسَلِّمْ وَسَلِّمْ  
our-souls on and-have-mercy

حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
that-he-might-rise to-give-praise David awoke of-the-night in-the-middle

بَهْؤًا حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
now (do)-you also of-the-Godhead the-wonders for (and)-give-thanks

حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
of-David and-with-the-psalms wisely rise-up of-the-night in-the-middle

وَحَجِّبْ وَسَلِّمْ وَسَلِّمْ وَسَلِّمْ وَسَلِّمْ  
spiritually chant-praise

أَمَّا وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
of-the-night the-power is-driven by-night-[pl] to-sing-praise who-awakes for-him

حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
the-godhead who-praise (for)-the-one as-is-the-one-of-the-darkness away-from-him

حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
to-give-praise on-which-he-awakes the-night to-him is (as)-day by-night-[pl]

حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
for-one-who-loves you-(are) for-(as)-the-day (may)-I-be-enlightened O-Lord by-you

حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ حُجَّالٌ وَمُنِيَّ حُجَّابٌ  
that-I-(may)-see my-eyes enlighten O-Lord you-(are) the-light you

which he awakes to sing praise.

By you, Lord, may I be enlightened, for you are as the day for one who loves you. You are the light, Lord. Enlighten my eyes that I may see your compassion. The way of the world is a net full of all snares. The one who walks by you does not stumble, because you are the day.

The watchers in the heights, who never sleep, will praise you, Lord, in the place of those on earth whom the sleep of night keeps silent. The sea will praise you, the dry land will

praise you, the air will praise you, who are praised by your works, to you be glory.

You who hear all and are the receiver of all prayers. Hear our petition and have mercy upon our souls.

The Angelic Hymn.

The Prayer of the Evening.

Station.

<sup>71</sup> حُجَّابٌ: For biographical information

concerning Saint Jacob of Sarug, see page 83.

سَلْبُ. أَوْسَه وَحَلْمًا هَنْجًا مَحْمًا جَلْ أَوْقَدًا:  
 snares (of)-all and-full (is)-a-net of-the-world the-way your-compassion  
 وَهَدَكَ بِكَ لَا مَدَامَا هَدَ وَاجْعَلْ أَبَ  
 you-(are) as-the-day (because)-to-him stumble (does)-not by-you he-who-walks  
 ❖

بَعَثَ بِنَبِيٍّ مَنِيٍّ حَبَّتْ وَهَمًا وَلَا مَدَامَا وَخَصَّ:  
 sleep who-never in-the-heights the-watchers O-Lord will-praise-you  
 سَلَبَ أَوْحَلْ وَمَلَا وَكَلَّ مَدَامَا أُنْ. ١  
 them keep-silent of-night whom-the-sleep the-earthly-ones in-the-place-(of)  
 بَعَثَ بِنَبِيٍّ مَدَامَا بَعَثَ جَمًا بَعَثَ أَوْ: كَ  
 to-you the-air will-praise-you the-dry-land will-praise-you the-sea will-praise-you  
 وَمَجَّبَ أَيْدَ حَحَبْتِ بِأَبْرَ هَكَ بِمُخَفَّسًا ❖  
 (be)-glory and-to-you by-your-works you who-are-praised  
 مَدَامَا قَلَا مَدَامَا بَرَكَةً ❖ مَدَامَا حَبَلْ  
 our-petition hear of-prayers and-(are)-the-receiver all (you-who)-hear  
 هَجَبَ قَسَمًا كَلَّ بَعَثَ ❖  
 our-souls upon mercy-[pl] and-show

مُخَفَّسًا وَمَلَا

<sup>72</sup> of-the-angels hymn

رَكْعَةً وَمَدَامَا

<sup>73</sup> of-the-evening prayer

مَدَامَا

<sup>74</sup> station.

<sup>72</sup> مُخَفَّسًا وَمَلَا : The text of the Angelic Hymn can be found on page 668.  
 can be found on page 666.

<sup>74</sup> مَدَامَا: The text of the Station can be found on page 662.

<sup>73</sup> رَكْعَةً وَمَدَامَا: The text of the Prayer of the Evening 662.

## 2.4 Of the Morning of the Second Day

رَجَا رَجَا رَجَا  
of-the-week of-the-second-(day) the-morning

رَجَا رَجَا رَجَا  
75 opening prayer

رَجَا رَجَا رَجَا  
76 station.

رَجَا رَجَا رَجَا  
first

رَجَا رَجَا رَجَا  
77 51 have-mercy-on-me psalm

رَجَا رَجَا رَجَا  
78 63 psalm

رَجَا رَجَا رَجَا  
after-which

### Of the Morning of the Second Day

#### The Opening Prayer.

#### Station.

First:

#### The Psalms of the Morning: 51, 63.

Then:

#### The Responsory

*Word: My God, my God...:* I have come before you and I have prostrated myself before your throne. Lord of the sky, pardon me all that I have sinned against you.

*My soul is thirsty for you...:* I rose in the morning that I might confess my faults to you, O lover of mankind. Pardon me all that I have sinned against you.

*Thus I have looked upon you in the sanctuary...:* In the mercy of the one who sent

you, because of the weakness of our race.

Accept our service and in your mercy answer our requests.

*For your mercy is better ...:* I beg you and I long for your mercy, good and gentle one. Pardon me all that I have sinned against you.

*Thus I will bless you as long as I live...:* Light and Son of the light, abiding in light and dwelling in light, make me worthy of that light which the darkness does not overtake.

*As with cream and with fat...:* The light gladdens the creation at the time of the morning and all those who are in it stand and sing praise and thanksgiving.

*I remember you on my bed...:* The earth saw your light and it was gladdened when it was in gloom and, behold, it sings praise with its children for ever.

<sup>75</sup> رَجَا رَجَا رَجَا: The text of the Opening Prayer can be found on page 661.

<sup>76</sup> رَجَا رَجَا رَجَا: The text of the Station can be found on page 662.

<sup>77</sup> رَجَا رَجَا رَجَا (ل): The text of Psalm 51 can be found on page 642.

<sup>78</sup> رَجَا رَجَا رَجَا (هي): The text of Psalm 63 can be found on page 644.

حَسْبُكَ.

the-responsory

قَدْ جِئْتُكَ: اَللّٰهُمَّ اِنِّيْ: حَقْبُكَ مَعْنِيْ.  
 I-have-come-forth before-you you my-God my-God word  
 دَمِيرٌ كَامٍ وَبُكْرٌ مَّجْبِيْ. حَقْبُكَ مَعْنِيْ. سَمْعًا  
 pardon celestial O-king I-have-prostrated-myself your throne and-in-front-(of)  
 كَذَّبْتُكَ وَسَمِعْتُكَ حَقْبُكَ  
 against-you that-I-sinned all me  
 زَيْتًا يَوْمَ كَيْفَ يَجْعَلُ: حَقْبُكَ مَعْنِيْ. وَاهُوَا  
 to-you that-I-might-confess I-rose in-the-morning my-soul of-you is thirsty  
 كَلَّ مَجْلُوكًا يَوْمَ. وَنَمَّ خَلْقًا. سَمْعًا كَذَّبْتُكَ  
 all me pardon of-the-sons-of-men O-lover my-faults concerning  
 وَسَمِعْتُكَ حَقْبُكَ  
 against-you that-I-have-sinned  
 هُوَ سُبْحَانِيْ حَقِّقَةً: خَلْقًا  
 in-the-mercy-[pl] in-the-sanctuary I-have-looked-upon-you thus  
 وَمَكْتَبِيْ. مَدَّةً لِّعَمَلِيْ سَمْعًا. مَحَلَّ لِمُعْتَمِدِيْ:  
 our-service accept weak our-race because of-the-one-who-sent-you  
 هَجَلًا جَمْعًا حَقْبُكَ  
 our-requests in-your-mercy-[pl] and-answer  
 مَدَّةً لِّعَمَلِيْ وَهَجَلًا: حَقْبُكَ مَعْنِيْ. خَلْقًا لِّأَمْرِيْ. هَجَلًا  
 for-your-mercy-[pl] I-beg of-you your-mercy-[pl] better-(is) because  
 مَدَّةً لِّأَمْرِيْ. هَجَلًا وَهَجَلًا. سَمْعًا كَذَّبْتُكَ وَسَمِعْتُكَ  
 that-I-have-sinned all me pardon and-gentle-one good I-long  
 حَقْبُكَ  
 against-you  
 هُوَ أَكْبَرُ حَقْبُكَ: حَقْبُكَ مَعْنِيْ. نَبِيْ وَهَجَلًا. هَجَلًا  
 abiding light and-son-(of) light as-long-as-I-live I-will-bless-you thus  
 جَعَلَهُ وَهَجَلًا: حَقْبُكَ مَعْنِيْ. أَمْرًا لِّعَمَلِيْ. حَقْبُكَ مَعْنِيْ.  
 light of-that make-me-worthy in-light and-dwelling in-light  
 وَلَا تَخْذُلْهُ كَدُّ سَعْفًا  
 the-darkness-[suj] which-does-not-overtake  
 أَمْرًا مَعْنِيْ. أَمْرًا لِّأَمْرِيْ: نَبِيْ وَهَجَلًا. كَجَبَلًا  
 the-creation it gladdens the-light (with)-fat and-as (with)-cream as  
 جَبَلًا. رَجُلًا. مَعْنِيْ. وَحَقْبُكَ. هَجَلًا  
 and-they-sing those-who-are-in-it all and-stand of-the-morning at-the-time



me and-pardon your-mercy-[pl] to-me reveal for-me is-looking behold

against-you that-I-have-sinned all

that-is-above in-the-Jerusalem by-him who-swear all shall-boast

of-your-servants remembrance O-my-Lord make terrestrial and-in-the-Church

your-hope      in   who-have-slept

on-the-earth whose-glory Lord to-you glory from... - glory...

and-the-earthly-ones   the-celestial-beings   your-name   and-glorify   and-in-the-skies

we-continue-(with)

80 113 psalm

then

border-hymn

O-my-Lord awaken-me of-angels by-the-mouth of-praise (to)-the-voice

to-sing-praise    my-lips    I-have-opened    I-may-sing    your-praise    that-in-the-morning

have-mercy-on-me and-my-God O-my-Lord I-may-give-thanks that

Lord-have-mercy-[Greek]      let-us-stand-[Greek]

---

*Psalm 113, then:*

praise, that I may give thanks. My Lord and my God, have mercy upon me.

## A Border Hymn

Awaken me, Lord, to the voice of praise by the mouth of angels, that I may sing your praise in the morning. I have opened my mouth to sing

Stomen Qalos Kyrie Eleison (Στώμεν καλῶς  
Κύριε ἐλέησον).

<sup>80</sup> **مَلِكٌ** : The text of Psalm 113 can be found on page 646.

مُلَّا  
a-hymn

فَاجِبْهُ: حَسِبَ مُدًا هَمًّا رَكْعَتَيْ ه: أَسْ فَبُهًا  
the-incense like -H- my-prayer and-hear Lord answer-me word

وَبَشِّرْتُ: مَحَلَّ الْمُصْعَدَةِ. وَأَمَّا وَجِبْتُ حَتَّى حَتَّى: in-the-sea Jonah you-answered and-as our-service accept of-the-Ninivites

وَجُثْمًا      حُكْمًا      هـ      خَفَّيْ      خُفَّيْ      هـ خَفَّيْ  
of-incense (may)-the-smoke -H- enter into-your-presence and-(may)-my-cry

full-(of) our-God in-your-compassion with-us and-be-reconciled of-your-mercy-[pl]

because God Jesus of-your-grace to-the-mercy-[pl] praise glory...

satisfaction of your mercy, and be reconciled with us in your compassion, our God full of mercy.

**Glory....** Praise to the mercy of your grace,  
Jesus God, because your bounty flows over the  
whole world, and when the Ninevites called  
upon you, you delivered them from wrath.

**From age...:** May the perfume of our incense be pleasing to you, as the incense of Aaron and as the incense which Zechariah offered in the holy temple, and as the prayer that Phineas prayed and which kept death away from the people.

And may my cry enter into your presence,  
-H-. May the smoke of incense, which we offer  
to your holy name, be a sweet odor for the

<sup>81</sup> **וַיִּשְׁמַע**: See Numbers 16:47.

مَجْبُلاً ۝ مَهْجَلُكُمْ: ۞ حُلْلاً جَلَّهٗ. ۞ حَسْبُكُمْ  
and-when-the-Ninivites whole the-world over your-bounty it flows

وَقَدْ أَكْبَرُ: ۞ أَتَىٰ مَكَّ وَجَلَّ ۞  
wrath from them you-delivered called-upon-you

مَكَّ: ۞ بَجْهَمَ كَبَّ وَنَمَّهٗ وَجَبَّحَ: ۞ أَسْ قَبْنَمَهٗ  
the-incense as of-our-incense the-perfume to-you (may)-be-pleasing from...

وَأَاهُؤَهٗ. ۞ أَسْ قَبْنَهٗ وَمَنْجَبَ ۞ جَبَّ ۞ مَكَّ ۞ مَكَّوْمًا.  
holy the-temple inside <sup>82</sup> Zechariah that-offered the-incense and-as of-Aaron

۞ أَسْ رَكْعًا ۞ رَكَّ ۞ قَبْسَمَهٗ. ۞ جَلَّ ۞ مَكَّ ۞ حَمَّ  
the-people from death and-kept-away Phineas prayed-by the-prayer and-as

۞ مَجْبُلاً ۞ لَّاهُ: ۞ وَمَا ۞ مَجْدُكُمْ ۞ حَمَّ ۞ حَمَّ ۞ حَمَّ  
on in-glory who-are-exalted Most-High God of-the-birth-giver-of

كَبَّ وَهَمَّ ۞ وَمَا. ۞ جَعْبُكُمْ ۞ مَجْدُكُمْ ۞ مَجَّ ۞ كَبَّ  
in-it to-be-carried of-the-blessed-(virgin) and-in-the-womb high a-throne

۞ أَوَّسَ. ۞ أَمَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ  
quarters in-the-four and-your-peace your-tranquility make-to-dwell was-pleased

۞ مَجْبُلاً ۞  
of-the-creation

مَا كَبَّ ۞ كَجَفَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ  
for-I Mary and-said answered you-Jews to-do-with-you have-I what

مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ  
with-me pleased an-adulteress and-I-am-not and-preserved am-kept-sealed

۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ  
an-infant like milk and-he-sucked his-mother and-I-became (was)-my-Lord

مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ ۞ مَكَّ  
and-he-came a-watcher and-descended flew of-flame the-ranks from

#### Of the Birth-Giver of God

Most high, who are exalted in glory on a high throne, and were pleased to be carried in the womb of the blessed virgin, make your peace and tranquility dwell in the four quarters of the creation.

What have I to do with you, you Jews, Mary answered and said. For I am kept sealed and I am no adulteress. My Lord was pleased with me, and I became his mother, and he sucked milk like an infant.

From the ranks of fire a watcher flew, descended, and came to Nazareth to Mary, and announced to her, saying: The Lord is with you and the savior of the whole creation shall come forth from you.

As the fire rested on the bush and the bush was not burnt, so God descended and rested on the virgin. He was pleased to be born from her and he did not break the seal of her virginity.

<sup>82</sup> مَكَّ: See Luke 1:8–10.

حَلَّىٰ نَازَارَثَ ۖ مَرْيَمَ ۖ هُنَا أَمَّا كَذَ ۖ وَهَنَ ۖ  
 that-the-Lord her he-told and-there Mary to-the-side-(of) to-Nazareth  
 ❖ خَلْقَ ۖ هُنَا ۖ وَنَسَ ۖ فَمِنْهُمَا ۖ وَجَدَ ۖ تَبْدِئًا ۖ  
 the-creation-[pl] of-all the-savior shall-come-forth and-from-you is-with-you  
 أَمَّا وَهْنًا ۖ نَارًا ۖ جَهَنَّمَ ۖ هُنَا ۖ لَا مَقْبَرًا ۖ هُنَا ۖ سَبَدًا ۖ  
 descended likewise was-burnt not and-the-bush on-the-bush the-fire rested as  
 كَلَّمَ ۖ هُنَا ۖ جَدُّهُ حَلَّىٰ ۖ مَقْبَرًا ۖ كَذَ ۖ هُنَا ۖ  
 out-of-her and-he-was-born he-(was) pleased in-the-virgin and-rested God  
 هَلَّا ۖ جَمَا ۖ لَحَقَّا ۖ وَجَدَ ۖ كَذَ ۖ  
 of-her-virginity the-seals break and-(he-did)-not

وَتَبَعًا ۖ خَرَكَةُ ۖ هُنَا ۖ جَمَا ۖ وَجَدَ ۖ  
 who-loved-you (those)-of-the-prophets of-all O-Lord by-their-prayers of-the-saints  
 وَجَدَ ۖ هُنَا ۖ وَجَدَ ۖ وَجَدَ ۖ وَجَدَ ۖ  
 make-dwell your-gospel who-proclaimed of-the-apostles and-through-the-intercession  
 ❖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 of-the-creation quarters in-the-four and-your-peace your-tranquility  
 هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 and-stood and-descended holy the-martyrs divine with-strength were-clothed  
 هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 of-the-enemy the-ranks they-broke-through impious of-kings in-the-conflict in-it  
 ❖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 of-victory crowns and-they-carried-off  
 هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 fathers and-renounced passing of-this-world the-goods who-hated the-martyrs  
 هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 for-the-sake-(of) they-cherished and-death and-race and-nation and-brothers  
 ❖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 (is)-the-remembrance-of-them glorious and-behold Jesus

#### Of the Saints

By the prayers, Lord of all, of the prophets who loved you, and through the intercession of the apostles who proclaimed your gospel, make your peace and tranquility dwell in the four quarters of the creation.

The holy martyrs were clothed with divine strength. They descended and stood in conflict with impious kings. They broke through the ranks of the enemy and carried off crowns of victory.

The martyrs hated the goods of this passing world. They renounced fathers, brothers, nation, and race and cherished death for the sake of Jesus and, behold, their memory is glorious.

The martyrs saw the Anointed one hanging on the wood and his side pierced with a lance, with blood and water flowing from it, and they hastened to encourage one another: Come, let us die for our Lord.

سَأَوْهَدَ هُوَ قَدْ كَتَبْنَا. وَبِالْأُ  
 the-wood on who-was-hanging the-Anointed-one the-martyrs saw  
 هَبَابُ هُوَ هَكَذَا. هُوَ يَوْمَ  
 and-water blood and-flowing-(out-of-it) with-a-lance his-side and-pierced  
 هُوَ لَوْ كَجِئَ كَسْبُوا. نَاهِ وَنَحْبُ  
 our-Lord for and-let-us-die come one-another to-encourage and-they-hastened

وَبِالْجَبَّارِ: خَبَرُكُمْ سَأَلْ نَبِيَّكُمْ مَلَأَ نَبِيَّكُمْ. وَبِالْأُ  
 as-you light full-(of) Jesus light we-shall-see in-your-light of-repentance  
 هُوَ نَبِيَّكُمْ هُنَا. وَنَحْبُ  
 us enlighten creation the-whole that-enlightens true light are  
 خَبَرُكُمْ سَأَلْ نَحْبُ وَبِالْأُ  
 celestial of-the-Father splendor joyous with-your-light  
 سَعَا مَبْرُكًا وَنَحْبُ. نَبِيَّكُمْ كَبَّ  
 from-us keep-away of-light in-the-habitations who-dwell (and)-holy-one pure  
 سَعَا جَتَمًا. هَبَابُ هَبَابُ  
 that-with-purity-(of) us and-grant hatred and-thoughts-(of) evil passions  
 كَحَا. نَحْبُ حَبْرًا وَبِالْأُ  
 justice deeds-(of) we-may-do heart  
 نَاهِ سَعَا أَلْبَسَ. هَبَابُ  
 the-door it-(is) for-open forgiveness and-beg-(for) beseech sinners come  
 وَبِالْأُ. لَأَسَا وَنَحْبُ. هَبَابُ  
 receives who-asks and-anyone at-it who-knocks to-him of-the-Lord  
 هُوَ حَبْرًا  
 83 to-him it-is-given and-the-one-who-begs  
 كَحَا وَنَحْبُ. أَلْبَسَ. هَبَابُ  
 of-Noah and-the-offering the-innocent 84 of-Abel the-lamb who-accepted God

#### Of Repentance

In your light we shall see light, Jesus, full of light. For you are the true light that enlightens the whole creation. Enlighten us with your joyous light, splendor of the celestial Father.

Pure and holy one, who dwell in the abodes of light, keep away from us evil passions and thoughts of hatred, and grant us to do deeds of justice with purity of heart.

Come, sinners, beseech and beg for

forgiveness, for the door of the Lord is open to the one who knocks at it, and everyone who asks receives, and to the one who begs it is given.

God, who accepted the lamb of Abel the innocent, the offering of Noah the just, and the sacrifice of Abraham, accept our fasting and our prayer, and in your mercy answer our requests.

<sup>83</sup> هَبَابُ: See Matthew 7:7-8.

<sup>84</sup> كَحَا: See Genesis 4:4.

أُجِبْنَا. وَجِسْمَهُ. وَاجْتِزَمَ. مَحَلَّ زَهْمٍ. هَزْكَفًا.  
 and-our-prayer our-fasting accept <sup>86</sup> of-Abraham and-the-sacrifice <sup>85</sup> the-just  
 ❖ دَعَا. دَسَّعَ. هَاكُنْ. ❖  
 our-requests in-your-mercy-[pl] and-answer

وَحَبِّبْنَا: حَبِّ مُذْنِبٍ. وَجَبْنَا. هُجَا. حَبِّبْنَا  
 of-the-departed-[pl] good a-remembrance Lord make of-the-departed-[pl]  
 مَدَامَقْنَا. هَاكُنْ. فَكُنْ. مَبْعَا. هَاكُنْ. وَجِبْ. سَا.  
 living your-blood and-drunk holy your-body who-ate faithful  
 ❖ دَبَّعَهُمْ. مَعِ عَقِبُ. خَمَلًا. يَوْمًا. وَجِبْ. ❖  
 your-majesty when-appears on-the-day your-right at and-let-them-stand

مَلَا. إِسْنًا  
 another a-hymn

حَد: هَادِيًا. أَفْهَمْنَاهُ. دَبَّعْنَا. إِوْنَا  
 second body-(hymn) pray-to-him martyrs with-the-melody

فَدَلَّجْنَا: أَسْبَا. خَلَّيْنَا. هَقَقْنَا: حَرَفْنَا. نَقَبْر. كَرَكْنَا.  
 to-prayer let-us-hasten in-the-morning and-poor rich together word  
 أَسْ. أَجْزَمَ. كَحَلًا. وَجَرْنَا. وَكَا. وَابَا.  
 that-is-to-come great that-on-the-morning <sup>87</sup> to-the-sacrifice Abraham like

#### Of the Departed

Make a good remembrance, Lord, of the faithful departed, who ate your holy body and drank your living blood. Let them stand at your right on the day when your greatness appears.

#### Another hymn

*With the melody: Martyrs, pray to him. Body (hymn), second tone.*

*Word:* Rich and poor together. In the morning, let us hasten to prayer like Abraham to the sacrifice, that on the great morning that is to come we may see the Anointed one and he may say to us: Come in peace, good and trusty servants. Come, enter and inherit the kingdom and life that does not pass.

They shall pass but you shall remain. The night has passed, as it is written. The day has approached, and it has come. Awake, my

brothers, and rise up to pray, while we have time, for our Lord said in his gospel: To the one who calls me I will answer, and to the one who knocks I will open, and there shall be mercy upon him.

**Glory...:** Glory be to the Trinity that awaits us in the court of judgment. Glory be to the Trinity that forgives our offenses. Glory be to you, O God, because the darkness will not overtake anyone who believes in you, because your light dwells in him.

**From age...:** God is a spirit, and he seeks those who worship in spirit. Blessed is the one who worships him in spirit and in truth. The prophets worshipped him in spirit and the apostles in the Holy Spirit and, behold, the Church and her children worship in spirit and in truth.

<sup>85</sup> رَجَا. See Genesis 8:20.

<sup>86</sup> مَجْزَم. See Genesis 22:1–19.

<sup>87</sup> حَكَلًا. See Genesis 22:1–19.

❖ خُجِنَ  
pass-away

**هه:** هَجْسَا كَلِكُجُيْجَالِ. وَهَـ مُنْعَلَا كَ حَجِيْ جُيْجَالِ.  
 judgment <sup>89</sup> in-the-court-(of) us awaits that to-the-trinity glory glory...  
 هَجْسَا كَلِكُجُيْجَالِ. وَهَـ مُنْعَلَا سَهَكْتِ. هَجْسَا كَ جُيْجَالِ.  
 O-God to-you glory our-offenses forgives that to-the-trinity glory  
 وَجَلَا اَسْلَا وَوَحْدَهْ مَعِيْ خُيْ. لَا خُيْوْبِرْ كَه سَعَفَجَا.  
 the-darkness-[subj] him overtake (will)-not in-you who-believes because-anyone  
 وَبَعْدَهْ وَوْبِرْ دَهْ  
 in-him dwells because-your-light

م: وَهُوَ أَلَهُ مِنَ الْإِلَهِاتِ. وَمَنْ يَسْجُدْ لِلْإِلَهِاتِ إِلَّا لِلَّهِ يَكْفُرْ  
 he-seeks in-spirit and-those-who-worship God is a-spirit from...  
 لَهُ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ. وَهُمْ فِيهَا  
 him worshipped and-in-truth in-spirit him who-worships is-he blessed  
 جُتِبَ عَلَيْهِمُ الْمَوْلُودَاتُ. وَأَعْلَانُ لَهُمْ فِيهَا الْجَنَّةُ الْمُبَارَكَةُ الَّتِي  
 worship and-behold Holy in-the-Spirit and-the-apostles in-spirit the-prophets  
 خَلَقَ فِيهَا زَوْجَهَا. وَكَانَ بَيْنَهُمَا الْبَيْتُ الْمَقَامُ. وَفِي الْجَنَّةِ  
 and-in-truth in-spirit and-her-children the-Church

and from the daughter of David, the savior, and

<sup>89</sup> حص: Lit.: “the house.”

**وَحَبَّأَ: مَعِ أَجَا مُدَا وَبَسْ كَ. هَمَّ**  
 and-from to-us came-forth the-Lord the-Father from God of-the-birth-giver-of  
**كِدَا وَهَبْ قُبُهُمًا. هَمَّ تَبْدِ حَسْم ٩٠ كَسْمَا وَسْتَا.**  
 of-life the-bread 90 Bethlehem and-from the-savior of-David the-daughter  
**حَقَقْتُمَا وَهَمَّعِيهِ نَحْه. هَكَّيْبِ أَجَا وَهَبْوَ كَجَبْه.**  
 his-Son who-sent (is)-the-Father worshipful in-him who-believed for-the-people  
**نَدَبْجَا ٥ مَدَنِمَ وَحَبَّأَ. هَلَّجَا حَبَّأَ**  
 (is)-the-Church and-blessed who-bore-him Mary (is)-she blessed  
**وَمَحَّكَلَّه. ٥ اُؤَا اُؤَدَا هُؤَجْسَا ❖**  
 praise she-sings and-behold who-received-him  
**حَكَّيْسِيَا ٥ لَا مَكَّهْمَا. وَجَلَّيْه**  
 is-set of-the-king which-on-the-crown flaw without a-pearl  
**يُؤَمَّا جَلَّيْه كَلَّ مَبَّجِيَا. مَحَّأَ لَّهْأ. وَحَلَّأَ كَحَّتْ**  
 sides to-all God the-birth-giver-(of) holy the-virgin resembles  
**نَحَّيْه فُجَا. ٥ اُؤَهْوَ نَحَّهْوَ أَسْ مَحَّهْمَا. هَمَّ**  
 and-the-day the-sun like gives-light and-its-brightness it-is-turned  
**وُؤَجْبُنْه ٥ اُؤَا نُسْ. كَعَمَّأَا هَجَاوَحَا ❖**  
 and-on-the-earth in-the-sky is-honored behold of-the-remembrance-of-her  
**كَلَّ مَتَّحَمَ حَم كَلَّ حَقَقْتَمَ. بَلَّكَمَ كَه لُؤَجَا حَكَّيْنَم.**  
 Mary blessed her name peoples all among generations (let)-all  
**وَهَمَّأَ ٥ اُؤَاهْأَا كَه اُؤَمَّا. كَجَا وَلَّهْأ. وَبَسْ**  
 he-came-forth of-God to-the-Son a-mother to-him to-become who-was-worthy  
**مَحَّه ٥ لَا اُؤَامَّحَكَمَ. لُؤَجَا بَلَّيْأَا وَجَلَّيْه كَتَه. هَمَّ**  
 and-the-day of-her-virginity guarding the-seals and-was-kept-unbroken out-of-her  
**وُؤَجْبُنْه ٥ اُؤَا نُسْ. كَعَمَّأَا هَجَاوَحَا ❖**  
 and-on-the-earth in-the-sky is-honored behold of-the-remembrance-of-her

from Bethlehem, the bread of life for the people who believed in him. Worshipful is the Father who sent his Son. Blessed is Mary who bore him. Blessed is the church who received him and, behold, she sings praise.

Like a pearl without flaw, which is set on the crown of the king, is the holy virgin, the birth-giver of God. It is turned to all sides and its brightness gives light like the sun. Behold the day of her remembrance is honored in the sky and on earth.

Let all generations among all peoples call Mary blessed, who was worthy of becoming a

mother to the Son of God. He came forth from her while the seals guarding her virginity were kept unbroken. Behold, the day of the remembrance of her is honored in the sky and on the earth.

I passed by Bethlehem, and I heard a voice in a cave. It was Mary who was singing to her Son, and thus she spoke to him: Blessed am I, my Son, who became your mother. Blessed am I who gave you milk to suck, and if a sign from you did not permit me, I would not approach you.

90 حَم: Lit.: "the bread-house."

كَلَّمَ حَمْرُ حَجَّ يَهْدِي. هُمْلَا مَحْنَدِي خَصَدِيْال. مَدِيَم  
 Mary in-a-cave I-heard and-a-voice I-passed Bethlehem by  
 وَهَنِيْزَا كُجَب. هَوَجْ اُمْدَا كِه. لُجَبْ خِي  
 O-my-son blessed-am-I to-him she-spoke and-thus to-her-son who-was-singing  
 يَهْدِيْ اُمْب. لُجَبْ يَوَالْعَدْبَر مَحْجَا  
 milk (me)-who-gave-you-to-suck blessed-am-I your-mother (me)-who-became  
 هَا وَصَلْبَر لُ مَقْف ك. لُ مَحْب  
 approach (I-would)-not me permit (did)-not a-sign-from-you and-if  
 ❖ لِيْ يَم  
 you-vicinity

يَوَجَبَا: لَوُحْهَ اَهْقَال. مَبُو مَدِي مَعَف. لَوُحْ قَنُ  
 quarters to-the-four Jesus our-Lord sent physicians twelve of-the-saints  
 وَجَبَا. هَوَجْ اُجَد حَدَه. لُجَبُو هَاوَا مِي اُنْقَا. هَاهَه  
 and-heal men from devils drive-out to-them he-said and-thus of-the-creation  
 لَأَكْبَر وَجَبَاه. مَكِي بَهْجَدَه مَهْدَجَال. مَكِي وَجَبُوهُ ❖  
 91 give-of-it freely the-gift you-received freely who-are-sick those  
 مَوْجَسَا كِه حَجَّ اَلَهَا. وَجَبَا. هَجْمَا  
 and-on-the-dry-land who-on-the-sea God to-the-Son-(of) to-him praise  
 مَكْبَر. هَجْجَا كِه اُنْقَا جَعْبَهَا. وَبَهْدَه تَدَوَهِي. مِي  
 from his-preachers to-become simple men for-himself and-chose has-authority  
 عَمَا حَجَا كِه قَهْنَه. هَمِي حَمْد اَه وَسَلَا جَه كَدَه.  
 Paul the-road and-from Peter for-himself he-chose the-sea  
 هَجْجِي اُنْقَا تَدَوَال. وَجَبَا مَبْعَدَا ❖  
 Holy of-the-Church the-preachers them and-he-made  
 هَوَقَا اَقْصَهْوَسِي. لَأَكَدَا مَهْكَلِي. وَجَحْجِي وَسَمَا  
 mercy-[pl] that-he-may-show for-us with-God intercede (you)-martyrs

#### Of the Saints

Our Lord Jesus sent twelve physicians to the four quarters of the creation, and thus he said to them: Drive out devils from men and heal those who are sick. Freely you received the gift, freely give of it.

Praise to the Son of God, who has power on the sea and on the dry land, and chose simple men to be his preachers. From the sea, he chose Peter and from the road Paul, and he made them the preachers of the Holy Church.

You, martyrs, intercede with God for us that

he may have mercy upon us all in his lovingkindness, and that he may deliver us from the judgment, which shall be at the end of time, that we may behold you when you receive your crowns of victory.

The blessed martyrs were ascending to that Jerusalem which is in the sky and the Holy Spirit met them and greeted them: Come in peace, my brothers and my sons, children of the celestial marriage-chamber. Come, enter, inherit the kingdom and life that does not pass.

<sup>91</sup> مَحْبُو: See Matthew 10:8.



مُبَارَكٌ مُنْذَرٌ كَجَبْرَائِيلَ. خَدَّ وَسَعًا. مَعَهُ الْكَوْنُ. حَبِيبًا  
 for-the-assembly God from (for)-mercy-[pl] beg Gabriel Mor blessed  
 وَأَسْوَءُ مُؤَبَّرٌ بِذِكْرِكَ. حَبِيبًا لِّقَوْمٍ. مَحَلًّا وَمَسَا  
 and-tranquility peace to-your-festival and-has-come your-memory that-celebrates  
 بَعَثَ كَيْ. دَهْمَتَا جَهَنَّمُ. مَعَهُ ثَمَرُ بَيْتِهِ. خَدَّابًا.  
 rich his-treasure-house from of-abundance and-years upon-us may-he-bestow  
 وَحَلَّا خَمُوءُنَا. ❖  
 93 blessings that-is-full-(of)  
 الْكَلْبُ بَجَلًا أَتَقَه. لَأُسْجُ مَحَلًّا كَهْلًا. هَكُهُ. لَأَمْسَا  
 Jezebel and-he-cursed 94 unjust the-king Ahab scolded the-prophet Elijah  
 مُهْمَدًا. وَجَاعَلَهُ خَلًّا سَتَّه. مَعَهُ مَبْلًا. مُنْذَرٌ كَزَرْمًا.  
 95 Barsaumo Mor and-the-holy his-life - who-threatened the-mad-woman  
 كُهُ يَهَا كَحَدَمَتُهُ. هَكَجِبَا أَوْجَه مَسْنَا. هَكَا وَهَدَا  
 and-both brazen and-his-wife 96 Marcian cursed  
 أَدَحِبَ. ❖  
 destroyed  
 مَحْجَلًا مَحَلًّا جَهَنَّمُ. مَحْجَلًا أَوْجَا. جَهَنَّمُ.  
 with-flowers the-earth is-decorated with-luminaries the-sky is-decorated  
 هَنَسًا مُنْذَرٌ جَهَنَّمُ. مَحْجَلًا خَمْر. رَهَوَا. حَجَبًا  
 pass of-his-neck with-the-blood is-adorned 97 George Mor and-the-noble  
 مَحَلًّا هَنَسًا. هَجَلًا أَوْجَا. هَهَنَّمُ. هَهَنَّمُ.  
 but-the-memory and-its-flowers the-earth and-vanish and-its-luminaries the-sky  
 وَهَوَا. بَسَس. حَكَمَ لَا. حَجَبَ. ❖  
 pass (does)-not for-ever who-triumphed of-the-martyr

### Of Repentance

From the pit of misery, the mire of corruption, and the outer darkness, deliver us, Lord. When the decision will be taken and the martyrs receive their crowns, may we enter with them the marriage-chamber and sing praise to you.

Rather than this passing world or possessions, which do not remain, blessed is the one who has God as a friend. For he will be with him in his lifetime and in death he will not desert him. On the day of judgment, he will have mercy upon him.

Blessed is the one who forgives his brother for his fault, when he has offended him. When he also calls upon God, he will have mercy upon him. For our Lord has said in his gospel: Blessed are the merciful, for mercy shall be upon them on the day of the resurrection.

Not for the sake of the just did I come, said our Lord, but for sinners, that they may repent. For behold, the door of the Lord is open. Sinners, repent and live, for I desire not your death, said God.

<sup>93</sup> حَمُوءُنَا: Lit.: "helps."

<sup>94</sup> كَهْلًا: See 1 Kings 18.

<sup>95</sup> مَحْجَلًا: For biographical information concerning Saint Barsaumo, see page 79.

<sup>96</sup> مَسْنَا: Flavius Marcianus Augustus (Greek:

Μαρκιανός) was the Eastern Roman Emperor from A.D. 450 to 457.

<sup>97</sup> خَمْر: For biographical information concerning Saint George, see page 82.



**وَحَبِّبْنَا:** نُنَادِيهِمْ أَنْ لَّا جُفَىٰ. وَمَلَّجَهُ يَهُوهَ كَ  
 us who-taught our-fathers them let-us-remember of-the-departed-[pl]  
 كَبَّ سَتَّ. وَبَنَاهَا جَبْنَا لَّا كَدَا. دَهْ خَلَمَّا وَحَجَّ.  
 that-passes world in-this of-God children to-be they-were-living while  
 دَا: وَكَلَّمَا بَبَسَ أَنْ. دَهْ مَلَّكَهُ بَا وَمَمَّ.  
 celestial the-kingdom in (to)-them give-rest of-God (may)-the-Son  
 حَمَّ كَاتَا حَمَّ أَوْبَمَا. حَخَلَمَّا وَلَا  
 that-(do)-not in-the-world the-righteous-[pl] and-with the-just-[pl] together-with  
 حَجَّ:  
 pass

**مَوَكِّنْ**  
 102 cyclic-hymn

**لَاؤُنَّا** (حَام: ٥: ١ - ٥)  
 5 - 1 5 psalm second

مَكَّتْ زَهْ مُدَا دَاهَلَا دَهْ جَبَّ. هَ زَهْ حَلَا  
 the-voice and-hear -H- my-meditation and-consider O-Lord hear my-words  
 وَجَحَلِي مَلِكِي دَاهَلَا:  
 and-my-God my-king of-my-cry  
 مَهْلَا وَكَلَّيْ يَهْ مَلَّا لُبَا. هَ مُدَا جَرَّ:  
 you-shall-hear in-the-morning Lord -H- I-pray 103 that it-is-to-you for  
 مُلِي:  
 my-voice

دَجَرَّ: أَلَّهَجَ دَاهَلَا كُ. هَ مَهْلَا كَلَا  
 God because -H- before-you to-appear I-prepared-myself and-in-the-morning  
 أَيْسَ هَلَا رُجَا وَهَمَلَا:  
 wickedness want and-(you-do)-not you-(are)  
 لَا بَحَمَّ: حَخَمَّ جَبَمَا. هَ هَلَا بَقَوَمَجَ هَجَهْ وَتَا  
 the-proud stand and-(shall)-not -H- the-evil-man with-you dwell (shall)-not

just and the righteous, in the world that does not pass.

#### A Cyclic Hymn.

*Second tone (Psalm: 5:1-5)*

Hear my words, O Lord, and consider my meditation, -H-. Hear the voice of my cry, my king and my God.

For it is to you that I pray, -H-. Lord, in the

morning you shall hear my voice. In the morning, I prepared myself to appear before you, -H-, because you are a God who is not pleased with wickedness.

The evil man shall not dwell with you, -H-, and the proud shall not stand before your eyes.

*Glory... From age...*

<sup>102</sup> مَوَكِّنْ: From the Greek κύκλιον, "cycle."

<sup>103</sup> هَ: Lit.: "he."

❖ **مِمَّ كَتَسَ**  
your-eyes before

**مهه** • **مه:**  
from... - glory...

**ه**  
then

**حَمَّجَا**  
border-hymn

**حَلَسَ مَهْ كَهَقَهْ • وَبَاهُ مَا حَمَّ مَهْ نَحَّ**  
the-prophet Jonah together-with of-the-abyss the-depths from beneath  
**نَحَّحَمَّ إِنَّا • وَنَهْ وَهْ إِنَّا سَبُّوْهْ • هَسَّوْهْ**  
is-eating-me of-destruction and-the-beast surround-me for-torrents I-pray-loudly  
**وَالْمَا أَبْ كَ هُمَا • وَنَحَّحَّ إِنَّا جَحَّا • وَنَحَّحَّ**  
except of-the-seas in-the-heart I-am-drowning now do-I-have and-what  
**وَالْحَمَّ هَاهُ: وَنَهْ سَجَّا مَحَّيْ وَكَلَّ • نَهْ**  
Jesus draw-me-out O-my-Lord destruction that-from and-say to-pray-loudly  
❖ **مَهْجَهْ وَاسْتَّ**  
of-my-life pride

**إِسْنَا**  
another

**نَحَّحَّ وَابَّا مَحَّحَّ • أَنْكَبْ وَنَحَّحَّهْ وَنَحَّحَّ**  
do of-the-Lord who-the-will you celestial of-the-Father sons  
**مَحَّحَّحَّوْهْ • هَاهُ وَهْ وَنَحَّحَّهْ • هَاهُ وَنَحَّحَّهْ**  
and-ever for-ever and-bless-him and-exalt-him him and-thank praise-him  
❖

#### A Border Hymn

Beneath the depths of the abyss, together with the prophet Jonah, I pray loudly, for torrents surround me and the beast of destruction is eating me. What do I have now? I am drowning in the heart of the seas and can do nothing but to pray loudly and to say: Draw me out from destruction, O Lord Jesus, pride of my life.

#### Another

Sons of the celestial Father, you who do the will of the Lord, praise him, thank him, exalt him, and bless him for ever and ever.

#### An Ordered Prayer of Repentance

#### A Hymn

*With the melody: Martyrs pray to him.*

In the morning, the trumpets sounded, and the walls of Jericho fell, while the people of Israel cried: the Lord is God. In the morning, lift up your voices, my brothers, and sing praise to God, that he may have mercy upon the whole world.

In the morning, Daniel prayed in the lions' den and in the morning, Jonah prayed in the

هَبْرَا َوِإِجْبَا

of-repentance ordered-prayer

مُلَا

a-hymn

حَد: هَبْرَا َوِإِجْبَا

pray-to-him the-martyrs with-the-melody

حَرْفَا َمَتَّ َوَقَّ َمَتُّلَا. َوَبَقْلَ َمَقَّ َوَمَ َوَانَسَ. َوَمَلَا  
and-cried of-Jericho the-walls and-fell the-trumpets sounded in-the-morning

كَمَلَا َوَامَسَا َوَمُنَا َوَه َكَلَمَا. َحَرْفَا َوُصَمَا  
lift-up in-the-morning God he-(is) that-the-Lord of-Israel the-people

مُكْتَفَا. َأَتَّ َوَا َوَمُنَا َوَمَجَمَا. َلَاكَمَا َوَبَحَبَا  
that-he-may-show to-God praise to-him and-sing my-brothers your-voices

وَسَمَا َح َحَلَمَا َكَلَمَا  
whole the-world upon mercy-[pl]

حَرْفَا َرَكَب َوُتَلَا. َحَبَّ َكَمَلَا َوَاوَمَلَا. َوَحَرْفَا  
and-in-the-morning of-the-lions the-den inside Daniel prayed in-the-morning

رَكَب َمَم َكَلَمَا َوَاوَمَلَا. َحَمَم َوَكَب َمَم َمَلَا  
the-sea from you-drew-out Jonah of-the-abyss in-the-depths Jonah prayed

وَحَرْفَا َمَم َكَمَلَا. َوَكَم َقَلَا َكَم َمَم َجَمَلَا  
the-evil-one from us deliver and-us the-den from and-Daniel

وَإِوَسَم َحَكَم  
upon-us and-have-mercy

مَمَد: َمَجَمَلَا َلَاوَمَلَا َمَمَمَلَا. َوَسَم َمَم َوَمَلَا  
the-heights from who-descended celestial to-the-physician praise glory...

حَكَمَمَلَا. َوَبَاهَا َجَا َوَكَمَمَلَا. َوَجَمَلَا  
of-the-race and-the-sickness-[pl] the-diseases that-he-might-heal to-the-depths

وَجَمَلَا َأُومَر. َفَجَم َحَم َكَمَلَا َوَاوَمَلَا. َوَهَمَمَلَا  
and-the-blind and-they-were-cleansed the-lepers him met of-the-house-of-Adam

وَسَا َنَمَم َوَا. َوَا َسَمَلَا َوَمَمَلَا. َكَم. َتَمَمَلَا  
received him who-approached the-sinful-woman and-even the-light and-saw

depths of the abyss. You drew out Jonah from the sea and Daniel from the den, deliver us then from the evil one and have mercy upon us.

**Glory...** Praise to the celestial physician who descended from the heights to the depths, that he might heal the diseases and the sickness of the race of Adam. The lepers met him and were cleansed. The blind also and they saw the

light, and the sinful woman who approached him received forgiveness.

**From age...** In the sky, the angels, and on the earth, men come and worship your honor, while they cry out and say: Holy are you, O God. Holy are you, the almighty. Holy are you, the immortal, who were crucified and saved us.

## ❖ مَعْفُومًا

forgiveness

مَع: مَع مَعْمَلًا مَلَأْنَا. هَمَّجَ أَوْحَا جَنَّتُمْ. مَحْبُومًا  
 come-forth men the-earth and-on the-angels the-sky in from...  
 هَمَّجَ لَأَجْبُرَ. كَبَّ مَحْبُومًا. هَمَّجَ. مَحْبُومًا  
 God holy-(are-you) and-say they-cry-out while your-honor (and)-worship  
 مَحْبُومًا سَحْلًا. مَحْبُومًا لَأُحْيَا. هَمَّجَ  
 who-were-crucified the-immortal holy-(are-you) <sup>104</sup>the-almighty holy-(are-you)  
 هَمَّجَ كَبَّ  
 us and-redeemed

## ❖ حُجْبًا بِمَدِينَةِ سَحْفَج

<sup>105</sup> Jacob of-Saint rogation

فَلَسَ كَبَّ مَدِينَةِ لَأُوحِبَ وَحَا بِمَدِينَةِ  
 our-petition hear mercy-[pl] that-is-full-(of) great your-door Lord to-us open  
 هَمَّجَ وَحَا لَأُحْيَا  
 our-souls on mercy-[pl] and-show  
 مَدِينَةِ وَحَا. هَمَّجَ مَدِينَةِ  
 our-petition hear seasons of-all and-ruler of-the-morning-[pl] Lord  
 هَمَّجَ وَحَا لَأُحْيَا  
 our-souls on mercy-[pl] and-show

وَحَا كَبَّ مَدِينَةِ لَأُوحِبَ وَحَا  
 clearly the-day like from-you and-I-shall-be-light Lord upon-me shine  
 هَمَّجَ مَدِينَةِ كَبَّ لَأُوحِبَ وَحَا  
 to the-morning may-awaken-me I-marvel while your-praise I-will-sing  
 لَأُحْيَا مَدِينَةِ وَحَا. هَمَّجَ وَحَا  
 the-day I-will-pursue of-your-word and-the-study of-your-godhead the-praise

## A Rogation of Saint Jacob

Open to us, Lord, your great door full of mercy. Hear our petition and have mercy upon our souls.

Lord of the morning and ruler of all seasons, hear our petition and have mercy upon our souls.

Shine upon me, Lord, and I shall be light like the day. I will sing your praise clearly

while I marvel. May the morning awaken me to the praise of your Godhead and I will pursue the study of your word all day.

With the day may your light shine upon our thoughts and may it drive away the shadows of error from our souls. The creation is full of light. Give light also to our hearts that they may praise you with the days and the nights.

<sup>104</sup> سَحْلًا: Lit.: "the strong."

concerning Saint Jacob of Sarug, see page 83.

<sup>105</sup> هَمَّجَ: For biographical information<sup>106</sup> وَحَا: Lit.: "luminously."

whole

and-the-shadows our-thoughts on shine (may)-your-light the-day with

full-of-light    our-souls    from    may-(it)-drive-away    of-error

to-our-hearts also-to-them give-light (are-all)-the-created-things

and-the-nights the-days with that-they-may-praise-you

to-you to-offer pure an-incense the-morning brings behold variation

at-your-command to-you that-is-due thanksgiving all we also may-we-offer

the-sin with-it make-to-pass from-us of-the-night the-sleep has-passed

us and-wounds that-afflicts

by-their-alternation and-the-evenings the-mornings Lord shall-praise-you

shall-give-praise <sup>107</sup> of-their-offering    sweet the-smoke    you and-they-present

us who-have-gladdened to-you the-Church and-all and-the-deacons the-priests

(be)-praise and-to-you joyous with-your-light

of-Saintning at-the-time the-creation-[pl] all that-enlightens light

*Variation:* Behold, the morning brings a pure incense to offer to you. May we also offer all the thanksgiving which is due to you. At your command, the sleep of night has passed from us. Make to pass with it the sin that afflicts and wounds us.

The morning and the evening shall praise you, Lord, by their alternation, and they present you the sweet incense of their offering. The priests and the deacons of all the Church shall

praise you, who have gladdened us with your joyous light, to you be praise.

Light, which gives life to all creatures at the time of the morning, give light to our minds that they may thank you, Lord, for your grace.

### The Prayer of the Morning.

Station.

<sup>107</sup> **وَعِظًا**: The word also designates something lofty.

اُسِّءُ ۖ اِهْدِنَا ۖ وَنُفِّرْ  
 your-grace      for      Lord      you      that-they-may-thank      to-our-minds      give-light

رُكْعًا ۖ رُكْعًا  
<sup>108</sup> of-the-morning      prayer

مَوْضِعًا.  
<sup>109</sup> station.

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<sup>108</sup> رُكْعًا ۖ رُكْعًا: The text of the Concluding Prayer of the Morning can be found on page 668.     
 <sup>109</sup> مَوْضِعًا: The text of the Station can be found on page 662.

## 2.5 Of the Third Hour of the Second Day

حَضَا      وَبِالْحُجَّتِ      وَبِالْوَقْتِ  
 of-the-week    of-the-second-(day)    of-the-third-hour

مَوْضِعًا.  
 110 station.

هَبَّزًا      وَبِالْجُبَّةِ  
 of-repentance    ordered-prayer

مَلَا  
 a-hymn

حَفَا:      مَفْمُومًا

111 the-potter's    with-the-melody

اُدْعُ      وَجَمْعًا      حَبِّ      كُنْ.      وَنَمْنَعُ      كُنْ.  
 upon-you    when-we-call    us    answer    who-is-in-the-sky    our-Father  
 وَلَا أَجِدُكَ      أَجَا      إِسْنًا.      وَهَيَّأْ      وَبِحَقِّكَ.      وَجَبَّ  
 for-when    to-help-us    who-is-able    other    father    because-we-have-no

### Of the Third Hour on the Second Day

Station.

An Ordered Prayer of Repentance

#### A Hymn

*With the melody: The Potter's.*

Our Father who is in the sky, answer us when we call upon you, for we have no other father who can help us. For when we did not exist, you were pleased to create us, and now that we have come to be, let not your anger destroy us. Teach us, Lord, your commandments, that we may keep them, and by deeds of righteousness let us please you, Lord, -H-. In your mercy, pardon us.

I sin and hide myself so that no one may see me. But when I do wicked things, the Lord sees me. If a man sees me, I am ashamed of it, but I am not afraid of God. You are the great judge of

judges, Lord. Whether a man hastens or whether he delays, he is delivered into your hands, Lord, -H-. In your mercy, pardon us.

**Glory...:** Blessed are the good servants whom, when their Lord comes, he finds watching and laboring in his vineyard. He will gird his loins and serve those who have worked with him from morning till evening. The Father will refresh his laborers, the Son will serve them, and the Holy Spirit, the Paraclete, will weave their crowns, -H-, and place them on their heads.

**From age...:** It grieves me that I am yours in name only and that by my deeds and faults I am far from you. The desire is with me that I should be repentant, but my obstinate will will not let me. I teach but I do not learn. I give others to drink but I am thirsty. Fountain, which the lance opened, quench my thirst, -H-, and in your mercy pardon me.

<sup>110</sup> مَوْضِعًا: The text of the Station can be found on page 662.

<sup>111</sup> مَفْمُومًا: For biographical information concerning Simon the Potter, see page 85.

لَا أُبَدِّلُ: مَجِبٌ كُفٍ هَجِّنَا. اَوَّلًا هَجِّنَا  
 that-we-have-come-to-be (and)-now to-create-us you-(were) pleased we-did-not-exist  
 لَا بَسَحَكَ وَهَجِّنَا. اَلْجَبِّ مَدِي قَبَمُتْسِ  
 your-commandments Lord teach-us your-anger-[suj] let-destroy-us (do)-not  
 وَنَهْ: اَنَّهُ. هَجِّنَا. وَوَبَعْدًا. نَعَجٌ كُفٍ مَدِي  
 O-Lord you let-us-please of-righteousness and-by-deeds them that-we-may-keep  
 هَجِّنَا قَبَمُتْسِ مَدِي هَجِّنَا  
 us pardon in-your-mercy-[pl] -H-  
 نُهْ اِنَّا هَجِّنَا اِنَّا. وَلَا اِنَّا بَسَحِي. هَجِّنَا وَهَجِّنَا اِنَّا  
 I-commit but-when may-see-me man that-no and-I-hide-myself I-sin  
 جَتَعْنَا. مَدِي كُفٍ مَدِي. اِنَّا اِنَّا بَسَحِي: كَتَبْنَا اِنَّا هَجِّنَا  
 of-it I-am-ashamed sees-me a-man if the-Lord me sees wicked-deeds  
 هَجِّنَا كَتَبْنَا: لَا هَجِّنَا اِنَّا. هَجِّنَا هَجِّنَا  
 and-(even)-the-judge-of-judges the-judge afraid (I-am)-not God but-of  
 اَبَدِي مَدِي. اِنَّا مَدِي اِنَّا هَجِّنَا. هَجِّنَا. هَجِّنَا  
 into-your-hands he-delays or-whether a-man hastens whether Lord you-are  
 مَدِي هَجِّنَا هَجِّنَا هَجِّنَا  
 fair to-your-judgment -H- he-is-delivered Lord

هَجِّنَا: هَجِّنَا هَجِّنَا. هَجِّنَا. هَجِّنَا  
 their-Lord comes comes (whom)-when good (are)-the-servants blessed glory...  
 هَجِّنَا هَجِّنَا. هَجِّنَا هَجِّنَا. هَجِّنَا  
 he-will-gird laboring and-in-his-vineyard watching - them he-finds  
 هَجِّنَا: هَجِّنَا هَجِّنَا. هَجِّنَا. هَجِّنَا  
 morning from with-him who-have-worked those and-serve his-loins  
 هَجِّنَا. هَجِّنَا. هَجِّنَا هَجِّنَا. هَجِّنَا  
 them will-serve and-the-Son his-laborers will-refresh the-Father till-evening  
 هَجِّنَا. هَجِّنَا. هَجِّنَا هَجِّنَا. هَجِّنَا  
 and-place-(them) -H- will-weave their-crowns the-Paraclete Holy the-Spirit  
 هَجِّنَا  
 on-their-heads

هَجِّنَا: هَجِّنَا. هَجِّنَا. هَجِّنَا. هَجِّنَا  
 and-by-my-deeds only in-name yours that-I-am me it-grieves from...  
 هَجِّنَا. هَجِّنَا. هَجِّنَا. هَجِّنَا. هَجِّنَا  
 that-I-should is-with-me the-desire I-am-far from-you and-by-my-faults  
 هَجِّنَا. هَجِّنَا. هَجِّنَا. هَجِّنَا. هَجِّنَا  
 I-teach obstinate my-will me let but-(will)-not be-repentant

[illegible]

حُبُّهُ أَوْ مَوَدَّتُهُ مُخَفَّفٌ

112 Jacob of-Saint rogation

مَدْعُومُ مَدْعُومُ مَدْعُومُ  
 our-petition hear to-our-help come our-Lord O-Lord upon-you we-call  
 هَجَّجْ هَجَّجْ هَجَّجْ  
 our-souls on and-have-mercy  
 مَدْعُومُ مَدْعُومُ مَدْعُومُ  
 our-petition hear and-of-the-angels of-the-watchers the-Lord our-Lord O-Lord  
 هَجَّجْ هَجَّجْ هَجَّجْ  
 our-souls on and-have-mercy

أُخْبِرُ جَبَّارَتَهُ نِعْمًا رَبِّهِ أَفْكَرُ  
 that me will-give then who sick the-soul in-her-pain says  
 مَهْجَرًا وَحُجُبًا مَعِي  
 who-is-(full-of) God if I-sinned before with-which-I-was-clothed beauty-[pl]  
 وَسَمِعْتُ مُحَمَّدًا يَقُولُ  
 shall-I-find who that-I-lost the-beauty-[pl] me (will)-he accept mercy-[pl]

## A Rogation of Saint Jacob

We call upon you, Lord, our Lord. Come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

The sick soul says in her pain: Who will give me that beauty with which I was clothed before I sinned? If God who is merciful will not accept me, whom shall I find to restore to me the beauty that I have lost?

My fair nature, which was as beautiful as the day and is now darkened and obscured, who will enlighten it, that it may become fair again? If in compassion I am cleansed from sin, who will raise me up to that state from which I have fallen?

Come, my soul, image of the king, which has lost its beauty. Behold, in the hands of your Lord your beauty is kept for you. As soon as you arrive, he will give it to you, as he promised. He has kept it carefully and it is preserved for you, that it may be restored to you.

The watchers will praise him who has woven for us garments of glory, and the garden will rejoice with its trees at the return of the heirs. O you who made us heirs when we had sinned, in mercy lead us. Restore us to our inheritance. To you be praise.

Answer, Lord. Answer, Lord, and have mercy upon us and turn the hearts of men to repentance.

Station.

Π2 **ملخص:** For biographical information

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concerning Saint Jacob of Sarug, see page 83.

وَبَعَثْنَاكَ to-me to-restore  
 صَبِيٍّ هَافِيٍّ أَيُّهَا الْيَوْمُ الْأَمْسُ الْأَمْسُ الْأَمْسُ: وَسَجِبَ  
 (and)-which-is-darkened the-day as was beautiful which fair my-nature  
 دَوَّجِبَ مَنْ مَنَعَهُ; كَذَلِكَ وَبَيَّهَ الْهَافِيَّ  
 if fair that-it-may-(again)-become it will-enlighten who and-obscured  
 خَسِلًا مَدِينَةً إِيَّاكَ مَعَهُ سَعَادًا: هُوَ وَوَلَا  
 113 state that on offenses-[pl] from I-am-cleansed in-compassion  
 وَبُجِدَ مَنْ مَنَعَهُ مَنْ مَنَعَهُ كَذَلِكَ  
 me will-raise-up who from-which-I-have-fallen  
 أَلَمْ تَلِكْ تَجْعَلْ نَفْسِي مَحْكُومًا وَتَجِبَ هَافِيٍّ: وَهَلْ  
 behold its-beauty which-has-lost the-king image-(of) (my)-soul you come  
 جَاءَتْهُ يَوْمَ يَوْمَ وَنَحْبُ مَعَهُ هَافِيٍّ: وَهَلْ تَجِبَ مَحْكُومًا  
 the-moment for-you it he-kept your-beauty of-your-Lord - in-his-hands  
 وَأَلَّا يَكُنْ مَعَهُ تَجِبَ أَيُّهَا الْيَوْمُ الْأَمْسُ الْأَمْسُ: وَهَلْ تَجِبَ مَحْكُومًا  
 it is-kept carefully promised as to-you it will-give when-you-come  
 دَلَّيْتُ: وَهَلْ تَجِبَ وَبَيَّهَ الْهَافِيَّ  
 to-you that-it-may-be-restored for-you it and-it-is-preserved  
 بَعَثَهُ جَبْرًا كَذَلِكَ وَبَيَّهَ الْهَافِيَّ: كَذَلِكَ جَبْرًا  
 glory garments-(of) for-us who-has-woven him the-watchers will-praise  
 هَلْ يَوْمَ: كَذَلِكَ حَمْدُ الْبَيْتِ جَبْرًا وَبَيَّهَ الْهَافِيَّ  
 O-(you) at-the-return-of-the-heirs (its)-trees with the-garden and-will-rejoice  
 يَوْمَ: كَذَلِكَ هَلْ يَوْمَ: كَذَلِكَ حَمْدُ الْبَيْتِ جَبْرًا وَبَيَّهَ الْهَافِيَّ  
 you us lead in-mercy-[pl] when-we-had-sinned - who-made-us-heirs  
 أَجِبْنَاكَ كَذَلِكَ حَمْدُ الْبَيْتِ جَبْرًا وَبَيَّهَ الْهَافِيَّ  
 (be)-praise and-to-you our-inheritance to-you us restore  
 حَبِيٍّ كَذَلِكَ حَبِيٍّ كَذَلِكَ وَبَيَّهَ الْهَافِيَّ  
 on-us and-have-mercy O-God answer O-God answer  
 دَلَّيْتُ: وَبَيَّهَ الْهَافِيَّ وَبَيَّهَ الْهَافِيَّ  
 to-repentance men the-hearts-of and-turn

هَمَلًا.

114 station.

113 وَهَلْ: Lit.: "step."

page 662.

114 هَمَلًا: The text of the Station can be found on

## 2.6 Of the Middle of the Day of the Second Day

وَقُلُوبُهُ وَمَعْمَا وَبِأَوَّلِ نَحْمًا  
of-the-week second of-the-day of-the-middle

مَعْمَا.  
115 station.

هَيُّوْا كَبُّوْا  
general ordered-prayer

مَلَّا  
a-hymn

حَدِّ : هُوَ قَدْ أَفَضَهُ لَنَا  
pray-to-him martyrs with-the-melody

مَنْ أَجَا مِنْ أَجَا بَسْ كَ. هَمَّ ذَبَا وَبِ  
David the-daughter-(of) and-from to-us came-forth the-Lord the-Father from  
فَقُوهْ مَا. هَمَّ تَبِ حَسْمَ كَسْمَا بَسْتَا. حَقِيقَتَا وَبِ  
who-believed for-the-people of-life the-bread Bethlehem and-from the-Savior  
دِه. هَمَّ بَ أَجَا وَهَبُوْ كَبُّوْ. ذَبَا بَسْ ذَنْبِ  
Mary (is)-she blessed his-Son who-sent (is)-the-Father worshipful in-him

### Of the Middle of the Day of the Second Day

Station.

A General Ordered Prayer

#### A Hymn

*With the melody: Martyrs pray to him.*

From the Father, the Lord came forth to us. From the daughter of David, came the savior, and from Bethlehem, the bread of life for the people who believed in him. Worshipful is the Father who sent his Son. Blessed is Mary who gave birth to him. Blessed is the Church, which received him and, behold, she sings praise.

I passed by Bethlehem, and I heard a voice in a cave. It was Mary, who was singing to her

Son, and thus she spoke to him: Blessed am I, my Son, who became your mother. Blessed am I, who gave you milk to suck, and if a sign from you did not permit me, I would not approach you.

**Glory....:** The blessed martyrs were ascending to that Jerusalem which is in the sky and the Holy Spirit met them and greeted them: Come in peace, my brothers and my sons, children of the celestial marriage-chamber. Come, enter, inherit the kingdom and life that does not pass.

**From age....:** Let us remember our fathers, who taught us when they were living to be children of God in this passing world. May the Son of God give them rest in the kingdom of the sky, together with the just and the righteous, in the world that does not pass.

<sup>115</sup> مَعْمَا: The text of the Station can be found on page 662.

وَبَكَى. هَهُجَا حَبَّالُ وَمَحَلَّى. هُو  
 and-behold that-received-him (is)-the-Church and-blessed who-gave-birth-to-him  
 أُعْزَا مَعْجَلَا  
 praise she-sings  
 خَلَّ ثَمَّ حَسَمَ حُجَّ بَعْدَ. هُمْلَا مَعَحَّيْ صَحَّيْ. مَزَم  
 Mary in-a-cave I-heard and-a-voice I-passed Bethlehem by  
 وَبَحَّرُوا كَجَبْ. هُوَ جَى أُعْزَا كَه. هُجَبْ ثَبْ  
 O-my-son blessed-am-I to-him she-spoke and-thus to-her-son who-was-singing  
 وَبَعْدَ إِيْصَ. هُجَبْ وَاسْتَمَّيْ سَلْجَا. هُو  
 and-if milk who-gave-you-to-suck blessed-am-I your-mother who-became  
 وَبَحَّرْ لَّا مَحْفَمَ كَب. لَّا مَزَمَ نِيْزْ  
 your-viceinity approach (I-would)-not me permit (did)-not a-sign-from-you  
 هَمَد: مَحْلَمَ بَعْدَ هُوَ وَثَا جَبْجَا. لَاهُ وَمَحْمَ هُو  
 the-one to-the-Jerusalem blessed the-martyrs were ascending glory...  
 جَمْعَلَا. هَفَجَّحْ دَهْ وَهَلَا وَهَمْوَمَا.  
 Holy the-Spirit them and-met that-is-in-the-sky  
 هَجْمَلُوهَا هَاكَلْ. لَاهُ كَعْمَرُ أَسْ هَجْتْ. خَلَّوْ  
 children and-my-sons my-brothers in-peace come and-greeted-them  
 وَبَحَّيْنَا مَحْلَا. لَاهُ كَحَلْ مَزَّيْ صَحَّيْ. هَسْتَا  
 and-the-life the-kingdom inherit enter come celestial of-the-marriage-chamber  
 وَلَا حَجَبْ  
 pass that-(does)-not  
 هَم: نَبَّوْجَ أَسْ لَاجَقْ. وَبَحْلَجْ بَعْدَ كَ جْ  
 while us who-taught our-fathers those let-us-remember from-age...  
 سَتْب. وَثَهْ جَبْ لَاحْ. دَهْ حَلْطَا وَحَجَبْ. دَا  
 (may)-the-Son passing world in-this of-God children to-be they-were-living  
 وَكَلَّوْ بَسْ أَسْ. دَهْ صَحَّيْ. كَم قَاتَا  
 the-just-[pl] with of-the-sky the-kingdom in to-them give-rest of-God  
 هَم رُؤْمَا. حَلْطَا وَلَا حَجَبْ  
 pass that-do-not in-the-world the-righteous-[pl] and-with  
 حَبَّيْ وَبَحْيْ كَك  
 Balai of-Saint rogation

116

#### A Rogation of Saint Balai

By the prayer of your birth-giver and of all

your saints, pardon us, Lord, and pardon our departed.

<sup>116</sup> هَمَد: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

حَرْكَهٖ كُتِبَ اِيْرَ . هَجَدَهٗ مَقْبَلِمْ . سَمَّا كَ  
 us pardon your-saints and-(the-one-of)-all of-your-birth-giver by-the-prayer

❖ مَضَى . سَمَّا حَكْنَبِ  
 our-departed-[pl] and-pardon O-Lord

وَهَجْدُ نَمَ . نَمَ اِجْهَ وَتَلَّ . هَرْكَهٖ  
 and-(may)-her-prayer a-blessing-to-us be of-Mary (may)-the-remembrance

❖ نَمَ اِجْهٖ حَقَقَلَّ  
 for-our-souls a-rampart be

نَجَّ اَمَكْسَا . هَمَّوْا مَقْبَلِمْ . اِصْعَفِ هَجَّهٗ . وَسَمَّا  
 mercy and-beg-(for) beseech and-saints and-martyrs and-apostles prophets

❖ سَمَّا كَ  
 all-of-us on-behalf-(of)

هَلَّا وَجْهَهُمَّا . وَهَمَّ مَضَى . حَافَتَهٗ . وَاجْدَهٗ  
 of-our-fathers on-the-faces O-my-Lord sprinkle of-gladness the-dew

❖ هَاسَّ . وَهَجَّهٗ خَلَّ هَجْرُ  
 your-hope in who-have-rested and-our-brothers

هَجْسَا هَدَّ وَاهْوَجَّ . وَهَجْدُ هَجْبَاهٖ  
 his-birth-giver the-remembrance-(of) who-has-magnified to-him praise

❖ هَنْبَ حَقَقَلَّ . هَسَمَّ حَكْنَبِ  
 the-departed-[pl] and-has-raised-up the-saints and-glorified

❖ حَرْكَهٖ كُتِبَ اِيْرَ . هَجَدَهٗ مَقْبَلِمْ  
 your-saints and-(by-the-one)-of-all of-your-birth-giver by-the-prayer

❖ سَمَّا كَ . مَضَى . سَمَّا حَكْنَبِ  
 our-departed-[pl] and-pardon Lord us pardon

مَحْبَسَا وَهَجْدِ هَمَّوْا .  
 117 Severius of-Saint petition

مَمَّوْا .

118 station

May the remembrance of Mary be a blessing to us and may her prayer be a rampart for our souls.

Prophets, apostles, and holy martyrs, beseech and beg for mercy for us all.

Sprinkle, Lord, the dew of gladness on the faces of our fathers and brothers, who have rested in your hope.

Praise to him, who has magnified the

remembrance of his mother, has glorified the saints, and has raised up the dead.

By the prayer of your birth-giver and of all your saints, pardon us, Lord, and have pity upon our departed.

The Petition of Saint Severius of the Sixth Hour Service.

Station.

<sup>117</sup> مَحْبَسَا وَهَجْدِ هَمَّوْا : The text of the Petition of Saint Severius of the Sixth hour service can be found on page 669.

<sup>118</sup> مَمَّوْا : The text of the Station can be found on page 662.

## 2.7 Of the Ninth Hour of the Second Day

وَبِأَمْحَمُحْتِ وَيَاوَمِ خَمَطَا  
of-the-ninth-hour of-the-second-(day) of-the-week

مَوْحَا.  
119 station.

هَبُّوَا وَخَبَبُّوَا  
of-the-departed-[pl] ordered-prayer

مُلَّا جَبَبُّوَا: هُوَ يَا أَفْصَحُيَّوَا  
pray-to-him martyrs with-the-melody: a-hymn  
نُبِّوَا: أَنْفَ لَأَجَبُّوَا. وَخَلَجِبِ يَهُوَهْ كَ كَبِ سَتَّبِ.  
they-were-living while us who-taught our-fathers them let-us-remember  
وَنَبِّوَا جَبُّوَا لَأَكَبُّوَا. دَوَّ حَلَطَا وَحَجَّ. دَبَّا  
of-God children to-be of-God (may)-the-Son that-passes world in-this  
بَبِّسْ أَنْفَ. دَوَّ مَحَلَّوَا لِمَمَكَّا. كَاتَّا  
the-just-[pl] together-with celestial the-kingdom in (to)-them give-rest  
حَمَّوَا رُؤَبَّا. حَلَطَا وَلَا حَجَّ ❖  
pass that-(does)-not in-the-world the-righteous-[pl] and-with

### Of the Ninth Hour of the Second Day

Station.

An Ordered Prayer of the Departed

#### A Hymn

*With the melody: Martyrs pray to him.*

Let us remember our fathers, who taught us when they were living to be children of God in this passing world. May the Son of God give them rest in the kingdom of the sky, together with the just and the righteous, in the world that does not pass.

Isaac prepared Abraham for burial while he wept and mourned for him, because the resurrection was hidden, and no man knew of

it. God revealed it to Moses, and he showed him hidden things: How the just and righteous live to God.

**Glory...:** I sought for wealth, and it remains here below. I sought beauty, and it decays in Sheol. I sought brothers and friends, and they do not benefit me and, behold, I enter the place of judgment, where a brother cannot save a brother. Deliver me, Lord, from Gehenna, for the thought of it makes me afraid.

**From age...:** Listen to the Son when he says that in the hour when the dead shall hear the living voice of God, they shall stand and be raised up, those who have done good for the resurrection of new life, and those who have done evil for the resurrection of judgment.

<sup>119</sup> مَوْحَا: The text of the Station can be found on page 662.

كَفَّ اِسْمُ اِبْرٰهٖمَ. جَ حَبَا مَحْضًا كِه.  
 for-him and-mourned he-wept while <sup>120</sup> Abraham Isaac prepared-for-burial  
 دِه ۞ جَهْلًا دِهْا بَسْمًا. هَلْ اِنْمَ جَبَّ كِه. اَكْهْا جَلْ  
 revealed God of-it knew man and-no the-resurrection was because-hidden  
 كِه حَكْمَهْا. دَجْمَ كِه ۞ تَهْتَلْا. ۞ سَبَّ اَنَفْ  
 it they (how)-live the-hidden-things about him and-showed to-Moses it  
 ۞ اَلْكَهْا. كَاتَا هَوَّجَلْا  
 and-the-riteous-[pl] the-just-[pl] to-God

**هه:** حَحْنِ حَبْلًا هَوُّتَا جُلْمَ. حَحْنِ هَمَّجَلْا  
 for-beauty I-sought it-remains and-here-(below) (for)-wealth I-sought glory...  
 هَجْمَهْ ۞ خَلَا. هَجْنِ اَنَّا مَسَحْتَجَا هَلْ  
 and-(they-do)-not and-friends (for)-brothers and-I-sought it-decays and-in-Sheol  
 اَهْا ۞ وِبَّ مَجْمَ. هَلْ حَجْمِ ۞ بَلْ حَلْ اِنَّا.  
 I-enter judgment the-place-(of) and-behold (no)thing benefit-me  
 ۞ اَلْا لَاسِهْ ۞ لْا ۞ جِمَ. مَحْ كَهْا ۞ حَبَّ قَرَبِ.  
 deliver-me O-my-Lord Gehenna from save (can)not his-brother where-a-brother  
 ۞ ۞ ۞ ۞ ۞ ۞  
 me makes-afraid for-the-thought-of-it

**هه:** مَحْجَسِهْ ۞ كَجَا جَ اَنَهْ. ۞ جَعْلَا ۞ مَحْضَبْ  
 when-shall-hear that-in-the-hour he-says when to-the-Son listen from...  
 مَحْتَلْا. مَلَهْ سَلْ ۞ اَكْهْا. مَنَعَبْ هَمَّجَسَعَبْ. اَنَكْ  
 those and-shall-be-raised-up they-shall-stand of-God living the-voice the-dead  
 ۞ حَجَبْ ۞ اُجَلْا. كَمَعْلَا ۞ سَتَا سَتَلْا. هَلْا ۞  
 and-those new of-life for-the-resurrection good-(deeds) who-have-done  
 ۞ هَجَبْ ۞ خَبَلْا. كَمَعْلَا ۞ ۞ ۞  
 of-judgment for-the-resurrection evil-(deeds) who-have-committed

**اِسْنَا**  
 another

#### Another

*With the melody: Be to my soul.*

Of all the departed who descended to be clothed in you in baptism, who ate your flesh, drank your blood, and slept in your hope, make remembrance, Lord, here and above in the sky, and give rest to their spirits.

Lift up your heads from the dust, you who

sleep in corruption, because he is about to come in glory, the king who is your resurrection. He will shake off the dust from your face. He will clothe you in splendor and honor, and you will enter the marriage-chamber.

**Glory...:** The Lord of Adam, the son of Adam, and the creator of Adam humbled

<sup>120</sup> ۞ اِهْمَ: See Genesis 25:7–10.



كُذِّرُوا. قَدْ مِمَّ مَجَا هَلَّا كَحَبَّ وَأَجَلًا ١٢١  
is for-the-time to-Eden and-come the-grave from (and)-depart <sup>121</sup> Lazarus

وَجِبَالٌ وَبَدْعٌ. لَهَيْتَا حُنُوءِلَهُ  
to-their-inheritance the-exilees when-shall-return now

حُجُوَالٌ وَهَدْيٌ حَكْ

<sup>122</sup> Balai of-Saint rogation

سَبَّحًا مَلَأًا وَسَمَّا: حَنَّا لِيَرَّ خَبَسُطًا  
by-the-resurrection your-creatures (of)-mercy-[pl] full renew

لَحَجَّيْ: هُكْفَقُوس: وَهَجَّجِ خَلَّ هَجَّيْر  
your-hope in and-who-have-slept and-worship-you those-who-serve-you

أُنَسَّ هَسَّطًا حَدَّه: حُنَّا لَحَجَّيْ. وَهَجَّجِ خَلَّ  
in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest

هَجَّيْر: هَسَّطَ حَمَّا لِيَرَّ  
to-your-coming and-look-forward your-hope

أُنَسَّ كَحَجَّيْ: مَحَّا مَحَّطًا. هَاهُا هَجَّجُفًا  
forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest

حَكَبَّيْ: حَدَّ مَحَّطًا  
faithful for-the-departed-[pl]

حَدَّه وَاجُّهَم: وَاجُّهَم هَوَّحَقَفَج. أَهَّا  
Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms

لَحَجَّيْ: وَهَجَّجِ خَلَّ هَجَّيْر  
your-hope in who-have-slept your-servants

مَجَّجًا كَحَجَّيْ: وَهَّا لَحَجَّيْ. هَمَّطَبِ وَلَا  
without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise

سَجَّلًا: هَوَّحَبِ لَاهَفَسُّا  
praise and-they-shall-sing corruption

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

Station.

<sup>121</sup> حَدَّ: See John 11.

concerning Saint Balai of Qenneshrin, see page 79.

<sup>122</sup> هَدْيٌ حَكْ: For biographical information

❖ هَبْجُلًا : بُحْفُ هَمَاءِ ❖

in-unison shall-cry and-souls (their)-bodies

❖ خُبْرٌ هُمْلِسٌ هُوَالٌ هَوَالٌ ❖

the-dead and-raise and-shall-come-(again) the-one-who-came blessed-(be)

مَوْلَا.

123 station.

<sup>123</sup> **مزمع**: The text of the Station can be found on page 662.



## **Chapter 3**

### **The Third Day**

## 3.1 Of the Twilight of the Third Day

وَيْبِهِ الْكُلَُّا نَحْمَا  
of-the-week of-the-third-(day) of-the-twilight

مَوْصِلًا.  
1 station.

حَسْبُنَا وَيُحْمَا.  
of-the-evening the-responsory

مَوْصِلًا  
first

مَدَامَةً وَيُحْمَا.  
2 of-the-evening the-psalms

ثُمَّ  
then

حَمْدًا

border-hymn

رُكِبَ مَدَامَةً جَسْعًا أَوْبِي. دَحْنِي دَحْنِي  
the-voice-(of) and-hear and-answer-me you-ear in-mercy-[pl] O-Lord incline

(hymn), eighth tone.

### Of the Twilight of the Third Day

Station.

The Responsory of the Evening.

First

The Psalms of the Evening.

Then:

#### A Border Hymn

Incline your ear in mercy, Lord. Answer me and hear the voice of my prayer. In your kindness, be pleased to receive our service and our prayers.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

#### A Hymn

With the melody: Accept, O Lord. Body

*Word:* In the sky and on Earth. Accept, Lord, this incense from our hands like the incense of Aaron which kept death away from the people.

Praise him all you peoples. May the incense that your servants have offered for the satisfaction of your mercy be for our pardon and the forgiveness of our sins.

*Glory...:* Praise to you, Son, who are seated at the right, while the watchers and the angels cry: Holy, holy, to you.

*From age...:* As you accepted the incense of Aaron and his supplication, likewise, may the incense offered by your worshippers be accepted.

<sup>1</sup> مَوْصِلًا: The text of the Station can be found on page 662.

<sup>2</sup> مَدَامَةً وَيُحْمَا: The text of the Psalms of the Evening can be found on page 631.

❖ حَبِّبَايَ. رَجِّبْ هَمَّكَ تَحَبُّبُنَايَ. لِمُصَمِّدٍ ذَرَكُنَا  
 and-our-prayers our-service in-your-kindness to-receive be-pleased my-prayer  
 ❖ هَلِّهْ مَعَنَا فَالْكَهْ مَهْزُومًا كُفِّهِ  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]

مُلَّا

a-hymn

حَقِّنْهُ حَقِّنْهُ مَدِينِ كُفِّهِ لِمُصَمِّدٍ بِأُصْبُلَا  
 eighth body-(hymn) Lord accept-him with-the-melody

قَدْ كُنَّا: خَمَمْنَا هَجَاؤُنَا: مَحْكُومِ مَدِينِ. حَبِّبْنَا هُوَا  
 this incense O-my-Lord accept and-on-the-earth in-the-sky word

مَعِ أَيْتِي. أَمِ فَبْنَدِهِ وَآهْ وَهْ. وَجَلَّا مَمَّا مَعِ  
 from death that-kept-away of-Aaron the-incense like our-hands from

❖ خَمَّا  
 3 (his)-people

مَحْسُوتِهِ تَحَدَّيْ أُمَمًا. فَبْنَدَا وَمَدَّجِ. حَبِّبْ  
 your-servants which-offered (may)-the-incense peoples all-you praise-him

كُنَّا وَتُسْكَبْ. بَهْ ذَا حَسْبُهُمْ هَلْفُ جَمَّا  
 and-for-the-forgiveness for-our-pardon be of-your-mercy for-the-satisfaction

❖ وَبُؤْثَةٍ  
 of-our-sins

هه: كَبِ لِمُخَفَّسْنَا. دَا وَبَلَجِ مَعِ تَعَبُّبَا.  
 the-right-(side) at who-are-seated O-Son praise to-you glory...

❖ وَجَبْنَا: هَلَّا قَا. مَبِّبِ مَبِّبِ مَخْبِ كَه  
 to-him they-cry holy holy and-the-angels while-the-watchers

هه: أَمِ؟ إِيَّاكَ. فَبْنَدِهِ وَآهْ وَهْ. هَجْمُهُ. هُوَا  
 likewise and-his-supplication of-Aaron the-incense you-accepted as from...

❖ بَلَمَّا: فَبْنَدَا وَمَدَّجِ هُجَّةً يَوْسَ  
 (by)-your-worshippers offered the-incense may-be-accepted

## Of the Birth-Giver of God

Virgin Mary, your story is higher than what words can tell, in that you became the mother of the Lord of all creatures.

The chariot of the Cherubim cannot be compared to you, virgin Mary, birth-giver of

## God.

My mouth is not sufficient to tell the story of your praises, holy virgin, Mary, mother of God.

The ark of Moses showed her beauty. It represented Mary, the birth-giver of God.

<sup>3</sup>حَمَّا: See Numbers 16:47.

**وَمَجْبَا: كَلِمَةً مَدْرَم. وَمَ:جَبِي مَع**  
 than (is)-your-story higher Mary virgin God of-the-birth-giver-of  
**مَكَلًا. وَمَدْرَمِي كَم أَهًا. حَمَلًا**  
 creatures of-all of-the-Lord the-mother in-that-you-became words  
**لَا فَسْعًا حَبِي. مَدْرَجًا وَمَ:جَبِي جَا. كَلِمَةً**  
 virgin of-the-Cherubim - the-chariot to-you be-compared (can)not  
**مَدْرَمًا. مَدْرَم مَجْبَا**  
 God the-birth-giver-(of) Mary holy  
**لَا هَقْم فَمَبِي. وَبَدَلًا مَجَا وَمَدْرَمِي كَلِمَةً**  
 virgin <sup>4</sup> of-your-praises the-story to-tell my-mouth sufficient not  
**مَدْرَمًا. مَدْرَم مَجْبَا**  
 God the-birth-giver-(of) Mary holy  
**وَمَدْرَمِي. وَمَدْرَمِي جَمِي كَلِمَةً مَجْبِي. حَبِي وَمَ:جَبِي**  
 represented it - her-beauty - showed of-Moses ark the  
**مَدْرَم مَجْبَا**  
 God the-birth-giver-(of) Mary

**وَمَدْرَمِي: حَبَلَتْنِي. وَجَبِي بَجَا مَكَلًا. حَم**  
 with and-the-apostles the-prophets we-remember at-all-times of-the-saints  
**هَمِي جَبَا. هَمِي حَبِي حَرَكَةً**  
 by-their-prayers help and-us blessed the-martyrs  
**مَكَلًا حَمِي. هَمِي حَبِي. أَمَلًا. هَمِي حَبِي**  
 praise and-to-their-Lord honor and-to-their-bones to-the-martyrs peace  
**هَمِي حَبِي حَرَكَةً**  
 help by-their-prayers and-to-us  
**أَمَلًا هَمِي. مَلًا وَحَاكِي مَمَر. هَمِي**  
 praise the-judges before-(the-presence-of) they-entered when the-martyrs said  
**حَمِي حَبِي. وَلَا جَمَلًا وَهَمِي حَبِي**  
 in-you who-put-their-trust put-to-shame for-(they-are)-not Lord to-you

#### Of the Saints

At all times, we remember the prophets, the apostles, together with the blessed martyrs. Help us by their prayers.

Peace to the martyrs and honor to their bones. To their Lord, praise, and to us, by their prayers, help.

When they entered the presence of the

judges, the martyrs said: Praise to you, Lord, for those who put their trust in you are not put to shame.

Martyrs, who passed by the bridge of fire to Eden, pray that we may not drown in the tumultuous sea of sin.

<sup>4</sup> هَمِي حَبِي: Or: "eulogy," "good report."

هَهُؤَا وَحَجَّوْه. خَا عَمَّوَا وَيَبْوَا كَحَب. رَكْه وَا  
 that-(we-may)-not pray to-Eden of-fire the-bridge by who-passed martyrs  
 نَهَخ. صَعَا مَجَبَا وَسَهْوَا  
 of-sin-[pl] troubled in-the-sea drown

وَابْجَبَا: حَجَبُر حَلَا. هَمْرَم كَام وُكْ  
 of-you the-throne and-before I-have-come-up to-your-house of-repentance  
 هَجَبَا. مَحَا مَحَبَا. سَمَا كَ جَا وَسَهَا  
 that-I-have-sinned all me pardon celestial O-king I-have-prostrated-myself  
 كُ  
 against-you

أَجَبْه. أَجَبْه. سَهْتَا أَمَدَ حَد. وَا وُؤَس سَدَا.  
 the-bridegroom appears that-when our-Lord said sinners repent repent  
 حَمَه. أَلَحَم. كَحَبَا  
 the-marriage-chamber you-may-enter together-with-him

هَج كَ هَاهَب. وُجَهْمَا وُؤَس وُؤَس.  
 your-mercy-[pl] when-appears that-on-the-day and-make-me-worthy me grant  
 أَمَم. هَاهَا كُ. حَبَا قَتَا. وُؤَبَعَب.  
 of-your-saints the-assembly among you and-thank I-may-stand

وُؤَسَب. بَاهَا. هَبَجَب. حَبَا. هَلَبَه.  
 and-remove and-her-children the-Church and-bless come (may)-your-mercy  
 حَبَه. هَهَمَا جَبَمَا هَسَتَا.  
 and-disputes evil schisms from-her

### Of Repentance

I have come up to your house and have prostrated myself before your throne. Celestial king, pardon me all that I have sinned against you.

Repent, repent, sinners, said our Lord. That when the bridegroom appears you may enter the marriage-chamber together with him.

Grant me and make me worthy on the day when your mercy appears, that I may stand and praise you among the assembly of your saints.

May your mercy come and bless the Church and her children. Remove from her evil schisms and disputes.

### Of the Departed

When you come, Lord, make to stand at your right all the departed who have confessed

the Trinity.

### A Second Hymn

*Sixth tone, with the melody: Be to my soul a guardian.*

*Word:* Lord, God of my salvation. Be to my soul a guardian, Lord God, because I walk among the snares of desirable things every day. Deliver my soul from faults and save me by your grace, for you are a lover of mankind.

By day, I called, and by night, I stand before you. Be to me a harbor and by you I shall be delivered from the pit of fire. Let not the flames attack me and burn my limbs. With that dew of the furnace of those of the house of Hananiah, sprinkle my face and have mercy upon me.

*Glory...:* Praise to you, Lord, from those above, whom you fashioned for your honor, and from those below, whom you created in the

وَحَبَّتْ: مَحْ يَحْبِبُ. اَمِّمْ مَحْ حَبْلًا لِّبِرْ.  
 at-your-coming O-Lord make-to-stand your-right-(side) on of-the-departed-[pl]  
 حَبْلَهُ وَ حَبَّتْ. وَاهُومَ حَبْلُكُمُ يَا  
 the-trinity who-have-confessed the-departed-[pl] all

مُلا وَاهُومَ  
 second a-hymn

وَجَنَّا حَبْلًا  
 sixth tone

حَم: وَاهُومَ كَهْ حَبْلِي مَحْلِي  
 a-guardian to-my-soul to-her may-(you)-be with-the-melody

قَدِ كُنَّا: مَحْلًا كَلَّا وَهْ وَمَي: وَاهُومَ كَهْ حَبْلِي مَحْلِي  
 a-guardian to-my-soul to-her be of-my-salvation God Lord word  
 مَحْلًا كَلَّا. وَجَنَّا قَتَا وَوَكَّيْلا مَحْلًا كَلَّا  
 every I-walk of-desirable-things the-snares because-among God Lord  
 عَم. قَرْنُ حَبْلِي مَحْ مَحْلًا. وَهْ وَمَي حَبْلِي لِّبِرْ.  
 your-grace by and-save-me faults from my-soul deliver day  
 أَيْسَ وَثَمَ لِنَا  
 men (are)-a-lover-(of) (for)-you

خَالَعْنَا جَنَّا وَجَكْنَا مَحْلًا: وَاهُومَ كَهْ حَبْلًا وَجَبْ  
 and-by-you harbor to-me be before-you and-by-night I-called by-day  
 أَيْسَ مَحْ وَهْ قَلَّا وَهْ وَهْ. وَاهُومَ كَهْ حَبْلًا  
 me attack so-that-(may)-not of-fire the-pit from I-shall-be-delivered  
 مَحْلًا جَبْلًا وَهْ وَمَي حَبْلًا. مَحْ وَهْ لِّلا وَهْ وَمَي.  
 of-the-furnace dew with-that my-limbs and-burn the-flames-[sg]  
 وَجَبْلًا سَلَّا وَهْ وَمَي حَبْلًا. وَاهُومَ كَهْ حَبْلًا  
 on-me and-have-mercy my-face sprinkle <sup>5</sup> of-those-of-the-house-of-Hananiah

مَحْلًا: مَحْلًا كَلَّا مَحْلًا: مَحْلًا كَلَّا  
 whom-you-fashioned those-above from O-my-Lord to-you praise glory...  
 لِّسَ وَمَي. وَهْ وَمَي لِّسَ وَمَي. وَهْ وَمَي لِّسَ وَمَي.  
 in-the-image-(of) whom-you-created those-below and-from for-your-honor

image of your greatness. The sky and the earth shall praise you. Sea, dry land, and all that is in them shall do the same, for you are the one who created them.

From age...: Father, Son, and Holy Spirit are worshipped and glorified by the choir of those

in the sky and those on the earth. Behold, the child of the most high is praised from the beginning of the ages, and he is exalted for all generations.

<sup>5</sup> وَهْ وَمَي: That is, Hananiah himself and his

companions. See Daniel 3.

وَكَبِيرٌ. مَعَالَا وَارْتِجَا بَعْدَهُ كَيْ. عَالَا مَجْمَا هَجَلَا  
and-all and-dry-land sea you shall-thank and-earth sky your-greatness  
وَجَدَهُ. وَإِنِّي بِهِ جَنَسٌ أَنْتُمْ  
them (who)-created (are)-he because-you that-is-in-them

ص: مَجْبِبٌ مَعْمَعَسَ أَرَا هَجَلَا هَوَسَا  
and-the-Spirit and-the-Son (are)-the-Father and-glorified worshipped from...  
مَجْبِلًا. مَجْ لُجْمَتَهُ. مَجْمَتَا مَوَارِثُهَا. هَلَا  
behold and-of-the-earthly-ones of-the-celestial-ones the-choir by holy  
مَجْ حُكْمٌ مَعْمَلَسٌ. هَجَبُورٌ مَجْمَدٌ.  
is-exalted and-for-all-generations is-praised the-beginning-of-the-ages from  
حَبِهْ وَحُكْنَا  
of-the-Most-High the-child

وَحَبَا: لَهْ: لُجْمَا جَبَا جَابَا وَوَسَا  
of-the-Spirit on-the-wings Gabriel flew God of-the-birth-giver-of  
هَلَا رَجَبٌ مَجْمَدٌ. هَجَبٌ كَدَ مَجْمَلًا  
(a-greeting-of)-peace her and-he-gave Mary to-the-side-(of) and-came  
وَأَمَلًا وَوَسَا كَدَ هَجَبٌ أَرَجَا كَدَ. مَجْمَلًا حَمَبٌ وَحَبٌ  
as-my-Lord (be)-with-you peace to-her he-spoke and-thus to-her which-was-sent  
حَمَبٌ. هَجَبٌ وَوَسَا قَدَمًا. وَجَدَهُ. حَتَبَا  
creatures of-all the-savior shall-come-forth and-from-you (is)-with-you  
حَجَبُهُ كَبَابٌ لَهْ: جَبَا لُجْمَا أَرَجَا وَوَسَا. هَجَبٌ أَرَجَا  
his-hands and-folded of-God mother Gabriel wondered at-your-virginity  
هَجَبٌ مَجْمَدٌ مَجْمَلًا هَجَبٌ وَوَسَا  
you he-gave and-(a-greeting-of)-peace before-you and-prostrated-himself  
وَسَا حَمَبٌ وَوَسَا جَبٌ. هَجَبٌ مَجْمَدٌ  
a-chariot and-like in-you (had-come)-to-dwell that-his-Lord because-he-saw

#### Of the Birth-Giver of God

Gabriel flew on the wings of the spirit and came to Mary. He gave her the greeting of peace, which was sent to her, and thus spoke to her: Peace be with you, the Lord is with you, and from you shall come forth the savior of all the creatures.

Gabriel wondered at your virginity, mother of God. He folded his hands, bowed down before you, and gave you a greeting of peace, because he saw that his Lord had come to dwell in you and like a chariot you bore him, who

bears the creation.

Isaiah, the son of Amos, cried and prophesied about your child, pure virgin, you who gave birth to the eagle, who is the ancient of days, and in your virginity you gave birth to Emmanuel, God who became man.

In you we take refuge every day, mother of God, and in your prayers as in a high fortress, we take shelter. Pray and beseech your only-begotten that he may make his peace and tranquility rest on the four quarters of the earth.

لِحَبْلَيْهِ كَيْفَ كَلَمَ تَتْلُوا  
 the-creation-[pl] who-bears him you-bore  
 مَلَأَ أَمْعَانًا هَهُذَا أَمْعَنَ هَجَبُ  
 7 your-child about 6 and-prophesied Amos son-(of) the Isaiah cried  
 خَلَّاهُ خَلًّا وَجَبُّوا وَجَبُّوا  
 of-days (who-is)-the-ancient the-eagle who-gave-birth-to pure virgin  
 وَجَبُّوا كَيْفَ كَلَمَ تَتْلُوا  
 who-became God 8 to-Emmanuel your-gave-birth-to-him and-in-your-virginity  
 كَيْفَ كَلَمَ تَتْلُوا  
 man  
 كَيْفَ كَلَمَ تَتْلُوا  
 as and-in-your-prayers of-God mother day every refuge we-take in-you  
 وَجَبُّوا كَيْفَ كَلَمَ تَتْلُوا  
 your-only-begotten and-beseech pray we-take-shelter high in-a-fortress-[pl]  
 وَجَبُّوا كَيْفَ كَلَمَ تَتْلُوا  
 in-the-four and-his-peace his-tranquility that-he-may-make-to-dwell  
 كَيْفَ كَلَمَ تَتْلُوا  
 quarters-(of-the-earth)  
 وَجَبُّوا كَيْفَ كَلَمَ تَتْلُوا  
 on Holy the-Church who-built-her (is)-he blessed of-the-saints  
 كَيْفَ كَلَمَ تَتْلُوا  
 the-apostles the-prophets (as)-her-foundations and-placed his-hands the-palms-(of)  
 وَجَبُّوا كَيْفَ كَلَمَ تَتْلُوا  
 peoples (with)-all and-filled-her and-assembled holy and-the-martyrs  
 وَجَبُّوا كَيْفَ كَلَمَ تَتْلُوا  
 and-by-day by-night praise in-her they-offer and-behold

### Of the Saints

Blessed is he, who built the Holy Church on the palm of his hands, and placed as her foundations the prophets, apostles, and holy martyrs. He assembled and filled her with all peoples and, behold, they offer praise in her by night and by day.

Blessed is the one who magnified you, prophets, apostles, and holy martyrs. He placed your bones like lights within the Holy Church, and honored and magnified the remembrance of you here and above in heaven. May your prayer help us.

You blessed martyrs, who were slain for our savior, and whose blood rose like precious incense before the throne of the Anointed one, pray to your Lord that he may make his peace and tranquility rest on the four quarters of the earth.

A watcher descended and encouraged the holy martyrs. They cried out in the midst of the flame and scattered it on every side. They were not afraid of its burning or of the torments and afflictions because they took refuge in you.

<sup>6</sup> هَجَبُ: Lit.: “examined,” “contemplated.”

<sup>7</sup> هَجَبُ: See Isaiah 7:14.

<sup>8</sup> حَمْنَهُ: That is, in Hebrew: “With us, God”

(עִמָּנוּ אֱלֹהִים). See Matthew 1:23, Isaiah 7:14.

خَبَّرَ (وَأَوْجِبَ) جَنَّا مَكْنَسًا هَهُؤُلَا مَبْعَا.  
 holy and-martyrs apostles prophets who-magnified-you blessed-(is-he)  
 هَوَّعَ (كَتَمَّصَفَ) أَسْ نَهَيْتَا جَبَّالُ مَبْعَا. هَقَّ  
 and-honored holy inside-the-Church lights like your-bones and-placed  
 وَأَوْجِبَ (وَجَبَّيْفَ) هُؤُلَا هَلَّحَّ عَمَمَا.  
 in-the-sky and-above here the-remembrance-of-you and-magnified  
 (كَخَاجَفَ) لَحَبَّوْكَ  
 us help (may)-your-prayer  
 هَهُؤُلَا جَبَّالُ (وَالْمَهْلَكَةُ) مَهْلُ فَهَمَّ. هَهْلَمَ (وَمَجَبَ)  
 and-whose-blessed-rose our-Savior for who-were-slain blessed (you)-martyrs  
 حَهْلَا (حَمَامَا) مَبْرَ حَامَ مَبْعَا.  
 of-the-Anointed-one the-throne before choice-[adj] (like)-the-smoke-(of-incense)  
 (أَيْدَا) (لَحَبَّيْفَ) أَفْهَمَ. (وَبَعَا) هَمَّ  
 his-tranquility that-he-may-make-rest pray to-your-Lord you-[pl]  
 (وَمُكْعَه) كَارُخَ قَتْبِلَا  
 quarters-(of-the-earth) in-the-four and-his-peace  
 بَمْدَا (وَالْحَبَا) وَلَحَبَ (أَنْتَ) لَهَهُؤُلَا مَبْعَا.  
 holy the-martyrs them and-he-encouraged a-watcher descended  
 (وَأَرْحَمَ) هَهُؤُلَا حَمَلَةُ جَبَّالُ هَجَّوْهَ (حَبَّالُ)  
 on-every and-they-scattered-it (that-is)-to-the-flame to-it and-they-cried-out  
 (حَتَّ) هَلَّا (وَلَمَّ) مَمَّ (وَبَجَّ) هَلَّا  
 of and-neither of-(its)-burning of-it afraid and-(they-were)-not side-[pl]  
 (هَبَّالُ) (وَأَحْزَنَّا) وَجَبَّ (أَسِيرَ) هَمَّ  
 refuge they-took because-in-you and-the-afflictions the-torments

ܐܢܝܢܐ ܕܗܝܠܐ ܕܚܝܬܐ ܕܡܪܝܢܐ ܕܥܝܪܐ ܕܩܕܝܫܐ  
 on-the-day on-it which-celebrates Holy the-Church person of-one  
 ܐܘܟܠܐ ܕܥܝܪܐ ܕܩܕܝܫܐ ܕܥܝܪܐ ܕܩܕܝܫܐ  
 Saint the-chosen beauty and-full-of noble O of-the-remembrance-of-you  
 ܕܥܝܪܐ ܕܩܕܝܫܐ ܕܥܝܪܐ ܕܩܕܝܫܐ ܕܥܝܪܐ ܕܩܕܝܫܐ  
 that-he-may-make-rest the-Anointed-one and-beseech beg<sup>9</sup> Jacob

## Of One Person

In the Holy Church, which celebrates the day of your remembrance, O chosen Saint Jacob, noble and full of grace, beg and beseech the Anointed one that he may make his peace and tranquility rest on the four quarters of the earth.

You are a good example, Saint Ephrem, to all those who look upon you, by your watching, fasting, and praying by night and by day. Let them imitate you, all those who seek to be enriched by the good one, whose treasure-house lies open.

<sup>9</sup> **ملخص:** For biographical information

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concerning Saint Jacob of Sarug, see page 83.

❖ **مَنْعَهُ دَمَكَمَهُ. خَارُوحَ قَتِيلًا**  
 quarters-(of-the-earth) in-the-four and-his-peace his-tranquility  
**سَهُوًا لُّجًا مَدَامَ مَدِي أَفْئِمَ كَجَدَهُ سَأَتًا.**  
 who-look-(upon-you) to-all <sup>10</sup> Ephrem Saint you-are good an-example  
**حَمَهُوَا زَهْمًا هَرَكَةً لَّ وَكَلًا مَوَاسِعًا. وَبَدَّوَمَا جِبَ قَا**  
 all you let-imitate and-by-day by-night and-praying (by)-fasting by-watching  
 ❖ **أَسَا. وَجَبًا وَبَحًا مَ لُّجًا. وَفَلَبَسَ حَمَ كَلَامَهُ**  
 whose-treasure-house-is-open the-good-one by to-be-enriched who-seeks anyone  
**وَجِبْنَا: لُّبَجَبِ حَبْنَا وَمَكَمَ وَجَنَا حَجِبَ**  
 do of-the-Son (to-whom)-the-voice O-Church blessed-are-you of-the-Church  
**حَجِبَ نُهُوًا. مَدَمَجَكْتَهُ وَمَنَّهُ لَّ سَعِيَّ حَجِبَ**  
 against-you prevail (shall)-not of-Sheol and-the-bars protection to-you  
**مَنْعًا هَلَكَم. قَيَمَهُ مَدَبَ حَجِبَ مَاكَبَدَلًا. هَمَهُ**  
 and-his-blood (as)-food you he-gave his-body and-for-ever henceforth  
**حَمًا وَجَمَ وَمَنَا. سَمَعًا حَمَكَبِ ❖**  
 for-your-children atonement of-salvation the-cup  
**أَوْحَا أَوْحَا مَعًا قَلَمَجَمَهُ وَمَدَنَا. لَّوَلَا. وَجَبَا حَدَبْنَا**  
 to-his-Church who-swore God of-the-Lord the-word hear earth earth  
**حَبْنَا حَكَمَ لَّ مَدَقَلَا إِنَّا حَجِبَ. مَدَوَّصَ حَبْنَا**  
 O-Church your-walls you forsake (I-will)-not ever for  
 ❖ **مَدَمَحَنَّا. كَمَحَبِ أُنْكَ. حَجَلَجَبِ. هَانَا مَنَا إِنَّا جَبِ ❖**  
 in-you will-dwell and-I at-all-times they-(are) before-me faithful

### Of the Church

You are blessed, O Church, to whom the word of the Son is a protection. The bars of Sheol shall not prevail against you henceforth for ever. He gave you his body to eat and his blood, the cup of salvation, atonement for your children.

Earth, earth, hear the word of the Lord God, who swore to his Church: I will not forsake you for ever. Your walls, O faithful Church, are before me at all times, and I myself will dwell inside you.

### Of Repentance

Behold, I knock at the door of your mercy, that I may receive forgiveness. For the evil one by his craft has kept me away from the path of

life, and he has kept my mouth from praise and my feet from the holy temple. Have pity, you who are a lover of mankind.

This world, how it has deceived me, said the rich man. They will not give me a drop of water in this sea of fire. Its desirable things have passed like a dream and, behold, Gehenna torments me. Woe to me that I do not repent.

Splendor of the Father, enlighten my eyes that I may give thanks for your grace. I lie in darkness in this world full of deceit. The morning has passed, and I do not repent. The evening has come, and my offenses have increased. May your compassion stand before my face.

Protect us, Lord, beneath the wings of your mercy from all harm, that we may not be

<sup>10</sup> **مَدِي أَفْئِمَ** For biographical information

concerning Saint Ephrem the Syrian, see page 81.

وَمَا جَاءَ: خَلَّوْا وَتَسْكَبُوا نَقِمَ إِنَّا قَاهِبٌ  
 that-I-may-receive I-knock behold of-your-mercy-[pl] at-the-door of-repentance  
 مَهْجُوعًا. هَجَبٌ جَبًا جَرَّحَهُ بِهِ مَعِ أَوْزُهُ وَسَتًا.  
 of-life the-path from by-his-craft the-evil-one and-has-kept-me-away forgiveness  
 دَلَّاهُ حَقَّ مَعِ لَمَحَ سَلَامًا. هَوَّجَكَ مَعِ سَلَامًا مَهْجُوعًا.  
 holy the-temple from and-my-feet praise from my-mouth and-has-kept  
 مَهْجُوعًا وَتَسْكَبُوا إِنَّمَا  
 mankind O-lover-(of) pardon-(me)  
 أَوْ كَيْفَ حَلَّلْنَا جَعَلَ الْهَكَّ جَدَّ أَمَّا: خَلَّوْا. يُلْهِجُ  
 a-drop the-rich-man said me it-has-deceived how world this O  
 وَهَتَا لَا مَعْ كَيْفَ كَيْفَ جَهْلًا مَعًا وَتَسْكَبُوا. حَجَّتِ أَسْ  
 like have-passed of-fire sea in-this me give (they-will)-not of-water  
 سَلَامًا وَتَسْكَبُوا. هَوَّجَكَ مَعِ لَمَحَ سَلَامًا. هَوَّجَكَ  
 woe-to-me me torments Gehenna and-behold its-desirable-(things) a-dream  
 يُلْهِجُ  
 repent that-(I-do)-not  
 رَحْمَةً وَأَجَا أَوْهًا حَسْبَ وَأَوْهًا  
 for-your-grace that-I-may-give-thanks my-eyes-[sg] enlighten of-the-Father splendor  
 مَعِ سَعَفًا وَوَهَا إِنَّا جَهْلًا مَعًا لَمَحَ. حَجَّتِ كَيْفَ  
 it has-passed deceit full-(of) in-(this)-world in-it I-lie darkness in  
 رَحْمَةً هَوَّجَكَ مَعِ لَمَحَ سَلَامًا. هَوَّجَكَ مَعِ لَمَحَ سَلَامًا.  
 and-have-increased the-evening it has-come repent and-(I-do)-not the-morning  
 سَعَفًا. سَلَامًا بَقِيَ كَافَّةً  
 before-my-face stand (may)-your-compassion my-offenses  
 هَوَّجَكَ كَيْفَ مَدِينَةٍ حَقَّقًا وَتَسْكَبُوا مَعِ قَلًا تَجْتَبِ.  
 harm all from of-your-mercy beneath-the-wings O-my-Lord us protect  
 يُلْهِجُ نَدَّاهُ مَعِ هَوَّجَكَ مَعِ لَمَحَ سَلَامًا.  
 us and-(that-may-not)-deride Satan by be-mocked that-(we-may)-not  
 جَبًا. رَحْمَةً أَمَّا: هَوَّجَكَ مَعِ لَمَحَ سَلَامًا. رَحْمَةً  
 guard all the-Lord-(of) you and-your-likeness we-are your-image the-evil-one  
 كَيْفَ. حَلَّلْنَا هَوَّجَكَ مَعِ لَمَحَ سَلَامًا.  
 and-by-day by-night us

mocked by Satan and that the evil one may not deride us. We are your image and likeness, guard us, Lord of all, by night and by day.

clothed in you in baptism, who ate your flesh, drank your blood, and slept in your hope, make remembrance, Lord, here and above in the sky, and give rest to their spirits.

#### Of the Departed

Of all the departed who descended to be

**وَحَبَبْنَا:** **كَلَّا حَبَبْنَا** **وَبَسَدِهِ** **كَلَجَمَّ بَر** **م**  
 in to-be-clothed-in-you who-descended the-departed-[pl] all of-the-departed-[pl]  
**مَحْصَدُهُ يُمِدُّ** **وَأَجَلُو** **فَجَبُر** **وَأَمَلَهُ** **كَبُي** **وَمَجِجُو** **حَلَّا**  
 baptism in and-slept of-your-blood and-drunk your-body and-(who)-ate  
**هَعْبُر** **حَبْر** **حَدَهُ** **مَدُّ** **وَجَبُنَا** **وَوُطَّا** **وَلَحَلَّا** **صَمَمْنَا**  
 in-the-sky and-above here remembrance Lord of-them make your-hope  
**وَأَنَسَ** **وَبَسَدِهِ** **وُ**  
 their-spirits and-give-rest-(to)

**مَوَكِّنْ** **وَأُجِبْنَا**  
 of-repentance <sup>11</sup> cyclic-hymn

**دَجُنَا** **مَدْبُونَا** (مَدَار مَي: ا - و)  
 4 - 1 103 psalm sixth in-the-tone  
**دَجِي نَعَمِي** **لَحُونَا** **وَجَدَهُ** **وَجَدَهُ** **كَمَمِهِ** **وَبَعَا** **و**  
 holy his-name my-bones and-all -H- the-lord-[obj] my-soul-[suj] bless  
**دَجِي نَعَمِي** **لَحُونَا** **وَجَدَهُ** **وَجَدَهُ** **أَلَحَمِي** **وَجَدَهُ** **و**  
 all forget and-(do)-not -H- the-lord-[obj] my-soul-[suj] bless  
**فَعَوَّضَهُ** **و**  
 his-benefits  
**وَمَجْم** **لَجِي** **كَلَهُ** **كَمَلَجِي** **وَجَدَهُ** **وَجَدَهُ** **وَجَدَهُ** **وَجَدَهُ** **وَجَدَهُ**  
 your-diseases all and-heals -H- your-iniquity all you who-forgives  
**فَقُم** **لَجِي** **مَجْ** **سُجَلَا** **وَجَدَهُ** **وَجَدَهُ** **وَجَدَهُ** **وَجَدَهُ** **وَجَدَهُ**  
 with-grace you (and)-upholds -H- destruction from you (who)-saves  
**وَجَدَهُ** **وَجَدَهُ**  
 and-mercy

**مَدَار** **وَجَدَهُ**  
 from... and glory...

**وَجَدَهُ**  
 then

**حَمَلَا**  
 border-hymn

### A Cyclic Hymn of Repentance

Sixth tone (Psalm 103:1-4).

Bless the Lord, my soul, -H-, and may all my bones bless his holy name.

Bless the Lord, my soul, -H-, and forget not all his benefits.

Who forgives you all your iniquity, -H-, and heals all your diseases.

Who saves you from destruction, -H-, and upholds you with grace and mercy.

Glory... From age...

<sup>11</sup> **مَوَكِّنْ**: From the Greek κύκλιον, "cycle."

كُحِبَ ضَمًا مِمَّنْ نَبُوا جَبَّهًا هَ كَلْبًا. كَبِ  
 when rich-man the like (the-midst-of)-the-fire from the-wicked cry  
 حَسْرًا مَتًا مَاكِبَ مَتَاكِبَةً لَا إِيْمَ نَبُج. وَتَ يُوْ  
 is greater gives man no and-what-they-ask they-ask water for-a-drop-(of)  
 سَلْبُ مِمَّنْ حَكِبَ. أُوْهُجَا هَجَبُ وَهُجَا. لَا  
 (do)-not the-good and-Son-(of) good-one O our-iniquity than your-compassion  
 مَنِي لَمَّا حَلَّ رَحْمَتِي. لَجَبُ نَبُوا هَ  
 that the-fire may-lay-hold your-image (that)-on <sup>12</sup> allow O-my-Lord  
 وَحَلَّكُم  
 (lasts)-for-ever  
 هَلْهُمَّ مَلَاكِهِ مَدُونًا كُفَّهِ  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]

هَبُّوْا وَابْتَغِبُوا  
 of-repentance ordered-prayer

مَلَا  
 a-hymn

حَمْدُ: هَ هَ كَذَ حَجَبِي  
 to-my-soul to-it may-(you)-be with-the-melody

حَسْبُ يَوْمَ يَمُوجَ كَ وَهَمًا يَمَسًا هَكَلًا يَسُا.  
 of-rest and-a-night of-tranquility an-evening us who-has-given (is)-he blessed  
 وَجَهَ مَتَا نَبَسَ حَقْلًا لَّا تَا هَمَمَمَ لَمَحَسًا. لَّا جَا  
 to-the-Father praise and-offer weary the-laborer are-given-rest when  
 وَجَجَ خَسَلَهُ. هَكَبَا وَفَمَ خَرَجَبَهُ.  
 by-his-cross who-redeemed-us and-to-the-Son in-his-compassion who-created-us  
 هَكَبَسَا وَهَمَهَا  
 Holy and-to-the-Spirit

#### A Border Hymn

The wicked cry from the midst of the fire like the rich man. They ask for a drop of water and no one gives what they ask. Greater is your compassion than our iniquity, O Good one and Son of the Good. Do not allow the fire that lasts for ever to lay hold on your image.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

#### A Hymn

*With the melody: Be to my soul.*

Blessed is he who has given us an evening of tranquility and a night of rest, when the weary laborers are given rest and offer praise to the Father who created us in his compassion, to the Son who redeemed us by his cross, and to the Holy Spirit.

#### An Ordered Prayer of Repentance

<sup>12</sup> 11: Lit.: "give."

**مع:** خَاجِلًا وَيُؤْبَلُ اَللَّاحِظُ جَمْعًا رَاقِبٌ ذُو مَكْسَا.  
the-sailor of-it watchful by-sea the-ship when-travels at-the-time from...  
**وَالْاِهْلَهُ كُنْ خَسِفٌ فِي الْوَجْهِ**  
and-be-lost the-waves in-the-middle-(of) it sink that-(may)-not  
**لَا يَكُونُ لَهُ اَنْ يَحْتَبِرَهُ اُمْتُ مَعِي رَكَعًا وَلَا نَهَضَةً**  
may-be-drown that-not (and)-pray rise my-brothers be-watchful his-merchandise  
**كَسَفِهِدَا هَذَاوَالْجَهَنَّمَ**  
Gehenna and-inherit in-sin we

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

<sup>13</sup> **سبحان**: See Psalm 51.

حُكْمًا أَلِمْ وَصَبِي حُكْمًا

<sup>14</sup> Jacob of-Saint rogation

مَنْعَ كَمْ مَنَّا مَنَّا أَلِمْ حُكْمًا وَصَبِي: مَنَّا حُكْمًا  
our-petition hear to-our-help come our-Lord O-Lord upon-you we-call

وَحَجِّمْ وَصَبِي وَصَبِي وَصَبِي  
our-souls on and-have-mercy

مَنَّا مَنَّا مَنَّا وَصَبِي: مَنَّا مَنَّا  
our-petition hear and-of-the-angels of-the-watchers the-Lord our-Lord O-Lord

وَحَجِّمْ وَصَبِي وَصَبِي وَصَبِي  
our-souls on and-have-mercy

خَ: كَلَامًا حَبِيًّا أَلِمْ وَصَبِي: مَنَّا مَنَّا  
be-afraid (will)-not who and-to-trial will-come to-judgment God the-Son-(of)

مَنْعَ وَصَبِي وَصَبِي وَصَبِي: حُكْمًا وَصَبِي: وَصَبِي وَصَبِي  
rods he and-has he-judges by-fire when-he-comes dreadful the-judge of

وَحَجِّمْ وَصَبِي: وَصَبِي وَصَبِي وَصَبِي  
the-wicked from the-just-[pl] he-distinguishes and-by-fire of-flame

كَهْ أَلِمْ وَصَبِي وَصَبِي: وَصَبِي وَصَبِي  
he-will-come that by-the-crucifixion coming in-his when-he-came as it-is-not

وَحَجِّمْ وَصَبِي وَصَبِي وَصَبِي: وَصَبِي وَصَبِي  
a-sacrifice to-become came one at-the that-is-to-come second coming in-that

وَحَجِّمْ وَصَبِي وَصَبِي وَصَبِي: وَصَبِي وَصَبِي  
of-justice judgment to-pass he-will-come but-in-this sinners for-the-sake-of

تَكَلَّمَ وَصَبِي وَصَبِي وَصَبِي: وَصَبِي وَصَبِي  
sees and-where he-will-try in-a-crucible gold like world the-whole

وَحَجِّمْ وَصَبِي وَصَبِي وَصَبِي: وَصَبِي وَصَبِي  
of my-brethren be-in-fear to-burn-it it-begins (any)-impurity the-fire-[subj]

The Son of God will come to judgment and to trial. Who will not be afraid of the dreadful judge when he comes? He judges by fire and has rods of flame, and by fire he distinguishes the just from the wicked.

It is not as when he came in his coming by the crucifixion, that he will come in that second coming that is to come. At the first coming, he came to become a sacrifice for sinners. But at

this one, he will come to pass the judgment of justice.

He will try the whole world like gold in a crucible, and where the fire finds any impurity, it will begin to burn it. Be in fear, my brethren, of the coming of the Son of God. Let every man hasten to take refuge in repentance.

<sup>14</sup> حُكْمًا وَصَبِي: For biographical information

concerning Saint Jacob of Sarug, see page 83.

مَلَأَ الْبَنُوتَ وَجْهَ: كَلَّمَ هَجَلًا إِيْمَ بِنَاوِي بَلَاءَهُوْ كَعَمَلَا  
 God of-the-Son-(of) the-coming refuge to-take let-hasten man and-every  
 ❖ جَدُّ جَبَالَا  
 in-repentance

مَعْبُوسَا لَأَلَا بِوَجْهَهُ وَبُنَا مَا حَدَّه كَجْ: هَمَّجِبَالَا  
 and-worship to-the-Son has-given judgment who-all to-the-Father praise  
 كَجْ: وَجَدُ وَنَسْهَالَا بُولَا حَلَقَا: أَلَوْوْ كَعَمَلَا  
 to-the-Spirit thanksgiving the-world will-judge who-in-righteousness the-Son  
 وَلَا مَجَسَّ نَبَوْهَوْ مَحَبَّ خَاقَا: سَبَّ هَوْ جُنَا  
 the-nature is one acceptance-of-favors by-its-side found (is)-not  
 ❖ بَلَاكَلِ تَهَوْ كَهْ أَمَحَبَسَالَا  
 (let-there-be)-praise to-it in-three

مَحَلَا مَحَبَسَا بُولَا مَحَبَّوْ مَحَبَّوْ مَحَبَّوْ  
 the-defects-(of) in-front-of-him to-whom-are-revealed the-Anointed-one the-king  
 ❖ بُولَا مَحَبَّوْ  
 my-being

دَهَوْ حَبْلَا بُولَا أَلَا كَهْ وَشَحَكْ  
 have-mercy-on-me me you-[suj] when-judge hour in-the

رَكْعَالَا وَوَحَلَا.  
<sup>15</sup> of-the-evening prayer

مَوَحَلَا.  
<sup>16</sup> station.

Praise to the Father who has given all judgment to the Son. Worship to the Son who will judge the world in righteousness. Thanksgiving to the Spirit with whom there is no accepting of persons. To the one nature in three be praise.

Anointed king, before whom the defects of my being are revealed. In the hour when you judge me, have mercy upon me.

The Prayer of the Evening.  
 Station.

<sup>15</sup> رَكْعَالَا وَوَحَلَا: The text of the Prayer of the Evening can be found on page 668.

<sup>16</sup> مَوَحَلَا: The text of the Station can be found on page 662.

## 3.2 Compline of the Third Day

مَهْلًا وَبِأَكْبَارًا جَعْلًا  
of-the-week of-the-third-(day) Compline

مَهْلًا.  
17 station.

هَبْ وَابْعُذْ  
of-repentance ordered-prayer

مُلَّا  
a-hymn

حَمْدًا: لَبَّيْكَ جِبْتِي  
the-Church blessed-are-you with-the-melody

جَبْلًا سَبْعًا  
sixth in-the-tone

نَحْنُ سَلَامًا: مَهْجَعًا مَعِ الْكَلَامِ. هَنْكَلًا وَتَعْفًا نَكَلًا:  
learn of-Jesus and-the-prayer God of (for)-forgiveness (you)-sinner beg

وَبَاهَا مَحَلًا مَحَلًا جَبْلًا. حُنْ لَأَلًا مَحَلًا:  
your-kingdom may-come Lord at-all-times pray-(it) that-you-may

هَبْ هَبْ جَاوِلًا نَجْبًا. أَجْبَلًا وَبَاهَا جَعْلًا: مَحْفًا  
forgive in-the-sky it-is as your-will on-the-earth and-may-be-done

كَمْ سَقَحَ هَتَهْ. هَلْهَتْهْ لَلْ أَحْك: لَلْ  
but-rather make-us-enter (do)-not and-into-temptation and-our-sins our-offenses us

جَبْ مَعِ خَبَلًا  
18 evil from deliver-us

### Compline of the Third Day

Station.

An Ordered Prayer of Repentance

A Hymn

With the melody: Blessed are you, Church.  
Sixth tone.

Beg for forgiveness of God, sinner, and learn the prayer of Jesus, that you may pray it at all times: Lord, may your kingdom come. May your will be done on earth as it is in the sky. Forgive us our offenses and our sins, and do not make us enter into temptation, but rather deliver us from evil.

<sup>17</sup> مَهْلًا: The text of the Station can be found on page 662. <sup>18</sup> حَمْدًا: See Matthew 6:9–13, Luke 11:1–4.

كَلِّوْا وَحَبِّوْا: نَارًا نَقْفَمُ سُلَّا. دُهُكِبِ اَجْتَا  
 times during-these O-compassionate-one to-knock should-we-go whose on-the-door  
 بِحَقْلَا: مِمَّ كُلَّا كَحْتِ تَبْجِي. كَلَّا جَلَّوْحِي  
 on-your-door except us they-surround side-[pl] every from of-adversity  
 سُلَّا: وَجَلِّبِ يَهُ كَبْنَمُ دُهُ. سَلَا  
 pardon on-it to-the-one-who-knocks it-(is) which-open O-compassionate-one  
 دَمَجْفَمُ مَهْ تَلَّا: خَفَفْلَا وَخَسْبُ سَعْبُ لَبْر. هَمَّ اَج كَل  
 us and-deliver of-your-lovingkindness in-the-abundance our-offenses and-forgive  
 مِمَّ يَ وَجَلَّا: وَخَسَمُ يَهُ حَفَفْ كَبْلَا  
 to-destroy-us that-threatens the-wrath the-hand-(of) from

هَمَّ: مَهْ جِلَّا كَسَمَّ هَمَّ: وَكَلَّا وَلَا مَلَّوْجِبِ. وَبُؤْجَلَا  
 that-a-place realize who-(does)-not of-God to-the-mercy praise Glory...  
 رَكَّةً وَلَا مَقَلَّا كَه: مِمَّ كَبْلَا وَبَعْلَا جُهُ. هَبْحَبْ يَهُ هَمَلَا  
 a-temple and-to-make-it in-it to-dwell man from for-him it-took small  
 كَبْلَا: هَمَجْبَلَا لَلَاكُهُ دَلَا. نَعْلَا حَبْلَا كَه  
 for-him is-made the-soul for-his-divinity and-a-dwelling-place to-his-greatness  
 كَلَّا: هَلَّا حَبْبِ مَبَّسْ قَبُولَا. وَجُهُ يَهُ لَمَلَا  
 shall-rest he on-which sacred an-altar is-made-(into) and-the-heart a-house  
 هَمَلَّ مَمَّ: كَلَّوْ دَلَّا مَبَّسَلَا  
 most-high the-divinity and-be-served

مَمَّ: هَلَّا مَلَّوْجَلَّا: حَبْبِ مَلْبِ يَهُ سَلْمَا. نَجْبِ  
 within (you)-sinner it-(is) you within the-kingdom behold from...

On whose door should we go knock during these times of adversity, O compassionate one? From every side, we are surrounded. No other but your door, which is open to those who knock on it. Pardon and forgive our offenses, in the abundance of your lovingkindness, and deliver us from the hand of the wrath that threatens to destroy us.

**Glory...:** Praise to the mercy of God, who does not realize that it took a very small place from man for him to dwell in it, to make it a temple to his greatness and a dwelling place for his divinity. The soul is made into a house for him, and the heart is made into a sacred altar, on which he shall rest and the most high divinity shall be served.

**From age...:** Behold, the kingdom is within yourself, you sinner. Enter within yourself, seek it, and you will find it without effort. Take a rest from the love of earthly possessions, from the desire that kills the soul, from the pleasures that pass, and from the sort of interaction that you miss. May your wretched soul pray, that the Lord be pleased with your conduct.

**Another**

*With the melody: Lord of the evening.*

Accept our service and our prayers, like the smoke of incense that comes before you, and in your mercy, answer the requests of us all, from your treasure-house that is full of help.

كُحْرٌ خَفْ ۖ هَجَسْهُ: هَمَّصْ أَيْدِ كَدَ وَلَا حَصْلًا.  
 work without it you and-will-find and-seek-it enter your-(own)-heart  
 نَبَسْ مِمَّ ۖ وَسَعِدْ مَسْتَبَا: هَمَّ ۖ وَحِلَا مُهْلِكِي نَعْمًا.  
 the-soul that-kills the-desire and-from possessions the-love-(of) from take-a-rest  
 هَمَّ ۖ وَتَتَاهِلَا ۖ وَخَجْتُ: هَمَّ حَسْبَا ۖ وَخَسَفَ: كِبْ.  
 that-you-miss <sup>19</sup> the-interaction and-from that-pass the-pleasures and-from  
 هَزَلًا تَجْمِبْ ۖ وَهَيْلَا: ۖ وَبَاعَفْ: حَصْبًا جَبَّهْتُكَ ۖ  
 with-your-conduct the-Lord that-be-pleased wretched your-soul-[suj] (may)-pray

اِسْبَا:

another

حَصْبًا ۖ وَوَصْلًا

حَص:

of-the-evening Lord with-the-melody

مُنَّه ۖ وَوَصْلًا: مَحَلَّ لِمَصْعَدَا ۖ هَزَكُفَا ۖ أَيْسَ  
 like and-our-prayers our-service accept of-the-evening Lord

حَصْلًا ۖ مَبْصَبْ. هَجَلَا جَسَّطَبْ ۖ تَاكِلَا  
 the-requests in-your-mercy-[pl] and-answer before-you the-smoke-(of-incense)

ۖ جَكْ: مِمَّ خَمَلْ كَأَمْرٍ ۖ وَهَلَا ۖ خَمَّ وَوَتَا ۖ  
 help-[pl] that-is-full-(of) your-treasure-house from of-us-all

خَصْلًا ۖ هَزَفَا: جَلَلْنَا هَجَلْمَعْلًا نَجَلَمَ ۖ أَيْسَ  
 my-brothers toil and-by-day by-night and-the-morning in-the-evening  
 خَجَبْنَاهُ ۖ وَصَفْبَا. ۖ وَجَبْنَاهُ ۖ بَلَا ۖ هَمَّصْ كَ:  
 us and-find may-come that-in-watchfulness of-the-Anointed-one in-the-vineyard

سَلَا ۖ وَوَهْلًا هَخَمَ ۖ نَدِخَمَ ۖ  
 we-may-enjoy-ourselves that-together-with-him on-high the-bridegroom

هَمَّح: ۖ هُجَّه-لَا ۖ لَأَسَا ۖ وَإَحْبَ ۖ خَزَكُفَا: ۖ وَهَلَا ۖ هَمَّ ۖ كَ  
 to-him will-be for-it in-prayer who-is-steadfast the-one blessed-(is) Glory...

هَمَّوَا ۖ هَجَبِي ۖ هَمَّهَا. ۖ هَجَمَ ۖ وَبَلَا ۖ وَسَبَلَا  
 dreadful the-judgment and-on-the-day-(of) and-a-refuge a-rampart

مَحْبَبَا ۖ كَدَ: خَجَبْنَا ۖ أَقَا ۖ مَبْرَ حَامَ  
 the-judgment-seat before face-[pl] with-an-unveiled him it-will-make-stand

In the evening and in the morning, by night and by day, toil, my brothers, in the vineyard of the Anointed one, that the bridegroom on high may come and find us in watchfulness, so that we may enjoy ourselves together with him.

Glory...: Blessed is the one who is steadfast

in prayer, for it will be to him as a rampart and a refuge on the day of the dreadful judgment. It will make him stand with an unveiled face before the judgment-seat of the Anointed one.

<sup>19</sup>حَصْلًا: The word has a wide range of meanings: "trade," "toil," "answer," "intimacy," "sexual intercourse." All are nonetheless centered on the

idea of interaction between peoples, a "response" that follows an action.

❖ **ܐܘܢܝܐ**  
of-the-Anointed-one

**ܡܢ:** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
children and-I-have O-our-Lord I-am-your-handmaid the-Church says from...  
**ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
our-Lord O-compassionate-one of-you when-they-beg and-unjust just  
❖ **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
the-unjust - pardon the-just-[pl] for-the-sake-of

**ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
20 Jacob of-Saint rogation

**ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
our-petition hear to-our-help come our-Lord O-Lord upon-you we-call  
❖ **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
our-souls on and-have-mercy  
**ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
our-petition hear and-of-the-angels of-the-watchers the-Lord our-Lord O-Lord  
❖ **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
our-souls on and-have-mercy

**ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
give-me to-me that-it-may-come I-long O-my-Lord for-your-pardon  
**ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
I-am-thirsty for-your-mercy time there-is while mercy-[pl] to-beg-(for) tears  
**ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
upon-me pour of-mercy-[pl] sea stand (I-can)not it and-without  
❖ **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ** **ܐܘܢܝܐ**  
21 of-your-sweetness the-streams

**From age....:** The Church says: I am your handmaid, Lord, and I have both just and unjust children. When they beg of you, O compassionate one, our Lord, pardon the unjust for the sake of the just.

#### A Rogation of Saint Jacob

We call upon you, Lord, our Lord, come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels. Hear our petition and have mercy upon our souls.

I long for your pardon, Lord, that it may come to me. Give me tears to beg for mercy while there is yet time. I am thirsty for your mercy and without it, I cannot stand: Sea of mercy, pour upon me the streams of your sweetness.

<sup>20</sup> **ܐܘܢܝܐ**: For biographical information concerning Saint Jacob of Sarug, see page 83.

<sup>21</sup> **ܐܘܢܝܐ**: Lit.: “of your pleasure.”

وَجَبَ كَدَهُ مَعْدَا هَذَا وَبَحْثُ الْوَيْبِ: وَكَلَامُ  
 to-me be surrounds-me of-death the-shadow and-behold the-day it declines  
 مِنْ، مَعْمَا جَبَّعْنَا هَذَا نَبْهَ وَبَر. لَا بَحْثُ كَدَ  
 from-me depart (let)-not your-light and-let-me-see in-the-evening a-sun our-Lord  
 هَعْدَهُ وَبَحْثُ الْوَيْبِ: هَجَّ قَبْصُ: هَجَّ قَبْصُ: هَجَّ قَبْصُ: هَجَّ قَبْصُ:  
 accept your-eye is good your-vineyard of outside of-death the-day  
 مُجَلِّدًا وَبَحْثُ الْوَيْبِ  
 of-repentance the-hour

مَلَكُهُ حَبَّ بَ فَكَسَ إِنَّا كَهْمُ بَقِيَّةٍ: نَعْمُ كَم  
 at-the-end at-vanities I-labor while my-time has-come-to-an-end  
 أَجَلًا وَبَسْتُمْ مَعَهُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 has-rained of-error the-king be-yours that-I-may grant of-my-life (of)-the-time  
 كَلَامُهُ وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي  
 me anoint power the-lord-(of) you-(are) to-cause-my-death his-arrows  
 هَجَّ بَحْثُ الْوَيْبِ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 by-it and-I-shall-be-cured (with)-your-medicine

كَبَّ بَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي  
 of-the-earth the-darkness that-drove-away light glory to-you  
 دَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي  
 by-your-blood you-have-saved your-flock - and-in-the-mornings in-the-evenings  
 سَعْدُهُ وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي  
 of-the-morning and-the-rise of-the-night and-the-calm of-the-evening the-darkness  
 بَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي  
 Holy and-to-the-Spirit and-to-your-Father Lord to-you praise they-offer  
 حَبَّ بَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي وَبَحْثُ الْوَيْبِ: أَيْدِي  
 and-have-mercy-on-us God answer God answer  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 to-repentance of-men the-heart and-turn

The day declines and, behold, the shadow of death surrounds me. Be to me, Lord, a sun in the evening and let me see your light. Let not the day of death depart from me outside your vineyard. Your eye is good, accept the hour of repentance.

at vanities. At the end of my time of life, grant that I may be yours. The king of error has rained his arrows to cause my death. You are the Lord of power, anoint me with your medicine and I shall be cured.

My time has come to an end, while I labor

مَدْحُؤَلَّوْا وَهَبْؤَلَّوْا.

<sup>22</sup> of-the-compline psalms

مَحْبُؤَلَّوْا وَهَبْؤَلَّوْا هَبْؤَلَّوْا.

<sup>23</sup> Severius of-Saint prayer

أَمْحُؤَلَّوْا وَهَبْؤَلَّوْا.

<sup>24</sup> the-Cherubim praise-(of)

رُكَّؤَلَّوْا مَدْحُؤَلَّوْا.

<sup>25</sup> of-the-Lord prayer

مَدْحُؤَلَّوْا وَهَبْؤَلَّوْا.

<sup>26</sup> of-faith canon

<sup>22</sup> مَدْحُؤَلَّوْا وَهَبْؤَلَّوْا: The text of the Psalms of the Compline service can be found on page 635.  
<sup>23</sup> مَحْبُؤَلَّوْا وَهَبْؤَلَّوْا هَبْؤَلَّوْا: The text of the Collect of Saint Severius for the Compline service can be found on page 670.  
<sup>24</sup> أَمْحُؤَلَّوْا وَهَبْؤَلَّوْا: The text of the Praise of the

Cherubim can be found on page 665.  
<sup>25</sup> رُكَّؤَلَّوْا مَدْحُؤَلَّوْا: The text of the Lord's Prayer can be found on page 658.  
<sup>26</sup> مَدْحُؤَلَّوْا وَهَبْؤَلَّوْا: The text of the creed can be found on page 671.

### 3.3 Of the Night of the Third Day

وَكَلِمًا وَبِأَكْبَرًا جَمْعًا  
of-the-week of-the-third-(day) of-the-night

رُكُوعًا وَمَعْرُوفًا  
<sup>27</sup> opening prayer

مَوْعِدًا  
<sup>28</sup> station.

رُكُوعًا وَبِأَكْبَرًا  
<sup>29</sup> of-awakening the-prayer

ثُمَّ مَدَّ يَدَيْهِ  
are-said then

مَدَامَةً وَكَلِمًا  
<sup>30</sup> of-the-night the-psalms

كَذَلِكَ جَعَلَكَ: كَذَلِكَ جَعَلَكَ: أَلَمْ تَجِبْ: سَلَامًا. حَبِّ أَمَّا كَيْ أَلَوْ  
time you-have while sinner awake the-Lord blessed-be blesslord  
كَذَلِكَ جَعَلَكَ: هَجْرًا هَجْرًا هَجْرًا هَجْرًا هَجْرًا هَجْرًا  
your-stains and-whiten cleanse and-sighs and-with-tears for-repentance

#### Of the Night of the Third Day

The Prayer of the Service of the Night.

Station.

The Prayer of Awakening.

Then:

The Psalms of the Night.

Bless Lord. Bless the Lord...: Awake, sinner, while you have time for repentance. With tears and sighs, cleanse and purify your stains.

Those who stand in the house...: O you sinner, do not neglect repentance, because your Lord loves those who repent, and he will forgive your fault.

Lift up your hands in the sanctuary...: If you wish that your offenses should be forgiven swiftly, call with passion upon God and he will forgive you your fault.

Bless you, the Lord from Zion...: Let soul and body appease you, Lord, by repentance, while they cry with passion and say: Lord of all, praise to you.

<sup>27</sup> رُكُوعًا وَمَعْرُوفًا: The text of the Prologue of the Night can be found on page 661.

<sup>28</sup> مَوْعِدًا: The text of the Station can be found on page 662.

<sup>29</sup> رُكُوعًا وَبِأَكْبَرًا: The text of the Prayer of Awakening can be found on page 663.

<sup>30</sup> مَدَامَةً وَكَلِمًا: The text of the Psalms of the Night can be found on page 634.

أَلَمْ يَنْصَبْ خَبْلَهُ وَمَنْزِلَهُ: أَوَ كَيْفَ سَلِمَ لَأَنَّ يَاسِيَةً  
neglect (do)-not sinner you O of-the-Lord in-the-house who-stand those

مَنْزِلَهُ وَيُجِبْ أَلَمْ يَنْصَبْ: وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
will-forgive and-he those-who-repent loves because-your-Lord repentance from-it

كَيْفَ هَجَرُكَ أَلَمْ يَنْصَبْ: وَمَنْزِلَهُ  
your-fault you

أَوَصَوْ أَتَيْتُمْ: أَلَمْ يَنْصَبْ: وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
that-should-be-forgiven you-wish if in-the-sanctuary your-hands raise-up

مَنْزِلَهُ وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
will-forgive and-he God upon with-passion cry-out swiftly your-offenses

كَيْفَ هَجَرُكَ أَلَمْ يَنْصَبْ: وَمَنْزِلَهُ  
your-fault you

بِجَنَّتْ مَنْزِلَهُ: وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
O-Lord appease-you body and (let)-soul Zion from the-Lord bless-you

حَدَّثَ مَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
glory all Lord-(of) and-say with-passion they-cry while by-repentance

كَيْفَ  
to-you

أَلَمْ يَنْصَبْ: وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
who the-Lord he-(is) mighty before-your-(presence) my-praise may-enter

وَجَبَّ أَلَمْ يَنْصَبْ: وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
all Lord-(of) of-sin the-slavery from the-children-of-men them redeemed

مَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
to-you praise

بِجَنَّتْ مَنْزِلَهُ: وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
which of-the-Lord (may)-the-right-(hand) your-word my-tongue shall-seek

وَجَبَّ مَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ. وَمَنْزِلَهُ  
of-mercy-[pl] the-door open it the-host before <sup>31</sup> the-sea divided

*May my praise come before you...:* Mighty is the Lord, who redeemed the children of men from the slavery of sin, Lord of all, praise to you.

*My tongue shall seek your word ...:* May the right hand of the Lord, which divided the sea before the host, open the door of mercy to our prayer and our petition.

*My lips shall utter your praise...:* On the day when the doors of your marriage-chamber are

opened, O Anointed King, give me garments worthy of the marriage-feast in your mercy, Lord of all.

*My soul longs for your salvation...:* By night and by day, I stand together with the watchers on high and the angels. I stand up at night to thank you for your judgments, O lover of mankind.

<sup>31</sup> محل: See Exodus 14:21.

❖ كَرَّكُهُلَّ ۖ هَاجَجَبَلَّ  
and-to-our-petition to-our-prayer

بَنَّاكَ ۖ مَقْعَدُ يَدِ الْمُحْتَضِرِ: خَمُّهَا ۖ وَمَقْدِسُهَا ۖ أَوْكَاهَا ۖ  
its-doors when-are-opened on-the-day your-praise my-lips shall-utter

وَجَنَفُهَا ۖ حَلَا مَعْنَاهَا ۖ تَتَاهَا ۖ  
<sup>32</sup> garments (you)-the-Anointed-one O-King (the-ones)-of-the-bridal-chamber

وَمُقَرِّهَا ۖ حَمَمَةُهَا ۖ هَذِكُ ۖ دَسَّسَ ۖ مُدَّا ۖ  
Lord-(of) in-your-mercy-[pl] <sup>33</sup> me give of-the-marriage-feast that-are-worthy

❖ جَلَّ ۖ  
all

هَتَّيْتُ ۖ نَفْسِي ۖ حَجَمَ وَمُنَى: حَلَلْنَا ۖ هَجَّاسُهَا ۖ حَمَّ ۖ  
together-with and-by-day by-night for-your-salvation my-soul longs

حَبَّأَ ۖ وَهَمَّا ۖ هَمَّ ۖ حَلَّاقًا ۖ مَعْنَا ۖ حَلَلْنَا ۖ وَأَهْوَا ۖ كُفَّ ۖ  
you to-thank at-night I-stand-up the-angels and-with on-high the-watchers

❖ خَلَّ ۖ قُبَسَ ۖ وَسَمَّ ۖ إِنَّمَا ۖ  
mankind O-lover-(of) your-judgments for

لَا إِلَهَ إِلَّا أَنَا ۖ خَلَّ ۖ أَجَبَا: خَمُّهَا ۖ وَأَهْوَا ۖ حَمَّ ۖ  
in-this-(day) when-is-set-up on-the-day lost a-sheep like I-have-strayed

كَبَّرَ ۖ وَكَبَّرَ ۖ قُبَسَا ۖ وَجَلَّ ۖ وَأَهْوَا ۖ  
races that-you-may-judge of-all judge (of)-your-greatness the-throne

❖ هَمَّ ۖ جَلَّ ۖ هَمَّ ۖ دَسَّسَ ۖ مُدَّا ۖ جَلَّ ۖ  
all Lord-(of) in-your-mercy-[pl] have-compassion-on-me and-nations

مَحْسَبَ ۖ لَحْنًا ۖ جَلَّ ۖ: أَهْوَا ۖ حَلَّ ۖ حَقَّ ۖ وَأَهْوَا ۖ  
of-light in-tabernacles our-departed-[pl] let-dwell all-you... the-Lord praise

حَمَّ ۖ مَقْبَسَ ۖ أَمَّا ۖ وَلَا ۖ فَصَحَّ ۖ هَمَّا ۖ هَلَّا ۖ سَمَّا ۖ هَلَّا ۖ  
nor pain nor death reigns (does)-not where your-saints together-with

❖ جَنَبَلَا ۖ  
grief

مَعَد ۖ هَمَّ ۖ: نَمَحَّسَا ۖ سَبَّأَا ۖ هَلَّا ۖ وَأَهْوَا ۖ  
we-offer pure and-a-thanksgiving new a-praise from... and glory...

*I have gone astray like a lost sheep...:* On the day when the throne of your greatness is set up, judge of all, that you may judge races and nations. Have compassion on me in your mercy, Lord of all.

*Praise the Lord all you...:* Let our departed dwell in tabernacles of light together with your

saints, where neither death nor pain nor grief reigns.

**Glory... From age...:** A new praise and a pure thanksgiving we offer to you, and to you we cry: Lord of all, to you be praise.

<sup>32</sup> شَالَا: More precisely: "a long outer garment reaching to the feet" (PS p336).

<sup>33</sup> هَذِكُ: See Matthew 22:1–14.

كُرْ. هَاهُاْ بِرْ. هُوْهْ حُجْبْ. مُدَاْ جَلْ مَعْجَلْ كُرْ  
to-you you and-to-you we-cry - all Lord-(of) praise

مَمْعَلْ مَبْرَمْلْ بِكُحْلْ  
of-the-night first station.

وَحْبْاْ كُؤْاْ  
God of-the-birth-giver-of

رُكْفَاْ بِجَدْاْ حَبْبْاْ  
34 the-awakening-prayer that-comes-after the-prayer  
and-then

حَمْعَاْ  
border-hymn

حَدْ: هُوْهْ مَسْاْ  
the-month this-is with-the-melody

هُوْهْ مَسْاْ: وَلُحْبْ قَكْهْ قَلْ سَبْهْلْ. سَبْؤْ  
freedom joys (with)-all in-its-entirety that-is-loaded the-month this-is  
حَبْبْاْ سَبْاْ; سَاْاْ: قَبْاْ لَوْحْاْ قَبْؤْ  
delight (for)-the-doors crowning (to)-the-free-men pride (to)-the-slaves  
قَبْاْ. اْ اْ لَوْحْاْ هُاْ جَسْبْهْ اَسْ وَحْلْ مَحْلْاْ  
kings upon as in-his-love he-laid purple also (for)-the-bodies

هَبْاْ وَحْبْاْ كُؤْاْ  
God of-the-birth-giver-of ordered-prayer

First Station of the Night: Of the Birth-Giver of God

God

The prayer after the Prayer of Awakening

A Hymn

*With the melody: We call upon you, Lord.*

A Border Hymn

*With the melody: This is the month.*

This is the month that is fully loaded with all joys: Freedom for the slaves, pride for the free men, crowning for the doors, delights for the bodies, even a purple garment, which he has laid on them as if they were kings.

You strengthened me and I carried you, said Mary, and when I gave birth to you in the cave, you showed me your glory. Flames surround the little crib and the Seraphim with six wings fly above it. Command them to raise their wings, Lord, that I may enter, kneel, and prostrate myself before you, and I will give you a pure milk that shall be pleasing to your will.

An Ordered Prayer of the Birth-Giver of

<sup>34</sup>حَبْبْاْ: The text of the prayer that is said after the Prayer of Awakening can be found on page 664.

مُلَّا

a-hymn

حَمْدُ: كَمْ حُذِنَا قُبْنِي

do-we-call O-Lord you with-the-melody

سَكُنْبِي ٥لْحَنْدِي ٥حْدِي ٥حْنِي. قَبْ  
(and)-when Mary said and-I-carried-you you-strengthened-meكُنْبِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي. ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
surround flames your-glory me you-showed in-the-cave I-gave-birth-to-youكَلَّ ٥لَّهْ ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
above fly wings with-six and-the-Seraphim little the-crib it٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
O-my-Lord that-I-may-enter their-wings to-raise them command it٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
pure milk you and-I-will-give before-you and-prostrate-myself and-kneel٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
to-your-will which-shall-be-pleasing٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
you-saw-him form in-what me tell of-the-Spirit prophet noble David O٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
on that-descends gentle a-rain in-the-form-(of) I-saw-him the-Anointed-one٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
witness and-behold a-man without she-conceived Mary thirsty the-earth٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
blessed<sup>35</sup> with-her and-I-found-him sent-me that-he who-said Gabriel٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي ٥حْدِي ٥حْنِي  
and-figures and-types the-mysteries and-fulfilled (is-he)-who-came

O David, noble prophet of the Spirit, tell me in what form you saw the Anointed one. I saw him in the form of a gentle rain that descends upon the thirsty earth, Mary. She conceived him without a man and, behold, Gabriel is witness of this, who said: He sent me, and I found him with her. Blessed is he who came and fulfilled the mysteries, types, and figures.

**Glory...** The people acknowledges that a man is born out of woman, but the faithless ones deny that Mary gave birth to the Anointed one. Eve was born out of Adam, and his side was then sealed. Mary gave birth to the

Anointed one and she preserved her virginity. If a man, who does not give birth, indeed gave birth, true also is the conception of the virgin who gave birth to Emmanuel, in astonishment and wonder.

**From age...** O virgin, birth-giver of God, stop our breach, as the waves and the storms surround us from all sides. You are free to speak to God. Beg of him that by your prayers he may bestow mercy upon us: Health to the sick, relief to the afflicted, a homecoming for those who are far away, and for us, forgiveness of our offenses.

<sup>35</sup> ٥حْدِي: See Luke 1:26–38.

**ܡܪܝܡ:** ܡܪܝܡ ܐܡܪܐ ܕܡܢ ܐܝܬܐ ܕܡܢ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 but-(that)-Mary the-people acknowledges of-a-woman man that-is-born glory...  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 (out-of)-Adam Eve the-faithless-[pl] deny to-the-Anointed-one gave-birth  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 to-the-Anointed-one gave-birth and-Mary <sup>36</sup> his-side and-sealed she-was-born  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 gave-birth give-birth who-(does)-not a-man if her-virginity and-preserved  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 who-gave-birth-to-him of-the-virgin (is)-the-conception true as-much  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 and-wonder in-astonishment <sup>37</sup> to-Emmanuel  
**ܡܪܝܡ:** ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 as-from our-breach-[pl] <sup>38</sup> stop the-virgin God the-birth-giver-(of) from...  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
<sup>39</sup> freedom-of-speech and-the-storms the-waves us surround sides all  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 mercy-[pl] that-by-your-prayers of-him beg God in you-have  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 to-those and-relief who-are-sick to-those health to-us may-he-bestow  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 forgiveness and-to-us for-those-far-away and-a-homecoming who-are-afflicted  
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
 (of-our)-offenses

**ܡܪܝܡ:** ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ  
<sup>40</sup> Jacob of-Saint rogation

#### A Rogation of Saint Jacob

May your prayer be with us, blessed Mary.  
May your prayer be with us. May the Lord hear  
your prayers and pardon us.

Full of mercy, pray and beseech him who is  
full of mercy, that he may show mercy to the  
souls of those who ask for mercy.

Come in peace, ship that carried the new  
life. Peace be with you, palace in which the  
king descended and dwelt. Come in peace,  
garden in which was the branch of  
righteousness. Peace be with you, dwelling in  
which the mysteries were preserved.

<sup>36</sup> ܡܪܝܡ: That is, the side from which the flesh of  
Eve was extracted. See Genesis 2:21.

<sup>37</sup> ܡܪܝܡ: That is, in Hebrew: "With us, God"  
(עִמָּנוּ). See Matthew 1:23, Isaiah 7:14.

<sup>38</sup> ܡܪܝܡ: Lit.: "to fence around."

<sup>39</sup> ܡܪܝܡ: From the Greek: "παρρησία" [parrhēsia]  
meaning literally "to speak everything," "to speak  
freely."

<sup>40</sup> ܡܪܝܡ: For biographical information  
concerning Saint Jacob of Sarug, see page 83.

رَكْعَةُ إِبْرَاهِيمَ خَصَّ أُو مَحَبَّةً جَدًّا رَكْعَةُ إِبْرَاهِيمَ خَصَّ:  
 (be)-with-us (may)-your-prayer blessed-one-[fem] O (be)-with-us (may)-your-prayer  
 ❖ كَرَكْعَةُ إِبْرَاهِيمَ بَعْمَ مِنْهُ أَوْ بَسْمًا كَ عَسَا  
 us and-pardon the-Lord-[subj] may-he-hear your-prayers  
 مَحَبَّةً وَبَسْمًا أَوْ بَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 mercy-[pl] (him-who)-is-full-(of) and-beseech pray mercy-[pl] full-(of)  
 ❖ وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 mercy-[pl] of-those-who-ask-(for) the-souls to mercy-[pl] that-he-may-show  
 أُو مَحَبَّةً لِكَلِّ لِحَسْبٍ سَتَا سَتَا: مَحَبَّةً خَصَّيْبَ كَسَا  
 palace (be)-with-you peace new the-life that-carried ship in-peace come  
 وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 garden in-peace come in-it and-dwelt descended (in-which)-the-King  
 وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 dwelling (be)-with-you peace <sup>41</sup> of-righteousness the-branch in-which-was  
 ❖ وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 in-it were-preserved (in-which)-the-mysteries  
 أُو مَحَبَّةً وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 peace beauty-[pl] and-full-(of) among-women fair in-peace come  
 خَصَّيْبَ وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 in-peace come the-creation-[pl] over which-is-spread veil (be)-with-you  
 أَوْ بَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 who-gave-birth Eve (be)-with-you peace defiled which-(is)-not innocence  
 ❖ وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 to-Emmanuel  
 أُو مَحَبَّةً لِكَلِّ لِحَسْبٍ جَلَّا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 peace beauty and-full-(of) fair young-woman in-peace come  
 خَصَّيْبَ وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا وَبَسْمًا  
 bride in-peace come king the-eagle who-nourished dove (be)-with-you

Come in peace, fair among women and full of beauty. Peace be with you, veil which is spread over the creation. Come in peace, innocence undefiled. Peace be with you, Eve who gave birth to Emmanuel.

Come in peace, fair young woman, full of beauty. Peace be with you, dove who nourished the king eagle. Come in peace, virgin bride, unmarried. Peace be with you, harbor and place of rest for the whole world.

Come in peace, dawn who gave birth to the Lord of light. Peace be with you, prophetess who bore the Lord of prophets. To him be praise and to you honor, to him exaltation and to us mercy by your prayers at all times.

By the prayers of her who carried you for nine months, Son of God, remove from us the rods of wrath.

<sup>41</sup> حَمَلًا: Lit.: "innocence," "simplicity." See

Jeremiah 23:5–6; 33:15–17.

جَدَّوْهْدَا هَلَا مَدَّوْجَلَا: مَكْمَا حَمَّيْ حَمَّالَا هَلْمَا  
 and-place-of-rest harbor (be)-with-you peace married and-not virgin  
 وَكَلَمَا حَمَّالَا  
 world for-the-whole  
 لَمْ تَمَكْمَا مَدَّسَا بِحَمَّيْ: حَمَّالَا نَهْوْ: مَكْمَا حَمَّيْ  
 (be)-with-you peace of-light the-Lord who-gave-birth dawn in-peace come  
 بَجَلَا بِوُحَيَّ: حَمَّالَا بَجَّتَا. كَلَمَا لَمْحَمَّسَلَا هَكَبَا أُمَّالَا  
 honor and-to-you (be)-praise to-him prophets the-Lord-(of) who-bore propheticess  
 هَكَلَمَا وَهَمَّيْ: هَكَمَا وَسَمَا جَرَكَّةَابَا حَفَّالَا حَبَّيْ  
 times at-all by-your-prayers mercy-[pl] and-to-us exaltation and-to-him  
 جَرَكَّةَابَا وَهَمَّيْ وَوُحَيَّيْ سَمَا لَمَّالَا  
 nine months who-carried-you of-her by-the-prayers  
 كَلَمَا أَلَحَّ: مَلَمَّ مَجَّالَا وَوُجَلَا  
 wrath the-rods-(of) from-us remove God Son-(of)

مَمَّالَا وَوُجَلَا وَوُجَلَا  
 of-the-night second station.

وَهَمَّيْ  
 of-the-martyrs

لَمْحَمَّسَلَا وَوُجَلَا.  
<sup>42</sup> the-Cherubim 'praise-(sg)

حَمَّالَا  
 border-hymn

حَمَّ: هَلْمَا مَسَلَا  
 month on-that with-the-melody

حَبَّيْ كَلَمَا سَمَا وَوُجَلَا أَلَمَّكَلَمَا. هَمَّوْ جَبَّالَا.  
 blessed the-martyrs were-crowned by-whom living (be)-the-Son blessed  
 لَمْوْ حَمَّالَا وَوُجَلَا أَلَمَّ. هَمَّوْ  
 (that-they-could)-endure them who-strengthened to-the-strong-one thanks-[sg]

Second Station of the Night: Of the Martyrs

The Praise of the Cherubim.

A Border Hymn

With the melody: On that month.

Blessed be the living Son, by whom the

martyrs were crowned. Thanks to the strong one, who strengthened them so that they could endure torments because of their love of him. Blessed be he who made to dwell the fire in their minds.

<sup>42</sup> لَمْحَمَّسَلَا وَوُجَلَا: The text of the Praise of the

Cherubim can be found on page 665.

هَبْرًا مَعْلًا مَبْعَدَهُ. دَبِبَ بِهِ وَآمَنَ بِهِ. نَبْرًا  
 the-fire who-made-to-dwell (be)-he blessed of-(their)-love-of-him because torments  
 وَبُجِبَ: دَبِبَ مَعْلًا. ❖  
 in-their-minds of-(his)-love

هَبْرًا وَبُجِبَ  
 of-the-saints ordered-prayer

مَلَّا

a-hymn

حَمْدًا: حَمْدًا مَعْلًا مَبْعَدَهُ. هَبْرًا مَعْلًا مَبْعَدَهُ.  
 we-call Lord upon-you with-the-melody  
 مَلَّا أَمَّا نَدَبًا وَآمَنَ بِهِ. فُتَلَّا وَآمَنَ بِهِ.  
 hired the-laborers they-(were) who let-us-consider my-brothers come  
 دَبِبَ: مَلَّا حَمْدًا مَبْعَدَهُ. وَبُجِبَ: أَمَّا حَمْدًا.  
 his-father of-the-house-(of) for-the-vineyard king (by)-the-son-(of)  
 حَمْدًا: أَمَّا حَمْدًا مَبْعَدَهُ. وَبُجِبَ: أَمَّا حَمْدًا.  
 and-at-the-third <sup>43</sup> and-Seth Abel the-just-[pl] he-hired in-the-morning  
 مَحْتًا لَأَبْرَاهِيمَ: هَلَّا إِسْحَاقَ. وَبُجِبَ: أَمَّا حَمْدًا.  
 he-hired hour at-the-sixth <sup>46</sup> and-Jacob <sup>45</sup> and-Isaac <sup>44</sup> Abraham hour  
 كَجَبْرًا: هَبْرًا مَبْعَدَهُ. أَمَّا حَمْدًا مَبْعَدَهُ. وَبُجِبَ: أَمَّا حَمْدًا.  
 and-at-the-eleventh' and-the-martyrs the-apostles again and-at-the-ninth the-prophets  
 حَمْدًا: هَبْرًا مَبْعَدَهُ. وَبُجِبَ: أَمَّا حَمْدًا. ❖  
 to-Paradise and-sent-him <sup>47</sup> the-thief  
 أَمَّا سَلَّا مَعْلًا مَبْعَدَهُ. سَلَّا مَعْلًا مَبْعَدَهُ. وَبُجِبَ: أَمَّا حَمْدًا.  
 being-persecuted upon-the-just do-you-look why our-Lord merciful O

#### An Ordered Prayer of the Saints

Paradise.

#### A Hymn

*With the melody: We call upon you, Lord.*

Come, my brothers, let us consider who were the laborers, whom the Son of the king hired for the vineyard of his Father. In the morning, he hired Abel and Seth. At the third hour, Abraham, Isaac, and Jacob. At the sixth hour, he hired the prophets, and again at the ninth hour, the apostles and the martyrs. At the eleventh hour, the thief, and he sent him to

Oh why, our merciful Lord, do you look upon the just being persecuted and disregard your servants? Isaiah was sawn with a wooden saw, and David was persecuted. Daniel was cast into the den and John was slain. Zachariah was sacrificed beside the holy altar, and Shamuni and her children in the court of justice. You, who do justice to the oppressed, pardon and have mercy upon us.

<sup>43</sup> حَمْدًا: See Genesis 4.

<sup>44</sup> لَأَبْرَاهِيمَ: See Genesis 12.

<sup>45</sup> وَبُجِبَ: See Genesis 21.

<sup>46</sup> هَلَّا إِسْحَاقَ: See Genesis 25.

<sup>47</sup> حَمْدًا: See Luke 23:39–43.

48 **ܡܕܥܗ ܡܫܐ ܡܥ ܕܚܝܝܢܐ. ܒܥܝܢ ܐܡܢܐ ܨܡܗܐ**  
 with-a-wooden-(saw) Isaiah was-sawn your-servants - and-disregard  
**ܕܐܘܒܝܗ ܕܐܘܒܝܗ. ܕܐܘܒܝܗ ܕܐܘܒܝܗ**  
 50 Daniel-[suj] into-the-den and-was-cast 49 David-[suj] and-was-persecuted  
**ܕܡܠܝܚܐ ܡܡܥܐ. ܕܡܠܝܚܐ ܡܡܥܐ**  
 holy the-altar in-front-of was-sacrificed 52 Zechariah 51 John and-was-slain  
**ܕܡܡܥܐ ܕܡܡܥܐ. ܕܡܡܥܐ ܕܡܡܥܐ**  
 justice (you-who)-do 54 in-the-court-of-justice and-her-children 53 and-Shamuni  
**ܕܡܡܥܐ ܕܡܡܥܐ ܕܡܡܥܐ ܕܡܡܥܐ**  
 on-us and-have-mercy pardon to-the-oppressed

**ܡܡܥܐ: ܕܐܘܒܝܗ ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ**  
 Holy in-the-Church in-her and-dwelt entered glorious lights two glory...  
**ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ**  
 with noble the-elder 55 Ephrem Saint of-the-Anointed-one the-bride (of)-believers  
**ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ**  
 of-wisdom (that)-sea in-Sarug of-Batnan 57 the-teacher 56 Jacob Saint  
**ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ**  
 the-faith also and-it-confirmed with-their-teachings the-Church and-they-filled  
**ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ**  
 and-by-day by-night praise to-sing and-they-taught-her

**ܡܡܥܐ: ܕܐܘܒܝܗ ܡܡܥܐ ܡܡܥܐ ܡܡܥܐ**  
 I and-stood me met of-the-Spirit rivers the-four from...

**Glory....:** Two glorious lights entered and dwelt in the Holy Church of believers, the bride of the Anointed one, Saint Ephrem, the noble elder, and Saint Jacob, the doctor of Batnan in Sarug, that sea of wisdom. They filled the Church with their teaching and by it confirmed the faith, and they taught her to sing praise by night and by day.

**From age....:** The four rivers of the Spirit met

me. I stood and considered their teachings: The teaching of Matthew, the elect, ran over like Gihon. Mark was like Pishon, the strong, and Luke like the Tigris. John, the fourth river, was the Euphrates, which begot the teaching of Life. O the three that dwell in them, pardon and have mercy upon us.

<sup>48</sup> **ܡܡܥܐ:** This event may be hinted at in Hebrew 11:37. The Scriptures do not give us an account of the prophet's death, but extra-biblical literature tells us that he was sawed in half with a wooden saw.

<sup>49</sup> **ܡܡܥܐ:** See 1 Samuel 19 etc.

<sup>50</sup> **ܡܡܥܐ:** See Daniel 6.

<sup>51</sup> **ܡܡܥܐ:** See Matthew 14:3-5.

<sup>52</sup> **ܡܡܥܐ:** A reference to Zacharias son of Barachias, mentioned in Matthew 23:35. May either refer to Zechariah, son of Jehoiada, mentioned in 2 Chronicles 24:20, who was stoned inside the

Temple, or to the prophet Zechariah, author of the book of the same name, the son of Berechiah, but whose death is not mentioned in the Scriptures.

<sup>53</sup> **ܡܡܥܐ:** For biographical information concerning Shamuni, see page 84.

<sup>54</sup> **ܡܡܥܐ:** Lit.: "the house of judgment."

<sup>55</sup> **ܡܡܥܐ:** For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>56</sup> **ܡܡܥܐ:** For biographical information concerning Saint Jacob of Sarug, see page 83.

<sup>57</sup> **ܡܡܥܐ:** Or: "doctor."

58 <sup>58</sup> <sup>Gihon</sup> <sup>like</sup> <sup>Matthew</sup> <sup>the-elect</sup> <sup>their-teachings</sup> <sup>I-considered</sup>  
 59 <sup>like</sup> <sup>and-Luke</sup> <sup>the-strong</sup> <sup>59 (was-like)-Pishon</sup> <sup>and-Mark</sup> <sup>his-teaching</sup> <sup>ran-over</sup>  
 61 <sup>the-teaching</sup> <sup>61 which-begot</sup> <sup>the-Euphrates</sup> <sup>fourth</sup> <sup>the-river</sup> <sup>John</sup> <sup>60 the-Tigris</sup>  
 62 <sup>on-us</sup> <sup>and-have-mercy</sup> <sup>pardon</sup> <sup>dwell</sup> <sup>that-in-them</sup> <sup>O-the-three</sup> <sup>of-life</sup>

62 <sup>Ephrem</sup> <sup>of-Saint</sup> <sup>rogation</sup>

63 <sup>of-your-servants</sup> <sup>by-the-prayers</sup> <sup>have-mercy-on-us</sup> <sup>Lord</sup>  
 64 <sup>our-souls</sup> <sup>on</sup> <sup>mercy-[pl]</sup> <sup>show</sup> <sup>and-by-their-petition</sup> <sup>by-their-prayer</sup>  
 65 <sup>who-announced</sup> <sup>the-apostles</sup> <sup>spoke-of-you</sup> <sup>who-by-the-Spirit</sup> <sup>(may)-the-prophets</sup>  
 66 <sup>plead-for-us</sup> <sup>(their)-love-of-you</sup> <sup>for</sup> <sup>who-died</sup> <sup>and-the-martyrs</sup> <sup>your-revelation</sup>  
 67 <sup>have-mercy-on-us</sup>  
 68 <sup>and-the-righteous-[pl]</sup> <sup>and-the-just-[pl]</sup> <sup>and-the-martyrs</sup> <sup>the-apostles</sup> <sup>of-the-prophets</sup>

#### A Rogation of Saint Ephrem

Lord, have mercy upon us by the prayers of your servants.

By their prayer and by their petition have mercy upon our souls.

May the prophets, who spoke of you by the Spirit, the apostles, who announced your revelation, and the martyrs, who died for their love of you, plead for us. Have mercy upon us.

Make remembrance, O our savior, of the prophets, apostles, and martyrs, of the just and righteous. May they help us by their prayers.

Pray for us, holy ones, to him whose will you did, that he may withdraw and remove from us the scourges and the rods of wrath.

Praise to the strong one who strengthened you, prophets, apostles and martyrs, who conquered and triumphed by the great sign of the cross.

Lord have mercy upon us, by the prayer of your servants.

By their prayer and their petition, have mercy upon our souls.

<sup>58</sup> <sup>58</sup> <sup>Gihon</sup>: The second river in Eden, mentioned in Genesis 2:13.

<sup>59</sup> <sup>59</sup> <sup>هم</sup>: One of the rivers of Eden, mentioned in Genesis 2:11 (Hebrew: <sup>59</sup> <sup>פישון</sup>).

<sup>60</sup> <sup>60</sup> <sup>ומכד</sup>: Hebrew <sup>60</sup> <sup>חידקל</sup> (Hiddekel), meaning “rapid.”

<sup>61</sup> <sup>61</sup> <sup>ואב</sup>: A folk etymology, it would seem. The word is attested in Sumerian, which is unrelated to Semitic

languages such as Syriac. The original meaning of the name of the river is nonetheless unclear.

<sup>62</sup> <sup>62</sup> <sup>חבא</sup> <sup>62</sup> <sup>חבא</sup>: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>63</sup> <sup>63</sup> <sup>ומחב</sup>: Lit.: “someone who gives rest,” by serving someone else.

حَجِّهِمْ يَوْمَئِذٍ سَعَةً ۖ فَذُكِّرْهُمْ: هَكَذَا خَيْرٌ خَرَكُهُمْ ۖ  
 by-their-prayers help and-us O-our-savior remembrance-of-them make  
 أَفْبَهُمْ لَخَصِّ مَتَّبِعًا: لَهُمْ ۖ وَحَجَبُهُمْ رُجُئُهُ. وَبَحْدُ  
 that-he-may-withdraw whose-will-you-did to-the-one holy-ones <sup>64</sup> for-us pray  
 ۖ وَبَجَلًا مِّنْهُ. مَصْعَبًا مَّعْتَبًا ۖ وَوَجَلًا  
 of-wrath and-the-rods the-scourges from-us and-remove  
 مَهْجَلًا حَسِلًا ۖ وَسَدِّجَةً: نَجَّتْ أَمْكَتِلًا هُمُومًا.  
 and-martyrs and-apostles prophets who-strengthened-you to-the-strong-one praise  
 ۖ وَأَجَلًا ۖ أَلَا يَتَسَاءَلُونَ: خَبِيرًا ۖ وَكُلًّا ۖ وَرَجَبًا  
 of-the-cross great by-the-sign and-triumphed who-conquered  
 ۖ مِّنْ أَلَا يُسْعِدُكُمْ. خَرَكُهُمْ ۖ وَحَبِشْتُمْ  
 of-your-servants by-the-prayer have-mercy-on-us Lord  
 ۖ خَرَكُهُمْ ۖ وَحَجَبُهُمْ ۖ. حَجِّهِمْ وَسَعًا ۖ خَلَّ بَقَعًا ۖ  
 our-souls on mercy-[pl] show and-by-their-petition by-their-prayer

مَمْلَأَ بِإِكْرَامٍ وَكَمَالٍ  
 of-the-night third station.

ۖ بِإِجَابَةٍ  
 of-repentance

أَمَحْفُودًا ۖ وَجَدَّجًا.  
<sup>65</sup> the-Cherubim praise-(of)

حَمْدًا  
 border-hymn

حَمْدًا ۖ وَكُلًّا ۖ وَرَجَبًا ۖ  
 month on-this with-the-melody

عَمَّا ۖ وَكُلًّا ۖ وَرَجَبًا ۖ سَلًا. خَبِّ أَلَا ۖ مَعِ رُجُوحَهُ  
 the-drowning from I-am-drawn-out by-you compassion that-is-full-(of) great a-sea

### Third Station of the Night: Of Repentance

#### The Praise of the Cherubim.

#### A Hymn

*With the melody: On this month.*

You are a great sea, full of compassion. By you, I am drawn out from the drowning of this world, like Peter in the middle of the storm, for you are the harbor of all those who put their hopes in you.

<sup>64</sup> حَجِّهِمْ Lit.: “with us.”

Cherubim can be found on page 665.

<sup>65</sup> أَمَحْفُودًا: The text of the Praise of the

وَحُكْمًا. ۞ نُبَا. خَيْرٌ مِّنْ قُلُوبِهِمْ ۖ كَذَلِكَ ۖ  
<sup>66</sup> the-storm-[pl] in-the-middle-(of) Peter like this of-the-world  
 ۞ أَيْبَ ۖ لَهُ حُطَايَا. ۞ وَكُلُّهُمْ ۖ أَلَمْ يَوَدُّهُمْ حُبٌ  
 in-you who-put-their-hopes those of-all the-harbor are because-you

هَبْؤُا ۖ وَارْتَدُّوا  
 of-repentance ordered-prayer

مَلَا  
 a-hymn  
 حَمْدٌ: ۖ كَبُرَ ۖ مَنُونا مُنَبِّ  
 we-call Lord upon-you with-the-melody

فَدَحِجًا: ۖ قَنُا ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ  
 Jesse son-(of) the David -H- Holy of-the-Spirit the-harp word  
 كَلَّمَني بِهِ. ۖ مَنِب ۖ أَلَجَبَنِي ۖ مَع ۖ هَبَا ۖ وَوَسْمًا  
 in-which-were-laid the-sleep from and-awakened-me called-me with-his-psalms  
 جَوَّعَني. ۖ أَلَجَبَنِي ۖ ك ۖ وَمَع ۖ كَب ۖ كَجَا ۖ حَصَف ۖ وَوَسْمًا ۖ  
 do-you-sleep why O-man rise-up to-me and-he-said my-limbs  
 وَجَعَلَنِي ۖ وَكَلَّمَني ۖ حَلَا ۖ هَبَسَا ۖ جَبُنَا. ۖ مَع ۖ زَلَا ۖ وَجَدَ  
 and-beg and-pray stand to-the-judge a-bribe is-offered of-the-night in-the-middle  
 مَع ۖ جَعَلُنَا: ۖ وَجَعَلُنَا ۖ مَع ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ  
 his-door and-is-open is-appeased your-Lord for-by-tears (for)-forgiveness  
 ۖ كَلَّمَني ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ وَوَسْمًا ۖ  
 and-by-day by-night to-the-penitent

#### An Ordered Prayer of Repentance

#### A Hymn

*With the melody: We call upon you, Lord.*

*Word:* The harp of the Holy Spirit, -H-.

David the son of Jesse called me with his psalms, and he awakened me from the sleep in which my limbs were laid. He said to me: Rise up, O man, why do you sleep? In the middle of the night, a bribe is offered to the judge. Stand, pray, and beg for forgiveness, for by tears your Lord is appeased and his door is open to the penitent by night and by day.

I have remembered you on my bed, O

lover of mankind, and by night I have meditated on you, for you are greatly to be feared. I see my stains and my defilement, and I am ashamed to call on you. But the thief, the publican, the sinful woman, and the Canaanite woman encourage me, together with the woman that was afflicted and the Samaritan woman at the well of water. They say to me: Approach and receive mercy, because your Lord is full of mercy.

**Glory..:** By night awaken my heart, Son of God, that I may sing praise to your grace and give thanks for your sovereignty. The evil one wants to drown me in the sea of sins, and he drowns me in sleep that I may not sing your praise. Awaken me, that I may rise, thank you,

<sup>66</sup> مَحْتَمَلًا: See Matthew 14:31.

أَلَا وَجَدْنَاكَ **عَلَى** مِصْرَ **وَمِنْ** إِنْسَانٍ. **هَجَّكَتَكَ** جَا  
 and-by-night mankind O-lover-(of) my-bed on I-have-remembered-you  
 وَنَدَا **خُبْرًا** **بِوَسْبَلٍ** **أَيْدِي** **هَئِذَا** **سُبُلًا** **صَعْبَةً**  
 my-stains I-see greatly you-(are) because-to-be-fear <sup>67</sup> on-you I-have-meditated  
**وَجَجِبَ** **إِنْدِي** **وَجَدْنَا** **وَأَمْرًا**. **وَكَجَبِ** **كَلْبًا**  
 the-thief but-encourage-me to-call-on-you and-I-am-ashamed and-my-defilement  
**وَمَجَبًا** **وَأَيْدِي** **سُوءًا**. **صَحْبًا** **خَمْرًا**  
 her with (and)-the-Canaanite-woman sinful and-the-woman and-the-publican  
**صَحْبًا** **وَمَعْنًا** **عَلَى** **كَلْبًا** **وَمَعْنًا**. **وَمَعْنًا**  
 they-say of-water the-well at and-the-Samaritan-woman the-afflicted-woman  
**كَلْبًا** **مَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 mercy-[pl] (is)-full-(of) because-your-Lord mercy-[pl] (and)-receive approach to-me  
 ❖

**مَعْنًا**: **نَحْنُ** **أَحْبَبُ** **وَحْبِ** **كَلْبًا**. **وَأَمْرًا** **وَمَعْنًا**  
 praise that-I-may-sing God son-(of) my-heart awaken by-night glory...  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 to-drown-me wants the-evil-one for-your-sovereignty and-give-thanks to-your-grace  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 that-(I-may)-not sleep in me he-drowns and-behold of-sins in-the-sea  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 you and-worship you and-thank that-I-may-rise <sup>68</sup> awake-me (your)-praise sing  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 face with-an-unveiled to-you and-I-will-cry in-your-compassion and-take-refuge  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 O-Lord praise to-you  
 ❖

**مَعْنًا**: **نَحْنُ** **أَحْبَبُ** **وَحْبِ** **كَلْبًا**. **وَأَمْرًا** **وَمَعْنًا**  
 Holy of-the-Spirit psalms God before David sang by-night from...  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 mankind O-lover-(of) I-praise-you and-by-night of-his-lyre on-the-strings

worship you, and take refuge in your compassion, and I will cry to you with face unveiled. Praise to you, Lord.

**From age...:** By night, David sang before God psalms of the Holy Spirit on the strings of his lyre, and by night I praise you, O lover of

mankind, on account of your fair judgments, which you have passed for our race. You created me in your image and likeness. You endowed me with free will, and showed me the fair beauty of the works of your fingers.

<sup>67</sup> **حَر**: Reference to Psalm 63:6.

<sup>68</sup> **أَحْبَبُ**: Griffiths has: “strengthen.”

حَقُّكَ لِيْ بِسَبَبِ مَقْبَلَةٍ مَّضَتْ لِيْ حَقًّا لِيْ  
 our-race for which-you-have-passed fair your-judgments because-(of)  
 وَجَدْتُكَ خَلَقْتَ لِيْ فِيْ صُورَتِيْ وَنَعَمْتُ لِيْ  
 and-endowed-me and-in-your-likeness in-your-image you-created-me  
 فَفَهَّمْتُكَ بِمَعْنَى الْوَيْلِ وَبِالْحَقِّ الْفَاوِزِ  
 (of)-the-work fair the-beauty and-showed-me <sup>69</sup>and-freedom with-understanding  
 وَفِيْ أَصْبَاحِ أَصْبَحَ

حَقِّكَ لِيْ بِسَبَبِ نَكِّ  
<sup>70</sup> Balai of-Saint rogation

سَأَلَكَ حَسْرَتًا. سَفَاكَ كَفَّكَ  
 on-the-day-(of) on-us have-compassion on-sinners (you)-who-have-compassion  
 وَفِيْ  
 your-judgment  
 وَفِيْ مَجْعَمِ كَفِّ مَقْصَبِ. حَقِّكَ لِيْ فِيْ الْوَيْلِ  
 of-your-grace in-the-abundance our-offenses us and-forgive  
 فَجَبَّكَ سَأَلَكَ: نَكِّ وَفِيْ الْوَيْلِ  
 (and)-answer those-who-are-afflicted knock O-compassionate-one at-your-door  
 وَفِيْ مَجْعَمِ مَقْصَبِ: حَقِّكَ لِيْ فِيْ الْوَيْلِ  
 in-your-lovingkindness their-requests  
 فَجَبَّكَ سَأَلَكَ: نَكِّ وَفِيْ الْوَيْلِ  
 he-who-enters mercy-[pl] full-(of) Jesus mercy-[pl] (is)-a-door-(of) your-door  
 وَفِيْ مَجْعَمِ مَقْصَبِ: نَكِّ وَفِيْ الْوَيْلِ  
 mercy-[pl] loaded-(with) goes-out (with)-offenses burdened  
 فَجَبَّكَ سَأَلَكَ: نَكِّ وَفِيْ الْوَيْلِ  
 our-service accept you we-beseech who-are-in-the-sky our-Father

#### A Rogation of Saint Balai

You who have compassion upon sinners, have compassion upon us on the day of your judgment, and forgive us our offenses in the abundance of your grace.

At your door, O compassionate one, knock those who are afflicted. Answer their requests in your lovingkindness.

Your door is a door of mercy, Jesus full of mercy. He who enters burdened with offenses,

goes out loaded with mercy.

Our Father in the sky, we beseech you, accept our service and have mercy upon us.

Praise to him who said: Call and I will answer. Knock and I will open. Ask and I will give.

Lord of those above and hope of those below, accept our service and have mercy upon us.

<sup>69</sup> سَأَلَكَ: Or: “free will.”

concerning Saint Balai of Qenneshrin, see page 79.

<sup>70</sup> حَقِّكَ لِيْ بِسَبَبِ نَكِّ: For biographical information

❖ **وَأَرْحَمِكُمْ**

and-have-mercy-on-us

**مُجِيبًا دَعْوَهُ قَائِلًا: وَجَبَّاهُ وَجَبَّاهُ. فَكَلَّمَ**  
(and)-I-will-open knock and-I-will-answer call who-said to-him praise

❖ **وَأَعْطَا**

<sup>71</sup> (and)-I-will-give ask

❖ **وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
of-those-below and-hope of-those-above Lord

❖ **وَأَرْحَمِكُمْ: وَأَرْحَمِكُمْ.**  
and-have-mercy-on-us our-service accept

**وَجَبَّاهُ وَجَبَّاهُ: وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
O-God to-you glory and-H- and-H- -H- saying the-priest chants

**(وَجَبَّاهُ وَجَبَّاهُ) وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
in-(our)-offerings (with)-the-word he-continues then times three

**وَجَبَّاهُ وَجَبَّاهُ: وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
when us have who-taught our-fathers them we-remember and-in-(our)-prayers

**وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
(may)-the-son passing world in-this of-God children to-be they-were-alive

**وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
the-just-[pl] with of-the-skies the-kingdom in them raise-up of-God

❖ **وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
pass that-do-not in-the-world the-righteous-[pl] and-with

**وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
hymns then and-the-magnificat general an-ordered-prayer then-is-recited

**وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
praises then that-you-know of-the-psalms and-the-responsory of-the-magnificat

**وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
we-say after-which the-trinity three-times the-priest

**وَجَبَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ.**  
person of-one commemoration

*The priest chants: -H-H-H-, praise to you, God (Three times), and then he continues with the following sentence: By our sacrifices and by our prayers, let us remember our fathers, who have taught us when they were alive to be*

*children of God, in this passing world. Son of God, give them rest in the kingdom of the skies, together with the just and the righteous, in the world that does not pass.*

<sup>71</sup> **وَجَبَّاهُ**: See Matthew 7:7–8.

مَجْمُوع (مجموع: ري: م - م)  
16 - 12 92 psalm 72 cyclic-hymn

أَوْبَعْلًا أَيْ قُمْلًا بَعِثْ عَ شَايْ أَوْشًا وَكُجْبْ  
of-Lebanon a-cedar and-like -H- shall-spring-up a-palm-tree like the-just  
بَعَثْ  
he-shall-grow

وَيَرْجَبْ حَبْلُهُمْ وَحُيْلًا عَ عَجُوزِهِمْ وَكَلْبْ  
of-our-God and-in-the-courts -H- of-the-Lord in-the-house they-that-are-planted

بَعِثْ عَ لُجْبْ هَبْلُؤْتَفْ حَصْبُهُلَا عَ مَحْتَلْ هَجَبْتَلْ  
and-fragrant fruitful -H- in-old-age and-greatly-grow again they-shall-spring-up  
يَبْعَثْ  
they-shall-be

دَبْعَتْهُمَ يَبْأَوْسْ يَهُ حُيْلًا عَ حُجْبْ يَهُ  
he-(is) (that)-strong -H- the-Lord he-(is) that-just and-they-shall-declare  
هَكْنَا عَ كَلْ  
wrong in-him and-there-is-no

هه ه هه: هَجْ يَهُ حُيْلًا أُو حُنِي أَفْرَم: هُونَا  
here 73 Ephrem Saint O the-remembrance-of-you from... and glory...

هَحْلَا خَمْعَلَا. هَالْحِي وَبَعَثْ يَهُ حُيْلًا: بِلْحُجْبْ  
may-they-be-helped your-memory who-honor and-those in-the-sky and-above

حَرْكَأَبْر  
by-your-prayers

هَلْهُمَّ مَلَأْهُمَ مَقْزَلَا كُفْهْ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

Then:

A General Ordered Prayer.  
The Magnificat.  
The Hymns of the Magnificat.  
The Responsory.

Then, the priest praises the Trinity three times, and continues with the following:

A Commemoration of One Person  
A Cyclic Hymn (Psalms 92:12-16)

The just man shall spring up like a palm-tree, -H-, and like a cedar of Lebanon he shall grow.

They that are planted in the house of the

Lord, -H-, in the courts of our God.

They shall spring up again and shall grow great in old age, -H-, they shall be fruitful and fragrant.

They shall declare that the Lord is just, -H-, that strong he is, and that there is no wrong in him.

Glory... From age...: The remembrance of you, O Saint Jacob, is here on earth and above in the sky. May those, who honor your memory, be helped by our prayers.

Stomen Qalos Kyrie Eleison (Στόμεν καλώς Κύριε ἐλέησον).

<sup>72</sup> مَجْمُوع: From the Greek κύκλιον, "cycle."

concerning Saint Ephrem the Syrian, see page 81.

<sup>73</sup> حُنِي أَفْرَم: Variable. For biographical information

صَلُّوا بِسْمِ صَلُّوا  
person of-one ordered-prayer

مُلَّا

a-hymn

حَمْدًا: كُنْزًا مَلِكًا  
we-call Lord upon-you with-the-melody

وَمَنْدًا 74 لَحْنًا لُجَا بَهَا  
who-endured George of-Saint may-there-be good a-remembrance  
مَتَا دَاهِجًا مَعًا مَعًا  
the-saint prayed of-his-Lord the-name because-(of) and-afflictions torments  
جَبَّ حَمْلًا دَاهِجًا وَجَلَّ أَلَا وَجَبَّ  
where-is-made place at-any and-said his-death at-the-time-(of)  
وَمَنْدًا جَبَّ أَلَّا بَحْمًا لُ  
be (there-will)-not hurt-it (will)-not the-evil-one a-remembrance-of-me  
جَبَّ جَبَّ جَبَّ جَبَّ: هَلَّا هَلَّا  
76 winds nor 75 mildew even-no parching-heat nor within-its-borders hail  
جَبَّ بَدِئًا بَدِئًا  
there will-be-seen evil  
فَلَيْسَ لَأَوْحٍ مَدِي أَمَّا جَبَّ جَبَّ جَبَّ  
all and-want at-all-times physician Lord your-door open

#### An Ordered Prayer of One Person

of you.

#### A Hymn

*With the melody: We call upon you, Lord.*

May there be a good remembrance of Saint George, who endured torments and afflictions because of the name of his Lord. The saint prayed at the time of his death, and said: At any place where a remembrance of me is made, the evil one will not harm it. There will not be any hail within its borders, nor parching heat, and even no mildew nor any evil winds will be seen there.

Open your door, Lord, physician of all times, as all the afflicted want to receive help. May our father receive them like a shepherd. Beg of the Lord that mercy and compassion be done upon them. By your prayer, forgiveness will be promised, in the Churches and inside the monasteries; to those who are far away, and to those who are near, who make remembrance

**Glory...:** All the creation rejoices during the day of the remembrance of you, you of noble beauty, the chosen saint Saint Ephrem. All the creation hastens to the place where your bones are placed. Stand and accept, as you are accustomed, and answer their requests: Health to the sick, relief to the afflicted, a homecoming for those who are far away, and for us, forgiveness for our offenses.

**From age...:** Until the day of your coming, do not let the remembrance of Saint Barsaumo disappear from the Church and her children, that more praise may be offered on his behalf in the churches and in the monasteries, in the four quarters. By the watchers on high, praise, and by men on the earth, thanks to your worshipful and holy name, which magnifies those who worship it.

<sup>74</sup> مَدِي: For biographical information concerning Saint George, see page 82.

<sup>75</sup> مَدِي: "turning yellow from disease" (PS p197).

<sup>76</sup> مَدِي: Both "winds" and "spirits."

كَتَبَلْ وَيُحَبِّوُنَا بُهَعْمَ. مَخَلْ أُنْهْ أَجَبْ دَرْمَبَا  
 like our-Father them may-receive to-receive help-[pl] the-afflicted  
 وَحَلَا. هَجَدْ وَسَلَا هَسَلَا مَحْ مَنَلَا حَكْسَهْ.  
 upon-them the-Lord of and-compassion mercy-[pl] and-beg-(for) a-shepherd  
 حَرْكَهْ أَبَرْ بَعْكَ بَعْجَمَلَا: حَدَّيْلا هَجَهْ  
 and-inside in-the-churches forgiveness will-be-promised by-your-prayer  
 وَتَبَلْا. حَتْسَبَلَا هَلَمَّجَبَلَا  
 and-to-those-who-are-near to-those-who-are-far-away the-monasteries  
 يُوْهْ جَنْبْ خُجَبْ  
 make who-remembrance-of-you

**مهح:** تَكَلَهْ دَنْبَلَا سَبَلَا جَنْمَرْ يُوْهْ جَنْبْ.  
 the-remembrance-of-you during-the-day-(of) rejoices the-creation all glory...  
 نَرْسْ مَهْجَلَا مَهْبَلَا كَجَلَا مَذِي أَجَمَرْ. تَكَلَهْ دَنْبَلَا وَهَلَا  
 hastens the-creation all <sup>77</sup> Ephrem Saint the-chosen saint beauty noble  
 لَهَبَطَلَا كَتَسَبْ مَهْمَرْ مَخَلْ أَبْ يُوْهْجَبْ أَيْدْ  
 you are-accustomed as accept stand your-bones to-where-are-placed  
 هَقْلَا مَلَاخَلَهْ هَ. سَوَحَمَلَا لَأَكَبْ يُوْجَبَهْ: هَبَلَا لَأَكَبْ  
 to-those and-relief who-are-sick to-those health their-requests and-answer  
 وَكَبَرْ. هَقَبَلَا كَبْ وَسَبَمْ هَكْ  
 and-to-us to-those-who-are-far-away and-a-homecoming who-are-afflicted  
 مَهْجَمْ سَقَلَا  
 (our)-offenses forgiveness-(of)

**مح:** جَبَلَا كَفَمَرْ مَلَا أَبَرْ لَا مَذِي بَجَهْلَا.  
 remove Lord (do)-not your-coming the-day-(of) until from...  
 يُوْهْ جَنْبْ وَمَذِي دَنْزَمَلَا مَحْ حَبَلَا هَكْسَهْ.  
 and-her-children the-Church from <sup>78</sup> Barsaumo of-Saint the-remembrance-of-him  
 وَمَلَكَلَهْ سَلَنْ بَهْمْ مَهْجَلَا. حَدَّيْلا  
 in-the-churches praise may-be-offered more that-for-him  
 هَدَبَلْا وَجَاوَحْ قَسْتَلَا. مَحْ حَبَلَا جَبَمَلَا  
 on-high the-watchers from quarters-(of-the-earth) in-the-four and-in-the-monasteries  
 أَمَحَسَلَا: هَمْ إِنْغَا جَاوَحْ إَاهْ بَلَا. كَمَحْ مَهْجَبَلَا  
 worshipful to-your-name thanks on-the-earth men and-from praise  
 مَهْمَبَلَا مَهْوَبْ  
 those-who-worship-it which-magnifies and-holy

<sup>77</sup> مَذِي أَجَمَرْ: For biographical information

information concerning Saint Barsaumo, see page

concerning Saint Ephrem the Syrian, see page 81.

79.

<sup>78</sup> مَذِي دَنْزَمَلَا: Variable. For biographical

<sup>79</sup>Ephrem of-Saint rogation

مَنَ اٰیٰتُکُمْ: مَنَ مَحَلَّ اٰمَمَةٍ ؕ هُوَ کَ مِنْ مَحَلَّ  
 the-house from us send our-service accept Lord have-mercy-on-us Lord  
 ؕ هُوَ مَحَلَّ سُبُلًا: ؕ هُوَ مَحَلَّ  
 and-forgiveness and-mercy-[pl] compassion your-treasure  
 مَحَلَّ لَیْلًا: اَسْمَاءُ: حَبَّوْهُ اَحْمَ حُكَّتَا.  
 those-above with watching those-below let-give-(you)-thanks by-night  
 هُوَ یَعْقُ مَنَ اَمْتَحَسُّهُ اَحْبَا ؕ مَنَ  
 sleeps who-never to-the-watcher (their)-praise the-voice-(of) and-let-them-raise

جِبْنَہُ اِلَّا رَجَاۃً کُلًّا : سَخَّطَہَا مَعًا . وَہَا یُؤٰمِنُ  
 you-come that-when us grant wise of-the- virgins watchfulness  
 ﴿ۛ﴾ حَقِّہَا وَکَحْلًا : حَصْبُہَا نَحْفًا کَیْفَہَا  
 the-marriage-chamber may-we-enter with-you of-the-night in-the-middle  
 اَلَّا نَدْلُجَہَا : اَسْ وَجْہُہَا سَخَّجَہَا . حَا  
 at my-beloved in-sleep as in-sin let-us-be-drowned (do)-not  
 اَلْوَحَہُ وَہَا نَعْمَہُ : وَحَمَّہُ نَحْفًا  
 we-may-enter that-with-him let-us-watch the-bridegroom the-door-(of)  
 ﴿ۛ﴾ کَیْفَہَا  
 the-marriage-chamber

هُوَ جَسَدٌ لَكَ    اُوْهُ جُودُهُ    وَاعْقِلْ    وَارْتَلْ    وَارْتَلْ    وَارْتَلْ  
 who-have-wakened-us    and-the-nights    of-the-days    creator    O    to-you    praise  
 لَكَ خُصْمٌ    لَكَ خُصْمٌ    لَكَ خُصْمٌ    لَكَ خُصْمٌ    لَكَ خُصْمٌ    لَكَ خُصْمٌ  
 Holy    and-to-the-Spirit    and-to-your-Father    to-you    to-give-praise

bridegroom, that with him we may enter the marriage-chamber.

Praise to you, O creator of the days and nights, who have wakened us to give praise to you, to your Father, and to your Holy Spirit.

You who hear prayers and answer requests,  
hear our prayer and be propitious to us. In your  
mercy, answer our requests.

## The Angelic Hymn.

## The Prayer of the Evening.

Station.

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concerning Saint Ephrem the Syrian, see page 81.

<sup>79</sup> **منه اهنم**: For biographical information

مُصَفِّحًا      رُكْعَةً أَوْ رُكْعَتَيْنِ      وَهَاتِكُنَا      مَصَّ      رُكْعَةً  
 (you)-who-hear      prayers      and-(you)-who-answer      hear      our-prayer  
 وَابْرُؤْنَا      كُنْ: هَبْنَا      جَسَّعْنَا      هَاتِكُنَا      ❖  
 and-be-propitious      to-us      and-answer      in-your-mercy-[pl]      our-requests

اُنْمَحْضُوا بِحَلَاةٍ  
<sup>80</sup> of-the-angels      hymn

رُكْعًا بِرُكْعَةٍ  
<sup>81</sup> of-the-evening      prayer

مَوْضِعًا  
<sup>82</sup> station.

<sup>80</sup> اُنْمَحْضُوا بِحَلَاةٍ : The text of the Angelic Hymn can be found on page 668.  
can be found on page 666.

<sup>82</sup> مَوْضِعًا: The text of the Station can be found on page

<sup>81</sup> رُكْعًا بِرُكْعَةٍ: The text of the Prayer of the Evening 662.

## 3.4 Of the Morning of the Third Day

رَجَا بِإِكْلَا جَعَا  
of-the-week of-the-third-(day) the-morning

رَكْعَا بِمَعْرَا.  
83 opening prayer

مَعْرَا.  
84 station.

مَرَحَا  
first

مَدَامْعَا رَا رَمَحَا (ل).  
85 51 have-mercy-on-me psalm

### Of the Morning of the Third Day

**The Opening Prayer.**

**Station.**

**First:**

**The Psalms of the Morning: 51, 63.**

**Then:**

**The Responsory**

*Word: My God, my God...:* Light of the world, Son of God, I have risen early before you, have mercy upon me.

*My soul is thirsty for you...:* Jesus, God, true light, I have risen early before you, have mercy upon me.

*Thus I have looked upon you in the sanctuary...:* Anointed one, God, splendor of the Father, I have risen early before you, have mercy upon me.

*For your mercy is better ...:* God of gods, and Lord of lords, I have risen early before you, have mercy upon me.

*Thus I will bless you as long as I live...:* Fearful and glorious, who do marvelous things, I have risen early before you, have mercy upon me.

*As with cream and with fat...:* I know that I have sinned and therefore I cry. I have risen early before you, have mercy upon me.

*I remember you on my bed...:* King of kings, and ruler of rulers, I have risen early before you, have mercy upon me.

*For you have been a helper to me...:* Because I have sinned and done foolishly and transgressed your commandments, I have risen early before you, have mercy upon me.

*My soul follows after you...:* Because of my sins and of the number of my faults, I have risen early before you, have mercy upon me.

*Those who seek to destroy my soul...:* You who have compassion upon sinners and are pleased with those who repent, I have risen early before you, have mercy upon me.

*They shall fall by the sword...:* Lord of those above and hope of those below, I have risen early before you, have mercy upon me.

*All who swear by him shall boast...:* Resurrection of the dead and hope of the departed, I have risen early before you, have mercy upon me.

**Glory... From age...:** Unity, which is worshipped in Trinity, I have risen early before you, have mercy upon me.

<sup>83</sup> رَكْعَا: The text of the Opening Prayer can be found on page 661.

662.

<sup>84</sup> مَعْرَا: The text of the Station can be found on page

<sup>85</sup> (ل) مَدَامْعَا رَا رَمَحَا : The text of Psalm 51 can be

found on page 642.

86 63 psalm

حَدَّثَ  
after-which

حَسْبُ  
the-responsory

قَدْ كَلَّمَكَ: اَللّٰهُ اَيُّهَا: نُبِّهْهُ وَحُكِّمْنَا. حَيُّا وَكَلَمًا.  
of-God Son of-the-world the-light you my-God my-God word

حَدَّثَ لِيْ مَرَحًا وَتَمَّ حَكْمُكَ  
upon-me have-mercy I-have-risen-early before-you

رَبِّهَا هِيَ كَيْ تَجْعَلَ: تَعْفُو اَللّٰهُ. نُبِّهْهُ وَحُكِّمْنَا. حَدَّثَ لِيْ  
before-you true light God Jesus my-soul for-you she-is thirsty

مَرَحًا وَتَمَّ حَكْمُكَ  
on-me have-mercy I-have-risen-early

هَؤُلَاءِ سُبَّحُ: تَقْوَمُنَا: مَعْبُودًا اَللّٰهُ. تَمَّ حَكْمُكَ  
splendor God Anointed-one in-the-sanctuary I-have-looked-upon-you thus

وَالْأَب. حَدَّثَ لِيْ مَرَحًا وَتَمَّ حَكْمُكَ  
on-me have-mercy I-have-risen-early before-you of-the-Father

مَعَهُ وَهُجْرٌ وَتَعَبٌ: اَللّٰهُ اَللّٰهُ. هَدَّاهُ مَدَّاهُ  
lords and-Lord-(of) gods God-(of) your-mercy better-(is) because

حَدَّثَ لِيْ مَرَحًا وَتَمَّ حَكْمُكَ  
on-me have-mercy I-have-risen-early before-you

هَؤُلَاءِ اَنْتَ حَيٌّ: وَبَلَّا هَمَّحْنَا. هَمَّحْنَا  
and-who-perform and-glorious fearful as-long-as-I-live I-will-bless-you thus

لَا يَحْدُثُ. حَدَّثَ لِيْ مَرَحًا وَتَمَّ حَكْمُكَ  
on-me have-mercy I-have-risen-early before-you marvelous-things

أَسِ مَحْمَدًا هَؤُلَاءِ: أَوْحَا: وَتَمَّ حَكْمُكَ  
and-therefore I-know that-I-have-sinned fat and-as-(with) cream as-(with)

كُلَّ إِنَّا. حَدَّثَ لِيْ مَرَحًا وَتَمَّ حَكْمُكَ  
on-me have-mercy I-have-risen-early before-you I-cry

لَا يَحْدُثُ: مَحْمَدًا: مَحْمَدًا. مَحْمَدًا وَتَمَّ حَكْمُكَ  
of-rulers and-ruler of-kings king my-bed on I-remember-you

حَدَّثَ لِيْ مَرَحًا وَتَمَّ حَكْمُكَ  
upon-me have-mercy I-have-risen-early before-you

<sup>86</sup>(هي) : The text of Psalm 63 can be found on page 644.

مَهْلًا وَيَوْمًا كَ مَدَّوْنَا: خَا وَسُئِنِي دَاهَتْكَ  
 and-done-foolishly I-have-sinned because a-helper to-me you-have-been because  
 مَحْجَبًا قَبْ مَوْتِي. حَلُّبُر مَبْنِي وَشَم  
 have-mercy I-have-risen-early before-you your-commandments and-transgressed  
 حَك  
 on-me  
 تَجْعَلُ نَجِي خُلُوبِي: مَهْلًا سُبَّة. مَهْفُكَا  
 and-the-great-number my-sins because-of after-you my-soul follows  
 وَهَجَعُي. حَلُّبُر مَبْنِي وَشَم حَك  
 on-me have-mercy I-have-risen-early before-you of-my-faults  
 تَنَ خَدَّ وَبَنَدِي خَجِي: سَا حَسْتَا  
 on-sinners (you)-who-have-compassion my-soul to-destroy they-seek those  
 مَنُجَا جَلُّجَا. حَلُّبُر مَبْنِي وَشَم  
 have-mercy I-have-risen-early before-you with-those-who-repent and-are-pleased  
 حَك  
 on-me  
 بَعْدَ خَجِي حَسَا: مَنَّا وَحَكْتَا. هَجَا وَبَسَلَتَا  
 of-those-below (and)-hope of-those-above Lord by-the-sword they-shall-fall  
 حَلُّبُر مَبْنِي وَشَم حَك  
 on-me have-mercy I-have-risen-early before-you  
 بَعْدَ جَدَّ: خَا وَمَعَا جَدَّ: مَسْطَا وَتَتَا. مَهْجَا  
 and-hope of-the-dead resurrection by-it who-swear all shall-boast  
 وَخَبَّتَا. حَلُّبُر مَبْنِي وَشَم حَك  
 on-me have-mercy I-have-risen-early before-you of-the-departed-[pl]  
 مَوَدَّ مَح: حَسَفُومَا وَهَمَدُجِي. خَدُّبُر مَبْنِي  
 before-you in-trinity which-is-worshipped unity from... and glory...  
 مَبْنِي وَشَم حَك  
 on-me have-mercy I-have-risen-early

Psalm 113, then:

#### A Border Hymn

In the joyous light, the angels serve your Godhead, and when the morning appears, all the creation hastens to worship your honor.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

#### A General Ordered Prayer

#### A Hymn

With the melody: Who sinned, let him not sin. Body (hymn), third tone.

Word: Lord, in the morning you shall hear my voice, -H-. At the time of morning, when incense is offered, the angels on high sing praise, and the priests in splendor present the incense of propitiation on behalf of sinners to God, -H-H-. Answer them, Lord, and respond to their requests.

And my cry shall come before you, -H-. At the time of morning, Aaron took his censer and



ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ  
 to-appease Holies the-Holy-(of) and-entered his-censer Aaron took  
 ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ  
 and-stopped God and-it-appeased incense-[pl] in-it and-burned the-Lord  
 ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ  
 remove -H-H- 88 who-had-angered-him the-people from the-plague  
 ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ ٓٓٓٓ  
 the-people from wrath in-your-compassion

٥٥: هُجِسَا كَحَمْسَا . وَخَا زَا شَاب .  
 sat the-well who-at to-the-Anointed-one praise glory...  
 ٥٦: هَجَسَا مَتَا نُبُونَا حَمْدُنَا . هُوَ سَأَلَ عَنْهُ  
 her asked he the-Samaritan-woman caught water and-under-the-pretex-(of)  
 ٥٧: مَتَا لَمْ يَكُنْ لَهُ . هُوَ لَوْ كَانَ مَخْبِئَةً  
 a-fountain caused-to-flow and-he to-him give-(it) (did)-not and-she water  
 ٥٨: هُمُ سَيَا لِمَصْنَعِهِمْ . وَمِنْ دَمِهِمْ  
 from and-by-the-blood -H-H- and-quenched-her-thirst life of-the-medicine-(of)  
 ٥٩: يُقِيمُهُ خِرَالُهَا وَبَنَاتُهَا .  
 he-saved and-her-children the-Church his-side


**ص:** قَتْلًا ۖ قَتْلًا ۖ وَكُفْرًا ۖ كُفْرًا ۖ  
 like is-offered which-to-your-name pure incense-[pl] from...  
 وَآوُونَكَ ۖ آوُونَكَ ۖ وَرَحْمَةً ۖ وَرَحْمَةً ۖ  
 and-as of-your-mercy for-the-satisfaction may-it-be (the-one)-of-Aaron  
 وَأَنْتَ أَكْبَرُ ۖ وَأَنْتَ أَكْبَرُ ۖ مِنْهُمْ ۖ مِنْهُمْ ۖ  
 remove that-had-angered-you the-people from death was-kept-away  
 خَسْبًا ۖ خَسْبًا ۖ وَجَاءَ ۖ وَجَاءَ ۖ  
 in-her and-make-to-dwell -H-H- world from wrath in-your-compassion  
 سُبْحَانَ ۖ سُبْحَانَ ۖ  
 Holy in-the-Church tranquility

**Glory be....** Praise to the Anointed one, who sat by the well and under the pretext of water caught the Samaritan woman. He asked water of her and she did not give it to him, and he caused to flow a fountain of the medicine of life and quenched her thirst, -H-H-, and by the blood from his side he saved the Church and her children.

**From age...:** Behold, a pure incense is

offered to your name. Like that of Aaron may it be for the satisfaction of your mercy and, as death was kept from the people that had angered you, remove, in your compassion, wrath from the world, -H-H-, and make peace to dwell in the Holy Church.

## Of the Birth-Giver of God

<sup>88</sup> : See Numbers 16:47.

**وَجِبَا: كُؤَا:** حَبِ مَدِ تَعَجَّبَ. أُمَّا مَدَجَّ جَدَا.  
 blessed the-mother we-beseech you God of-the-birth-giver-of  
 وَابْقَسَبْ سَكَبْ كَدَا. وَمَلَجَبْ وَبَس.  
 came-forth who-from-you with-the-Son for-our-sake to-intercede  
 وَجَسَّ سَا. وَمَلَا. بَحَا. إِمَّا سَقَبْ.  
 our-offenses the-record-(of) he-may-blot-out of-him that-in-the-mercy-[pl]  
 مَؤَا إِيَّا حَسَا جَبَا لَا بَحَا مَؤَا  
 -H-H- may-he-bring-us not to-judgment at-the-end he-comes and-(that)-when  
 رَكْفَا جَبِ مَؤَا كَ مَؤَا هَجَا كَهَا ❖  
 and-a-refuge a-rampart to-us be (may)-your-prayer  
 أَمَدِ كَ مَدَم. حَسَا مَكَبَدَا. أَمَّا لَحَسَا مَؤَا حَمَا كَخِي  
 the-mighty him did-you-bear how fleeting cloud Mary me tell  
 حَلَحَا. كَجَا أَمَّا إِيَّا. هَمَدَبْ مَؤَا جَبِ ك.  
 me and-he-said and-announced-to-me came Gabriel <sup>89</sup> (of)-the-ages  
 وَمَؤَا كَجَبِ وَبَس فَؤَمَا وَحَلَحَا مَؤَا  
 -H-H- <sup>90</sup> of-the-world the-savior-(of) shall-come-forth your-womb that-from  
 مَؤَا مَؤَا جَمَا فَؤَمَا وَحَلَحَا ❖  
 of-the-world the-savior-(of) in-truth and-he-is  
 هَسَا مَؤَا وَسَا. كَبَمَا جَمَا مَس. حَبِ مَؤَا نُو  
 an-image it of-you <sup>91</sup> Sinai at-mount Moses that-saw the-one the-bush  
 مَؤَا جَمَا كَدَا مَبَعَدَا. هَسَا وَهَم مَؤَا حَجَب مَبَعَدَا.  
 holy your-body represented the-bush holy virgin was  
 مَؤَا كَبِ لَمَمَا وَ لَا إِيَسَا مَؤَا مَؤَا  
 -H-H- consumed that-(were)-not (by)-the-leaves and-your-virginity  
 مَؤَا مَؤَا جَمَلَا كُؤَا مَؤَا وَجَبِ مَؤَا ❖  
 dwelt who-in-you it-(represented) God in-the-bush and-the-fire

We beseech you, blessed mother, to intercede for us with the Son who came forth from you, that in his mercy he may blot out the record of our offenses and that, when he comes at the end, he may not bring us to judgment, -H-H-. May your prayer be a rampart to us and a refuge.

Tell me, Mary, fleeting cloud, how did you bear the mighty of the ages? Gabriel came and announced to me, saying: From your womb shall come forth the redeemer of the world, -H-H-, and he is in truth the savior of the world.

The bush that Moses saw on the mountain of

Sinai was an image of you, holy virgin. The bush represented your holy body, and the leaves that were not consumed your virginity, -H-H-, and the fire in the bush represented God, who dwelt in you.

Holy Virgin, mother of the most high, offer a petition for the iniquity of the world for, behold, violent disturbances, battles, and calamities surround the earth, as you sit in sorrow, -H-H-. May your prayers be a rampart and a refuge to us.

<sup>89</sup> حَلَحَا: Lit.: "the worlds."

<sup>91</sup> مَؤَا: See Exodus 3:1–17.

<sup>90</sup> وَحَلَحَا: See Luke 1:26–38.

حَلِّبْكِ مَرْبَعًا. أُمِّهِ وَبَنِيهَا. مَرَّجِ حُكْبًا سَكَبَ  
 on-behalf-(of) a-petition offer of-the-most-high mother holy virgin  
 حَكَمَهُ وَحُكْمًا. وَإِلَّا رَعَا مَقْتًا. دَمَجًا  
 and-battles violent <sup>92</sup>disturbances for-behold of-the-world the-iniquity  
 دَمَاقًا. سَبَّحَ كَهْ لَا زُحَا. دَجَسَا تَلَا هَاهَا  
 -H-H- you-sit and-in-sorrow the-earth it surround and-calamities  
 رَكْعًا رَجَبِ لَاهَا كَهْ هَبُوا هَجَبًا رَجَعَهَا  
 and-a-refuge a-rampart us be (may)-your-prayers

وَتَبَّعًا: هَجَسَا كَحَمَسًا. وَحَلَّ قَهْلًا أَيْدِيَهُ.  
 his-hands the-palms-(of) who-on to-the-Anointed-one praise of-the-saints  
 حَلَّ حَكْبًا مَقْبُومًا دَلَامِي دَهْ مَجَسَا. هَمَمَ دَهْ  
 in-her and-laid the-altar in-her and-set-up Holy the-Church built-her  
 هَتَبَعًا. بَجَّتَا دَمَكَبَتَا. هَمَمُوا مَجَبًا  
 holy and-the-martyrs and-the-apostles the-prophets (as)-foundations  
 دَلَامِي دَلَامَكَلَكَا هَاهَا دَجَبِ وَجَبَدَ حَلَّ  
 his-Church (is-he)-who-built-her blessed -H-H- and-were-crowned who-triumphed  
 دَلَامِي دَهْ مَجَسَا  
 the-altar in-her and-made-firm  
 مَهْ أُنْهَ هَلَّ. وَجَتَلَا جُنَسَ. أُنْهَ أُمَحَلَا  
<sup>93</sup> Isaiah said fly (who)-in-the-clouds these (are)-they who  
 دَلَامِي حَلَّتَا. هَلَّ هَلَامِي هَاهَا بَجَّتَا دَمَكَبَتَا.  
 and-the-apostles the-prophets are these the-noble-ones when-he-saw  
 هَمَمُوا مَجَبًا وَجَبَدَ دَلَامَكَلَكَا هَاهَا وَجَبَدَ هَقَقَا  
 one-end from -H-H- and-were-crowned who-triumphed holy and-the-martyrs  
 حَقَقَا نُسْ هَجَبِي هَاهَا  
 the-remembrance-of-them is-honored to-the-other

#### Of the Saints

Praise to the Anointed one, who on the palm of his hands built the Holy Church. He set up the altar in it and laid in it as foundations the prophets, apostles, and holy martyrs, who triumphed and were crowned, -H-H-. Blessed is he who built his Church and made firm its foundations.

Who are these who fly in the clouds, said Isaiah, when he saw the noble ones. These are the prophets, apostles, and holy martyrs who

triumphed and were crowned, -H-H-. From one end to the other, the remembrance of them is honored.

Tell me, martyrs, what was your expectation, that your bodies endured such torments? Our expectation was what eye has not seen, what ear has not heard, and what has not entered into the heart, -H-H-, that which God has promised to those who love him.

You martyrs fell like incense on the fire, and

<sup>92</sup> رَعَا: Both physical shaking, such as earthquakes, and human disturbances, such as a sedition. <sup>93</sup> أُمَحَلَا: See Isaiah 60:8.

اُنْمِدِي كَ مَهْؤَلَا. مَهْ مَهْؤَلَا. وَهَلْ اُجْزَلَا  
 afflictions that-these (was)-your-expectation what (you)-martyrs me tell  
 هَمْدِي قِيَّتِي. اُبْجِدِي. مَا. وَحَلَا لُ  
 (has)-not eye (was)-what our-expectation was your-bodies endured  
 سَلَا: اُولَا. لُ مَهْؤَلَا. وَهَلْ لُ  
 (has)-not the-heart and-(what)-in heard (has)-not and-(what)-ear seen  
 ❖ هَلْ مَهْؤَلَا. مَهْؤَلَا. اُجْزَلَا. اُجْزَلَا  
 to-those-who-love-him God that-has-promised the-things -H-H- 94 entered  
 هَمْدِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 and-to-the-four you-fell the-fire on incense-[pl] like (you)-martyrs  
 قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 pray of-your-love the-perfume was-blown quarters-(of-the-earth)  
 كَحْمَلَا. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 and-her-children the-Church on his-blessings that-he-may-shed the-Anointed-one  
 وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 reign (may)-tranquility your-bones who-honors -H-H- honor who-your-bones  
 ❖ حَمْدِي  
 in-her

وَهَلْ قِيَّتِي: تَحْمَلَا. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 chosen they-take-refuge - in-you the-afflicted-[pl] all person of-one  
 حَمْدِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 the-lepers heal those-who-are-sick the-requests-(of) answer Abhai Saint  
 وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 (may)-your-prayer -H-H- free evil-spirits by who-are-tempted and-those cleanse  
 وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي. وَهَلْ قِيَّتِي  
 and-a-refuge a-rampart us be

the fragrance of your love was blown to the four quarters. Pray to the Anointed one that he may shed his blessing on the Church and her children, who honor your bones, -H-H-. May tranquility reign in her who honors your bones.

#### Of One Person

All who are afflicted take refuge in you, chosen Saint Abhai, answer to their requests. Heal those who are sick, cleanse the lepers, and set free those who are tempted by evil spirits,

-H-H-. May your prayer be to us a rampart and a refuge.

The right hand of your Lord, Saint Abai, has rested upon your flock, which has celebrated the remembrance of you, and clothed in honor your holy body and, behold, it sings praise to the Anointed one who has magnified you, -H-H-. May your prayer be to us a rampart and a refuge.

94 مَحْمَد: Lit.: "ascended."

[illegible]

رَجَا: حَبْرَه رَجَا. مَرَّ دَاوِدَ بَارَكًا إِلَى بَيْتِهِ.  
 to-the-house David went-early of-the-morning at-the-time-(of) of-the-morning  
 وَكَانَ هُوَ يَسْأَلُهُمْ أَنْ يَسْأَلُوهُ. فَكَلَّمَ رَبَّهُ فَنُزِّلَ لَهُ الْهَيْكَلُ  
 and-consider Lord hear my-word to-pray-to-him and-he-began of-God  
 وَكَانَ يُسَبِّحُ هُوَ رَبَّهُ حَمْدًا. فَكَلَّمَ رَبَّهُ فَنُزِّلَ لَهُ الْهَيْكَلُ  
 -H-H- of-the-world the-savior-(of) of-my-cry to-the-voice and-listen my-meditation  
 وَكَانَ يُسَبِّحُ هُوَ رَبَّهُ حَمْدًا. فَكَلَّمَ رَبَّهُ فَنُزِّلَ لَهُ الْهَيْكَلُ  
 (that)-I-have-committed of-the-sins of-the-pardon and-make-me-worthy  
 إِنْ لَمْ يَكُنْ رَجَا. يُبَالِغُهُمْ حُجَّةً. وَوَقَدْ حَسَمُوا  
 the-darkness had-driven-away passing that-is morning this if  
 وَأَبَدَ وَكَانَ حَلُكًا. صَاحِبُ رَجَا.  
 morning the great-(will-be) how the-world to and-given-light  
 إِنْ لَمْ يَكُنْ رَجَا. يُبَالِغُهُمْ حُجَّةً. وَوَقَدْ حَسَمُوا  
 the-martyrs and-crowns the-dead raises-up the-Lord-(of) on-it on-which-will-come  
 وَكَانَ يُسَبِّحُ هُوَ رَبَّهُ حَمْدًا. فَكَلَّمَ رَبَّهُ فَنُزِّلَ لَهُ الْهَيْكَلُ  
 and-have-mercy-on-us pardon your-worshippers (you-who)-crowns -H-H-

## On the Morning

At the time of the morning, David went early to the house of God and began to pray to him: Hear my words, Lord. Consider my meditation and attend to the voice of my cry, savior of the world, -H-H-, and make me worthy of the pardon of the sins that I have committed.

If this morning, which is passing, has driven away the darkness and given light to the world, how great will be the morning when our Lord comes and raises up the dead and crowns the martyrs, -H-H-, you who crown your worshippers, pardon and have mercy upon us.

## Of Repentance

The door of God is always full of mercy and whoever knocks at it, the Lord answers him. Witness of this is the thief, the publican, and the sinful woman, by whose tears their offenses were forgiven, -H-H-. Likewise, forgive us our sins, savior of the world.

Let him who has sinned sin no more, and let him who has not sinned be vigilant. For justice stands at the door. She makes up the accounts and holds a pen in her hand. She writes the

<sup>95</sup> متغير: Variable.

**وَبِإِجَابِئِهِ: لَأُؤَدِّعَهُ وَبِإِذْنِهِ تَكْلُمُ وَتَسْمَعُ مَحَلًّا. هَؤُلَاءِ**  
 and-and-whoever (is)-full (of)-mercy-[pl] at-every-hour of-God the-door of-repentance  
**يَنْقُصُ لَهُ حُكْمًا كَمَا مُدْنًا. هُوَ يَشْفَعُ. هُوَ يَجْعَلُ**  
 and-the-publican the-thief witness-(of-this) the-Lord him answers on-it knocks  
**وَسَلَامًا. وَجَبَّ تَوْبَتُهُمْ وَتَوْبَتُهُمْ أَمَّا جَعْفَرُ هَؤُلَاءِ**  
 -H-H- were-forgiven their-offenses tears by-whose and-the-sinful-woman  
**مَجْفُومٌ كَمَا أَجَبْتُهُمْ قَدْ دَعَا وَحُكْمًا**  
 of-the-world O-savior-(of) like-you-did-for-them us forgive  
**بِسْمِ اللَّهِ لَا بَسْمًا. هَؤُلَاءِ سَلَامًا**  
 sinned and-(let-him)-who-(has)-not sin no-(more) (let-him)-who-has-sinned  
**بِأَوَّلِهِ. قَائِمًا جَدًّا وَحَدًّا سَمِعْنَا حُجْرًا. هَؤُلَاءِ**  
 and-holds makes-up and-the-accounts (stands)-at-the-door (for)-justice be-vigilant  
**مَنْ. خَصَمُهُ هَجَرًا. هَبَّ دَعَا وَجَلَّ إِيَّاهُ**  
 man of-every the-deeds and-she-writes in-her-right-(hand) a-pen  
**وَجَافًا لَا يُعْطَى هَؤُلَاءِ هَؤُلَاءِ تَصَدَّقُوا سَمِعَ**  
 pardon the-hidden-things (you-who)-know -H-H- is-no-respecter-of-persons  
**وَالْإِصْحَاحُ**  
 and-have-mercy-on-us

**حَزَنِي سَمِعًا إِيَّاهُ. حَزَنِي حَزَنِي**  
 (I-know)-the-reason-(why) I-repent of-my-own-will I-sin of-my-own-will  
**أَسْبَبَ إِيَّاهُ وَحَبَبَ هَؤُلَاءِ. هَؤُلَاءِ هَؤُلَاءِ**  
 woe-to-me I-have-sinned because woe-to-me Satan me-captive has-caught  
**وَلَا أَجَبَ. هَؤُلَاءِ هَؤُلَاءِ هَؤُلَاءِ هَؤُلَاءِ**  
 -H-H- at-the-end comes judgment when woe-to-me repent that-(I-do)-not  
**وَسَلَامًا جَانًا سَمِعَ هَؤُلَاءِ وَتَصَدَّقُوا**  
 and-have-mercy-on-us pardon just O-judge  
**حَزَنِي مُدْنًا نَافًا. هَؤُلَاءِ وَحَبَبَ نَقَفًا. هَؤُلَاءِ**  
 and-the-requests we-will-knock and-on-your-door we-will-come Lord to-you  
**يَجِبُ هَؤُلَاءِ هَؤُلَاءِ هَؤُلَاءِ هَؤُلَاءِ**  
 receives for (for)-he-who-asks shall-be-granted from-you of-us-all

deeds of every man and is no respecter of persons, -H-H-. You who know what is hidden, pardon and have mercy upon us.

Of my own will I sin, of my own will I repent. I know the reason why Satan has made me his captive. Woe to me that I have sinned, woe to me that I do not repent, woe to me, when the judgment comes at the end, -H-H-. Just judge, pardon and have mercy upon me, O

Lord.

To you, Lord, we will come, and on your door, we will knock, and the requests of all of us shall be granted by you. For the one who asks receives and the one who seeks finds, and to the one who knocks at the door of mercy it is opened, -H-H-. Blessed is he whose door is opened to sinners who repent.

ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ  
 of-mercy-[pl] at-the-door and-to-him-who-knocks finds and-he-who-seeks  
 ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ  
 on-sinners is-he-whose-door-is-opened blessed -H-H- it-is-opened before-him  
 ۛۛۛۛۛ  
 who-repent

ۛۛۛۛۛ: ۛۛۛۛۛ ۛۛۛۛۛۛۛۛ ۛۛۛۛۛۛۛۛ  
 faithful the-departed-[pl] in-prayer let-us-remember of-the-departed-[pl]  
 ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ  
 the-altar on departed among-us who-from those forget and-(let-us)-not  
 ۛۛۛۛۛۛ ۛۛۛۛۛۛۛ ۛۛۛۛۛۛۛ ۛۛۛۛۛۛۛ  
 be-(given) (may)-rest and-at-all-times let-us-remember their-names holy  
 ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ  
 their-resurrection are you-who praise you and-may-they-offer -H-H- to-them

ۛۛۛۛ ۛۛۛۛۛ  
 another a-hymn

ۛۛۛۛۛ ۛۛۛۛۛ  
 of-the-Father the-peace with-the-melody  
 ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ  
 eighth in-the-tone body-(hymn)

ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ  
 the-morning at-the-time-(of) of-God the-will according-to word

#### Of the Departed

Let us remember in prayer the faithful departed and let us not forget those who have departed from among us. Let us remember their names at the holy altar and at all times may rest be given to them, -H-H-. May they offer you praise, for you are their resurrection.

#### Another Hymn

*With the melody: The peace of the Father: Body (hymn) in the eighth tone.*

*Word:* According to the will of God. At the time of the morning, when the doors of the heights are opened to prayer, accept, Lord, our

service and in your mercy answer our requests. Give hope and salvation to the souls that entreat you.

Will come in joy. The morning of our Lord will come and suddenly, salvation shall appear. He will give the just their reward. Blessed is the one who has been diligent and has labored in the vineyard of the Anointed one. Because he shall receive his reward in full.

**Glory...:** At the time of the morning, praise to you from those above and those below, Son who sit at the right, by whose command darkness and death and Satan were destroyed and your light has reigned over the world.

وَمَتَدِلِّسْ. مَاتُوحْ وَهْمَا كَرَكْهَالْ. مَحَلْ مَن  
 Lord accept to-prayer the-heights the-doors-(of) when-are-opened  
 اَمْعَمَلْ. هَجَلْ جَسْعَبْ مَاكْتِيْ. هَحْجْ هَجَلْ  
 hope <sup>96</sup> and-give our-requests in-your-mercy-[pl] and-answer our-service  
 هَجْهْ وَمَلْ. حَقَقْلْا وَصَفْتَعْ كَبْ  
 you that-entreat to-the-souls and-salvation  
 مَالْا اُيْلْا جَسْبْهَالْ: رَفْهْ وَهْنْ مَحْبْ كَهْ.  
 will-come of-our-Lord the-morning with-joy he-will-come coming  
 هَتْعَبْ وَتْسْ فَهْهْمْلْ. هَحْجَاتْلْ مَهْجْ اُيْلْا.  
 (their)-reward he-will-give and-to-the-just-[pl] salvation shall-appear and-suddenly  
 هُجْهْ هِ لَامْلْ وَابْصَعْ. هَلْلْ جَبْهَمْهْ  
 in-the-vineyard and-has-labored has-been-diligent is-he-who blessed  
 وَهَعْبُسْ. وَهَعْبْ اُيْلْهْ حَكْنَلْ  
 in-full his-reward because-he-shall-receive of-the-Anointed-one  
**مَه: حَبْ:** رَفْهْ كَبْ مَهْجُسْ مَهْ حَكْتْلْ  
 those-above from praise to-you the-morning at-the-time-(of) glory...  
 هِسْهَتْلْ. نْا وَتْلَبْ مَهْ عَعْبْلْ. وَجْهَمْهْ  
 at-whose-command the-right-(side) at who-sit Son and-from-those-below  
 اُيْلْهْ. سَعْلْ هَمْهَالْ هَمْلْ. هَامْكَبْ تَبْهْ وَبَرْ خَلْ  
 on your-light and-has-reigned and-Satan and-death the-darkness were-destroyed  
 اُيْلْ  
 the-face-of-the-earth  
**م: حَبْ:** رَفْهْ تَعْفْهْ كَهْ. هَمْلْا مَدْلْ مَسْعَلْ.  
 merciful Lord this him let-us-worship the-morning at-the-time-(of) from...  
 وَمَهْ حَكْمْ كَنْدْ اُيْلْهْ. مَجْهْهْ اُيْلْ  
 he-raises his-rod like-him there-is-none <sup>97</sup> the-beginning-of-the-ages because-from  
 هَلْلْ مَمْلْ. مَرْجُلْا وَبْهْا كَبْ. مَهْجُسْ كَهْ  
 him praise us to-instruct he-wishes strike and-(does)-not  
 وَهَسْعَلْ هِ  
 he-(is) because-merciful

**From age...:** At the time of the morning, let us worship this merciful Lord, because there is none like him from the beginning of the ages. He raises his rod and does not strike. He wishes to instruct us. Praise to him, for he is merciful.

#### Of the Birth-Giver of God

The peace of the Father was sent from on

<sup>96</sup> هَحْجْ: Lit.: "do."

<sup>97</sup> حَكْمْ: Lit.: "From the world."

98 by the-heights from of-the-Father the-peace God of-the-birth-giver-of  
 the-mouth-(of) was full the-blessed Mary to was-sent Gabriel  
 that-the-Lord-(is) to-her and-said he-announced-to-her (when)-peace the-flaming-one  
 he-shall-come-forth and-out-of-you with-you  
 spoken-by at-the-words and-filled-with-wonder Mary was-filled-with-awe  
 in-her would-dwell <sup>100</sup> that-the-almighty and-she-understood Gabriel  
 the-handmaid I-(am) behold to-him and-said her-mouth and-she-opened  
 to-what-you-said according (done)-to-me let-it-be of-your-Lord  
 O-child your-birth we-saw (and)-in-December Gabriel announced in-March  
 of-which-took <sup>101</sup> Mary (and)-from lovely fruit the-Father from glorious  
 ever for by-it and-lived the-creation-[pl]  
 the-daughter-(of) was-standing as Nazareth inside holy in-the-sanctuary  
 said and-thus announced-her light who-was-wrapped-(in) a-watcher David

high by Gabriel to the blessed Mary. The mouth of the flaming one was full when he announced peace to her and said: The Lord is with you, and he shall come forth from you.

Mary was filled with awe and wonder at the words which Gabriel spoke. She understood that the almighty would dwell in her, and she opened her mouth and said to him: Behold, I am the handmaid of your Lord, let it be done to me according to what you have said.

In March, Gabriel announced, and in

December, we beheld your birth, glorious  
offspring from the Father and lovely fruit from  
Mary, of which the creation took and lived by it  
for ever.

In the holy sanctuary in Nazareth, as the daughter of David was standing, a watcher wrapped in light announced her good news, and thus said to her: The Lord is with you, and from you shall come forth the savior of all the creatures.

<sup>98</sup> **بِ**: Lit.: “by the hand.”

<sup>99</sup> **وَبِ**: See Luke 1:26–38.

<sup>100</sup>وسيل: Lit.: “the strong.”

<sup>101</sup> **وَمُفْتَدٍ**; Lit.: “plucked.”

كُذِرْ. وَكُنِيَ كَحَمِي هَمَلَبِ وَنَسْ. فَكُذِمَا وَجَلْ  
of-all the-savior shall-come-forth and-from-you with-you the-Lord-(is) to-her

❖ كُنُيَا  
102 the-creatures

وَمَبَّيْمَا: مَلَكُمَا خَمْدَهْ وَبَجْتَا. مَلَكُمَا خَمْدَهْ  
(be)-with-them peace with-the-prophets (be)-with-them peace of-the-saints  
وَمَكْبَشَا. هَمَلَكُمَا خَمْدَهْ وَهَمَلَا. وَوَسْبَهْ. لَحَبْهْ  
the-Lord who-loved with-the-martyrs (be)-with-them and-peace with-the-apostles  
وَمَكْمَلَا. هَمَلَكُمَا حَبْلا وَهَمَلَا. وَخَصْبْ دَهْ خَمْدَهْ  
the-sons in-which-dwell holy with-the-Church and-peace-(be) of-peace  
❖ وَمَكْمَلَا  
of-peace

تَمَلَا مَلَا كَحَمَصْهْ. دَهْ لُا هَمَلَا مَبَّيْمَا. وَابْلا دَهْ بَجْتَا  
prophets in-which-are holy temple in-this (it-is)-to-sing-praise becoming how  
هَمَكْبَشَا. هَابْلا دَهْ هَمَلَا. مَبَّيْمَا. هَمَلَا. دَهْ مَبَّسْ  
the-altar in-it and-is-set-up holy the-martyrs and-in-which-are and-apostles  
هَمَلَا. سَبَهْ لُا حَكْبَهْ. وَابْر  
of-Adam for-the-children atonement holy

هَمَلَا وَلا هَمَلَا. هَمَلَا. هَمَلَا. مَبْر. قُكْلَا  
fearful-things in-front-of incense offer who-(did)-not (you)-martyrs  
هَمَلَا. مَلَكْمَا مَبَّيْمَا. هَمَلَا. هَمَلَا. هَمَلَا  
in-front-of prostrate-themselves their-crown lift kings vain-(idols)  
كَحَمَصْهْ. هَمَلَا. مَلَكْمَا. هَمَلَا. هَمَلَا. هَمَلَا  
(the-odor-of)-spices like of-your-death sweet and-the-scent your-bones  
❖ جَابْ  
is-diffused-(in-the-air)

#### Of the Saints

Peace be with them, the prophets. Peace be with them, the apostles, and peace be with them, the martyrs, who loved the Lord of peace. Peace be with the Holy Church, in which dwell the sons of peace.

How becoming it is to sing praise in this holy temple, in which are the prophets and apostles, and in which are the holy martyrs, and where the holy altar is set up. Atonement for the children of Adam.

You martyrs, who did not offer incense before dreadful and vain idols, kings take off their crowns and prostrate themselves in front of your bones, and the sweet scent of your death fills the air like the odor of spices.

Not alone did you enter the conflict, you martyrs, for your Lord entered with you and gave courage to your minds, and when he saw your true love, he honored and magnified the remembrance of you.

<sup>102</sup> كُنُيَا: See Luke 1:26–38.

كَهِ أَيَّدَهُ \ كَحَسَفَ بَيْتَهُ \ هُوَ قَدْ \ حَجَّجَهُ \ لَأَكْفِنَا.  
 the-conflict did-you-enter (you)-martyrs alone you-[pl] not  
 وَحَدَّثَكَ \ حَصْبَكَ \ حُلًّا \ هُوَ \ مَكَّجَجَ \ وَحَسْبَكَ \ وَحَسْبَكَ.  
 (to)-your-minds and-gave-courage entered with-you because-your-Lord  
 هُوَ بَدَأَ \ سَوَّجَكَ \ هَبَّ بَأْ \ بَعَّ \ دَاوَجَ  
 and-magnified he-honored true your-love and-when-he-saw  
 وَوَجَّجَكَ \  
 the-remembrance-of-you

وَيُجِبُّ: مَنْ \ لَأِيَّا \ مَكَّجَجَ بَأْ \ هُوَ دَا \ جَاوَا  
 on-the-earth and-may-be-done your-kingdom may-come Lord of-repentance  
 نَجَّجَ \ أَجَبَا \ أَيَّدَهُ \ حَمَّجَا \ حَجَّجَ \ كَ سَخَّجَ \ سَهَّجَ.  
 and-our-sins our-offenses us forgive in-the-skies it-is as your-will  
 وَحَسْبَكَ \ لَأ \ بَأَحَكَ \ أَلَّا \ فَيَّ \ مَحَّجَبَا  
 103 evil from deliver-us but-rather lead-us (do)-not and-into-temptation  
 مَنْ \ تَمَّجَا \ هُوَ \ كَمَّجَا \ دَاوَا \ أَيَّدَهُ \ فَكَّجَا  
 the-husbandman is and-the-Father in-truth he-(is) the-vineyard Lord  
 أَنَسَ \ بَدَا \ جَهَّجَ \ وَبَهَّجَ \ مَحَّجَ \ وَبَهَّجَا  
 first-fruits from-us and-let-ascend vines in-it let-us-be my-brothers  
 هُوَ دَاوَا \ هُوَ مَحَّجَا \ دَرْجَهَا \ هَمَّجَا \ وَوَجَّجَا  
 of-righteousness and-offerings and-prayer and-fasting in-watching  
 أَمَّجَا \ كَ سَخَّجَا \ حَا \ فَكَّجَا \ وَفَّجَّجَا \ سَهَّجَا \ كَ  
 us and-show of-Paradise the-beauty of O-thief us make-to-hear  
 أُنَّجَ \ سَتَا \ وَنَعَّجَ \ مَحَّجَا \ وَبَهَّجَا \ هُوَ دَاوَا \ هُوَ مَحَّجَا  
 and-fasting watching first-fruits from-it that-we-may-pluck life the-tree-(of)  
 دَرْجَهَا \ هَمَّجَا \ كَمَّجَا \ مَحَّجَا  
 kings to-the-king-(of) and-offerings and-prayer  
 هُوَ \ لُجَّجَا \ وَبَهَّجَا \ حَبَّجَا \ مَحَّجَا \ مَحَّجَا  
 104 Saul from the-King David which-preserved grace (may)-that  
 هُوَ \ بَأَهَّجَا \ حَبَّجَا \ هَمَّجَا \ حَبَّجَا \ لَأَوَا \ مَحَّجَا  
 a-support may-it-be to-the-priests and-her-children the-Church preserve (may)-it

## Of Repentance

Lord, may your kingdom come, may your will be done on earth as it is in the skies. Forgive us our offenses and our sins, and do not make us enter into temptation but deliver us from evil.

Truly, our Lord is the vineyard and his Father is the husbandman. My brothers, let us be vines with in it and let first fruits ascend from us in watching, fasting, prayer, and deeds of righteousness.

<sup>103</sup> حَسْبَا: See Matthew 6:9–15, Luke 11:1–13.

<sup>104</sup> هَمَّجَا: See 1 Samuel 19.

❖ **وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 forgiveness and-to-the-sinners exaltation and-to-the-righteous-[pl]

**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 us who-taught our-fathers them let-us-remember of-the-departed-[pl]  
**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 give-rest of-God (may)-the-Son God children to-be they-were-living while  
**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 and-with the-just-[pl] with of-the-sky kingdom in-the (to)-them  
 ❖ **وَجَعَلْنَا**  
 the-righteous-[pl]

**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 (psalm eighth-tone) 105 cyclic-hymn  
 5 - 1 37  
**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 of-the-workers-(of) be-jealous and-(do)-not -H- of-the-wicked be-envious (do)-not  
 ❖ **وَجَعَلْنَا**  
 iniquity  
**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 the-herb and-like -H- they-shall-wither quickly grass like because  
 ❖ **وَجَعَلْنَا**  
 they-shall-fade of-grass  
**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 and-seek on-the-earth dwell -H- good and-do in-God put-(your)-hopes  
 ❖ **وَجَعَلْنَا**  
 faith  
**وَجَعَلْنَا** **وَجَعَلْنَا** **وَجَعَلْنَا**  
 -H- of-your-heart the-requests you and-he-shall-grant in-the-Lord put-(your)-hopes

#### Of the Departed

Let us remember our fathers and brothers, who taught us when they were living to be children of God. May the Son of God give them rest in the kingdom of the sky, together with the just and the righteous.

#### A Cyclic Hymn

(Psalm 37:1-5), Eighth tone.

Do not be envious of the wicked, -H-, and do not be jealous of the workers of iniquity.

For like the grass they shall quickly wither, -H-, and like blades of grass they shall fade.

Put your hopes in God and do good, -H-, dwell on the earth and seek faith.

Put your hopes in the Lord and he shall grant the requests of your heart, -H-. Make your way straight before the Lord and put your hopes in him.

Glory... From age...

<sup>105</sup> **وَجَعَلْنَا**: From the Greek κύκλιον, "cycle."

لَا تُؤَدِّرْ مِمْرَ مَنَّا أَوْ يُمْسِ هَهْدًا ذَهْ  
 in-him put-(your)-hopes your-path the-Lord before make-straight

مَعِدْ مَعِدْ مَعِدْ  
 from.. and glory...

ثُمَّ  
 then

حَمْدًا  
 border-hymn

حَبْرُ رَجَا مَفْعُ مَعْبُودٍ كَتَلًا ذَهْ  
 him-[obj] the-creatures-[subj] to-worship hasten the-morning at-the-time-(of)  
 يَوْمَ دَرَجَ سَعْدًا هَمَّحَتْ. مَجْبًا كَبْ  
 you praise and-they-sing-praises the-darkness from-it who-has-driven-away  
 ❖ كَلَّا  
 O-God

هَبْرًا رِبَاغِبًا  
 of-repentance ordered-prayer

مَلَّا  
 a-hymn

حَد: مَلَكُهُ رَاغَا  
 of-the-Father the-peace with-the-melody

حَبْرُ رَجَا أَمَلًا وَبَا: مَع رِبْ نَفْسَ كَلَّا  
 the-just <sup>106</sup> Noah the-side-(of) from a-dove was-sent the-morning at-the-time-(of)

#### A Border Hymn

At the time of the morning the creatures hasten to worship him who has driven the darkness away from it, and they sing praise: Praise to you, O God.

#### An Ordered Prayer of Repentance

#### A Hymn

*With the melody: The peace of the Father.*

At the time of the morning, a dove was sent from the side of Noah, the just, because of the waters of flood, and the dove returned to the ark bearing the leaf of an olive tree, a sign of peace and tranquility.

At the time of the morning, a sign of peace

was seen in the sky, a bow of fire stretched out and the mouth of the most high swore: Never again will I make a flood, henceforth and for ever.

**Glory...:** At the time of the morning, Moses, the elect, prayed on the top of the mountain. There, God answered him and gave him a staff, and authority, that he should descend to deliver Israel from slavery of the Egyptians.

**From age...:** At the time of the morning, David, the king, sang to his lyre songs of the Holy Spirit, and the animals assembled and came at the sweet sound of his words, as he said: Halleluia.

<sup>106</sup> مَع: See Genesis 8:6–12.

حَبْلًا مَتَا وَهَجْنَا. هَوَجْنَا. عِلْ حَبَاؤَلَا. كَبْ  
while to-the-ark the-dove and-returned of-the-flood (of)-the-waters because

هَجْبَا لَهْجَا وَاسَلَا. اُبْلَا وَهَسَا. هَوْمُكَلَا  
and-peace of-tranquility a-sign of-an-olive-tree the-leaf it-bore

حَبْزُ رَفَا اِلْسَا. اُبْلَا وَهَسَا جَمْعَا. قَمَا  
a-bow in-the-sky of-peace a-sign was-seen the-morning at-the-time-(of)

وَبْزَا وَهَلْبَسَا. عَبْزَا فَبَمَهْ وَحَكَا. اِلْ  
that-never of-the-Most-High the-mouth and-swore stretched-out <sup>107</sup> of-fire

اُحَجْبُ اُجَبْ لَهْجَا. مَتَا عَحْبَا لَحْكَم  
for-ever and-until henceforth a-flood again I-will-make

هَوَا: حَبْزُ رَفَا رَكْ هَوَا. مَبْزَا جَجْزَا جَبْ  
on-the-top-(of) the-elect Moses prayed the-morning at-the-time-(of) glory...

لَهْزَا. عَحْسَهْ اُمْعَ كَلَا. هَوَجْ كَه سَبْزَا  
a-staff him and-he-gave God there and-answered-him the-mountain

هَمْبَكَلَا. وَبَسَهْ بَعْدَهْ لَأَسَهْ اِلْ. مَعْ كَجَبْزَا  
the-slavery from Israel to-deliver that-he-should-descend and-authority

وَهْزَا  
<sup>108</sup> of-the-Egyptians

ه: حَبْزُ رَفَا اَمْعَ هَوَا. وَهَبْ مَكَلَا جَبْزَا.  
to-his-lyre King David sang the-morning at-the-time-(of) from...

اُجَبْزَا وَهْزَا وَهَبْزَا. عَجَبْزَا هَلْزَا سَقْزَا. حَلْ  
at-the-sound the-animals and-came and-assembled Holy of-the-Spirit songs

سَكَبْزَا وَفَدْزَا هَكْزَا. كَبْ اَمْعَ هَكْزَا  
halleluiah he-said as of-his-words sweet

حَبْزَا وَهَبْ اَجْم  
<sup>109</sup> Ephrem of-Saint rogation

#### A Rogation of Saint Ephrem

Lord, have mercy upon us on this passing morning.

And on the morning that does not pass make us stand at your right.

In the morning the creatures come and knock at your door, O compassionate one, that

you may give them from your treasure-house compassion, mercy, and forgiveness.

The messenger of the morning has come with the harp of praise in his hand. He strikes upon it and awakens those who are asleep: Rise and give praise, for the light has come.

<sup>107</sup> مَعْلَا وَهْزَا: That is, a rainbow. See Genesis 9.

<sup>108</sup> وَهْزَا: See Exodus 4:2.

<sup>109</sup> وَهَبْ اَجْم: For biographical information concerning Saint Ephrem the Syrian, see page 81.

مَدَنُ اُبَاوَسْمَحْكَب: دَهْلَا رَجُلَا حُجَفَا ةَجَهْه رَجُلَا  
 the-morning and-on passing morning in-this have-mercy-on-us Lord  
 ةَلَا حُجَفَا: اَمَبم كَم مَع مَصْبَبُ  
 your-right-(side) at us make-to-stand pass that-(does)-not  
 حَرَجَا مَقَبْمُ كَتَلَا: هَنَقَم حَلَاوَح  
 at-your-door and-they-knock the-creatures come in-the-morning  
 سَلَا. ةَلَا حَهْ مَع كَلَا  
 your-treasure the-house-(of) from them that-you-may-give O-compassionate-one  
 سَلَا هَوَسْمَا هَمَعَجْمَا ة  
 and-forgiveness and-mercy-[pl] compassion  
 اَمَلَكَه رَجُلَا مَكَلَب: هَمَبِلَا ةَمَعَجْسَا جَلَبَه.  
 in-his-hands of-praise and-(with)-the-harp has-come of-the-morning the-messenger  
 نَمَم كَه هَمَحَب: ةَوَحَلَا. ةَمَعَجَم مَحَسَم  
 and-give-praise rise those-who-sleep and-awakens upon-it he-strikes  
 ةَوَحَلَا نَهْهَا ة  
 the-light because-has-come  
 مَع رَجُلَا حَرَجَا هَمَنَلَا: حَجَمَومَلَب ةُوم اِنَمَلَا.  
 mankind O-lover-(of) for-your-salvation I-have-waited to-Saintning morning from  
 حَرَجَا ةَلَا مَلَا ةَلَا: اَمَبم كَم مَع مَصْبَبُ  
 your-right-(side) at us make-to-stand you-come when great on-the-morning  
 دَهْلَا رَجُلَا اِنَعَسَب: هَجَهْه ةَوَحَلَب  
 is-to-come and-on-that-which I-shall-sing-praise-to-you morning on-this  
 اَوَمَحَمَب. هَجَلَوَم رَجَلَب كَم هَمَجْسَا: مَدَلَا ةَلَاوَسَهْه  
 of-the-two Lord praise to-you mornings on-both I-shall-magnify-you  
 حُحَلَلَا ة  
 worlds  
 اَمَب ةَوَحَلَب مَلَا رَجَب نَمَس: كَب لَحَبَلَا ةَلَا  
 a-leaf bearing while Noah to-the-side-(of) the-dove returned as  
 ةَلَا  
 of-an-olive-tree  
 هَجَلَا لَجَلَا حُحَلَلَا: كَب مَحَبَلَا سَلَا هَوَسْمَا ة  
 and-mercy-[pl] compassion it-carries while our-petition let-return so

From morning to morning I have waited for your salvation, O lover of mankind. On your great morning when you come, make us stand at your right.

On this morning I shall sing praise to you, and on that which is to come, I shall magnify you. On both mornings praise to you, Lord of

the two worlds.

As the dove returned to the side of Noah, the just, bearing the leaf of an olive tree.

So let our petition return carrying compassion and mercy.

رُكْعَةُ الْوُجُوهِ  
<sup>110</sup> of-the-morning prayer

مَوْعِدُ  
<sup>111</sup> station.

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<sup>110</sup> رُكْعَةُ الْوُجُوهِ: The text of the Concluding Prayer of the Morning can be found on page 668. <sup>111</sup> مَوْعِدُ: The text of the Station can be found on page 662.

## 3.5 Of the Third Hour of the Third Day

وَبَاكِيًا مَحْتًا وَبَاكِيًا جَمْعًا  
of-the-week of-the-third-(day) of-the-third-hour

مَمْلُوءًا  
112 station.

وَبَاكِيًا مَحْتًا  
of-repentance ordered-prayer

مَلَأَ  
a-hymn

حَمْدًا: مَحْبُوسًا نَظَرًا كَنَافِيسَ  
your-Church guard the-Anointed-one with-the-melody  
حَقَّالًا مَكَلًا قُذَمًا. هَجَلًا أَدَمًا. دَابَّ  
and-he-said and-in-dark-sayings and-in-allegories our-Savior spoke in-parable  
يُؤَمِّلُ مَلَكًا. مَحْتًا كَجَدَّةٍ كَلَّا. هُكَّ يَهْتَبِ كَمَفَا. قَدَّ  
lamps who-took those virgins of-the-skies the-kingdom that-is-like  
هَبَّجَ لَاهُ وَحَدَّ سَدَّ. هَجَلًا. هَبَّجَ قَدَّ  
all and-they-slumbered and-the-bride the-bridegroom to-meet and-went-forth

### Of the Third Hour on the Third Day

Station.

An Ordered Prayer of Repentance

### A Hymn

*With the melody: Anointed one, guard your Church.*

In parables spoke our savior and also in allegories or in dark sayings, and he said: The kingdom of the skies is like those virgins who took lamps and went forth to meet the bridegroom and the bride, and they slumbered and together they slept, and there was a great

cry: Behold, the bridegroom comes. The wise entered with him and the foolish ones remained at the door in great sorrow and with unutterable sighs.

The kingdom on high is like a man who made a feast and invited the people to come to it, and they would not come to enjoy it. He thus sent his servants to invite all the members of the people that they should rejoice with him, and they assembled from all parts and the house was filled with guests. He went out to see them and found among them a man clothed in soiled garments not befitting the house of feasting, and he commanded them to cast him out into the darkness.

<sup>112</sup> مَمْلُوءًا: The text of the Station can be found on page 662.

٥٠٠ جِئِ اَصْبٰرًا. ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠  
 comes the-bridegroom behold great a-cry and-there-was together and-slept  
 ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠  
 at remained and-the-foolish-(virgins) with-him entered the-wise-(virgins)  
 ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠  
 be-spoken that-(can)not and-sighs great in-sorrow <sup>113</sup> the-door  
 ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠  
 a-feast who-made a-man the-heights the-kingdom-(of) resembles  
 ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠  
 and-enjoy-(it) <sup>114</sup> come and-they-would-not to-it to-come the-people and-invited  
 ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠  
 the-peoples all to-invite his-servants (and)-he-sent  
 ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠  
 they-assembled quarters all and-from with-him that-they-should-rejoice  
 ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠  
 and-found them to-see and-he-went-out (with)-guests the-house was and-filled  
 ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠  
 the-house befitting not soiled garments clothed a-man among-them  
 ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠  
 ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠  
 ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠  
 into-the-darkness to-cast-him-out and-he-commanded-(them) of-feasting

٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠  
 ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠  
 for-our-help parables composed of-the-Father Word the-only-begotten glory...  
 ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠  
 and-one in-pleasures who-lived-luxuriously a-rich-man was that-there and-he-said  
 ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠  
 (and)-when (with)-food to-be-satiated (who)-desired <sup>116</sup> Lazarus poor-man

**Glory...** The only begotten Word of the Father composed parables for our help, and he said: There was a rich man who lived luxuriously in pleasure and a poor man, Lazarus, who desired to be satiated with food. When he died, the angels carried him to the arms of our father Abraham. The rich man also died and went to torment and inherited eternal woe in Gehenna, because he had no compassion upon his own flesh.

**From age...** On your door, O compassionate one, the voice of our petition knocks. Do not

withhold from your worshippers what they request in their need. The sinful woman called upon you with tears and she received forgiveness of her offenses from you. By the tears of the priests of your flock, pardon the Church that you acquired. We know that we have sinned, and at every hour our evil deeds are multiplied. Son of the Good, pardon us in your compassion and cleanse us in your mercy from all the stains of sin.

<sup>113</sup> ٥٠١-٥٠٩: See Matthew 25:1–13.

<sup>114</sup> ٥١١-٥١٩: See Luke 14:15–24.

<sup>115</sup> ٦٠١-٦٠٩: See Matthew 22:11.

<sup>116</sup> ٦١١-٦٢٠: See Luke 16:19–31.

مَبِي أَوَّكَه. مَلَأَ. حَكَوْه. وَأَجَب. أَجِبْ. أُو. ٥٥  
 the and-also Abraham of-our-father to-the-arms the-angels carried-him he-died  
 كَبَا. مَبِي. ٥٥. حَكَوْه. حَكَوْه. ٥٥. ٥٥  
 woe and-he-inherited to-torment to-it and-he-went died rich-man  
 ٥٥. حَكَوْه. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 to-the-son he-had compassion no because Gehenna inside eternal  
 ٥٥. ٥٥  
 of-his-own-flesh

٥٥. حَكَوْه. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 of-our-petition the-voice knocks compassionate-one your on-the-door from...  
 ٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 in-their-need what-they-request your-worshippers from withhold (do)-not  
 ٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 (her)-offenses and-forgiveness-(of) the-sinful-woman called-upon-you with-tears  
 ٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 pardon of-your-flock of-the-priests by-the-tears she-received from-you  
 ٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 we-know that-we-have-sinned that-you-acquired the-one your-Church  
 ٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 pardon the-Good son-(of) our-evil-deeds are-multiplied and-at-all-times  
 ٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 the-stains all from in-your-mercy-[pl] and-cleanse-us in-your-compassion  
 ٥٥. ٥٥  
 of-sin

٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 117 Jacob of-Saint rogation

٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥  
 our-petition hear to-our-help come our-Lord Lord upon-you we-call

#### A Rogation of Saint Jacob

We call upon you, Lord, our Lord, come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

Prayer is the weapon by which the diligent triumph. It is needed by the noble in time of distress, and therefore the Son of God has forged it and polished it so that the servants of the king might be armed with it in their struggles.

117 ٥٥. ٥٥. ٥٥. ٥٥. ٥٥. ٥٥ For biographical information

concerning Saint Jacob of Sarug, see page 83.

۞ حَجَبٌ ۙ وَسَعَا ۙ خَلَّ ۙ نَجَقًا ۙ  
 our-souls on mercy-[pl] and-show  
 مِنْ لَدُنْكَ ۙ مَوْلَا ۙ وَحَبَّارًا ۙ وَمَلَائِكَةً ۙ مَعَهُ ۙ حُجْبًا ۙ  
 our-petition hear and-of-the-angels of-the-watchers Lord our-Lord Lord  
 ۞ حَجَبٌ ۙ وَسَعَا ۙ خَلَّ ۙ نَجَقًا ۙ  
 our-souls on mercy-[pl] and-show  
 رُكَّعًا ۙ أَسْلًا ۙ وَجُنَّةً ۙ بِهَا ۙ تَنْصَرِفُ ۙ كُلُّ ۙ صَبِيْرًا ۙ  
 the-diligent-[pl] all triumph by-which it-(is) the-weapon prayer  
 هَكَذَا ۙ شَأْنًا ۙ حَجَبٌ ۙ مَا ۙ وَهَلَا ۙ مَا ۙ حَاجِبًا ۙ مَعَهُ ۙ  
 therefore needed it-is distress in-time-(of) and-by-the-noble-[pl]  
 سَعَا ۙ هَكَذَا ۙ مَا ۙ حَجَبٌ ۙ مَا ۙ وَهَلَا ۙ مَا ۙ حَاجِبًا ۙ  
 with-it so-that-might-be-armed of-God the-Son-(of) and-polished-it has-forged-it  
 حَجَبٌ ۙ مَحْكُومًا ۙ جَلَّ ۙ جَلَّ ۙ هَكَذَا ۙ  
 in-their-struggles the-king the-servants-(of)  
 مَعَهُ ۙ قُلًا ۙ وَمَحْكُومًا ۙ وَرُكَّعًا ۙ مَا ۙ حَجَبٌ ۙ  
 to-pray he-offers (all)-prayers and-receives all he-who-hears  
 مَعَهُ ۙ لَّا ۙ يَسْتَعْفِفُ ۙ خَلَّ ۙ حُجْبًا ۙ  
 if someone-who-petitions-him on pressure (does)-not and-he-is-someone-who  
 هَكَذَا ۙ وَلَا ۙ هَكَذَا ۙ حَجَبٌ ۙ جَسًا ۙ مَعَهُ ۙ  
 one for-our-sake with-passion let-(him)-pray need-(it) (does)-not one  
 ۞ وَهَبِ ۙ لَّا ۙ حَرًّا ۙ لَّا ۙ بَعَثَا ۙ  
 he-will-arrive where pray (does)-not if who-needs-(it)  
 كَحَبِّ ۙ نَجَعٍ ۙ أَوْ ۙ وَحَرًّا ۙ هَلَا ۙ لَّا ۙ حَرًّا ۙ  
 you be-slothful and-(do)-not (you)-who-pray O your-own-soul encourage  
 وَتَسْلُجُ ۙ هَكَذَا ۙ جَلَّ ۙ رُكَّعًا ۙ وَجَدَ ۙ  
 God of-the-Son-(of) the-prayer all-of-it it-(is) because-for-your-sake  
 أَوْ ۙ رُكَّعًا ۙ خَلَّ ۙ هَكَذَا ۙ وَجَدَ ۙ هَكَذَا ۙ سَلًا ۙ  
 strength in-which-there-is his-own the-one above your-prayer he-has-elevated

He who hears all and receives all prayers offers to pray, but he does not put pressure on someone who petitions him. He who does not need it, let him pray with passion for our sake. If the one who needs it does not pray, where will it lead him?

Encourage your own soul, O you who pray, and do not be slothful, because the prayer of the Son of God is all for your sake. He has elevated your prayer above his own, in which there is strength, and he received your prayer because of his'.

Praise the Good, who humbled himself in our evil deeds, and resembled us in every thing except for sin. He became a teacher to urge us to pray, as prayer is not offered to his Father except through him.

Answer us, God. Answer us, God. have mercy upon us, and turn the heart of men to repentance.

Station.

هَذِهِ وَبِكْرِ مَنَّهُ وَبِحِلِّهِ مَحْتَلٍّ بِهِ كُنْ  
 it he-received of-him because of-you and-the-one  
 مَعْبُوسًا حُلًّا وَبِاسْتِغْنَاءِ نَفْسِهِ فِي خَبَرِ كُلِّ شَيْءٍ  
 things and-in-every our-evil-deeds in himself who-humbled the-Good praise  
 أَلَمْ يَكُنْ كَمَنْ هُوَ مَعَ سَيِّئَاتِهِ هَذَا مَحْتَلًّا وَبِاسْتِغْنَاءِ  
 us to-urge a-teacher became sin for except us resembled  
 كَرِيحًا: وَاجْلًا رُكْعًا نَفَّحًا لِأَجَبِهِ إِلَّا أَنَّهُ  
 through-him except to-his-Father offered prayer as-(is)-not <sup>118</sup> to-pray  
 حَبِّ الْكَافِرِ حَبِّ الْكَافِرِ هُوَ وَنَسَمِ حَكِّ  
 on-us and-have-mercy God answer God answer  
 هَاجِلًا لَحْدَةً وَجَبْتُمْ كَلِمَةً  
 to-repentance men the-heart-(of) and-turn

مَعْمُولًا

<sup>119</sup> station.

<sup>118</sup> حَرَكَةً: Lit.: “to prayers.”

page 662.

<sup>119</sup> مَعْمُولًا: The text of the Station can be found on

### 3.6 Of the Middle of the Day of the Third Day

وَبَلَدِهِ وَبِأَكْبَرِ جَمْعًا  
of-the-week of-the-third-(day) of-the-middle

مَعْمَا.

120 station.

هَبُّوْا جَعْنُوْا  
general ordered-prayer

مُلَّا

a-hymn

حَمْدُ: مَلَكُوتِهِ وَابَا

of-the-Father the-peace with-the-melody

مَلَكُوتِهِ وَابَا مَعِ وَهَمَّا. خَبَّرَ 121 بِأَكْبَرِ جَمْعًا  
to was-sent Gabriel by on-high from of-the-Father the-peace

خَبَّرَ لَهَا جَسَدًا. مَلَّا فِيهَا فَمُوتِهِ وَنُورًا. مَلَكًا  
(and)-peace of-the-fiery-one the-mouth was full the-blessed Mary

وَهَبَّكَ لَهَا وَنُورًا. خَبَّرَ لَهَا وَنُورًا. خَبَّرَ لَهَا وَنُورًا.  
and-from-you (is)-with-you that-the-Lord to-her and-he-said he-announced-to-her

وَنُورًا 122 he-shall-come-forth

#### Of the Middle of the Day on the Third Day

Station.

A General Ordered Prayer

A Hymn

*With the melody: The peace of the Father.*

The peace of the Father was sent from on high by Gabriel to the blessed Mary. The mouth of the fiery one was full when he announced peace to her and said: The Lord is with you and shall come forth from you.

Mary was filled with awe and wonder at the words that Gabriel spoke. She understood that

the almighty would dwell in her, and she opened her mouth and said to him: Behold, I am the handmaid of your Lord, let it be done to me according to what you have said.

**Glory...:** Peace be with them, the prophets. Peace be with them, the apostles, and peace be with them, the martyrs, who loved the Lord of peace, and peace be with the Holy Church in which dwell the sons of peace.

**From age...:** Let us remember our fathers, who taught us when they were living to be children of God. May the Son of God give them rest in the kingdom of the sky, together with the just and the righteous.

<sup>120</sup> مَعْمَا: The text of the Station can be found on page 662.

<sup>121</sup> خَبَّرَ: Lit.: "by the hand."

<sup>122</sup> وَنُورًا: See Luke 1:26–38.

أَمَدًا: مَدَّ لَهَا: وَفِيهَا: حَقَّالًا: وَمَكَ  
 that-spoke at-the-words and-was-filled-with-wonder Mary was-filled-with-awe  
 حَبَّالًا: رَأَى: وَسَلَّ: هُنَا: جَدَّ:  
 in-her would-dwell <sup>123</sup> that-the-almighty and-she-understood Gabriel  
 قَدِيصًا: فَمَدَّ: رَأَى: كَمَا: وَأَنَا: أَمَدًا:  
 the-hand-maid I-am behold to-him and-said her-mouth (and)-she-opened  
 وَمَدَّ: نَدَّ: كَمَا: أَمَّ: قُودًا:  
 what-you-have-said according-to to-me let-it-be-done of-your-Lord  
 مَدَّ: مَكَّمَا: حَمَدًا: وَبَجَّتَا: مَكَّمَا: حَمَدًا:  
 (be)-with-them peace (those)-of-the-prophets (be)-with-them peace glory...  
 وَمَكَّمَا: مَكَّمَا: حَمَدًا: وَمَدَّ: وَمَدَّ: وَمَدَّ:  
 the-Lord who-loved of-the-martyrs (be)-with-them and-peace of-the-apostles  
 وَمَكَّمَا: مَكَّمَا: حَمَدًا: وَمَدَّ: وَمَدَّ: وَمَدَّ:  
 the-sons in-which-dwell Holy with-the-Church and-peace-(be) of-peace  
 وَمَكَّمَا:  
 of-peace  
 مَدَّ: نَدَّ: أَمَّ: لَأَمَدًا: وَمَدَّ: وَمَدَّ: وَمَدَّ:  
 while us who-taught our-fathers them let-us-remember from...  
 سَتَّ: وَمَدَّ: جَمَّ: لَأَمَدًا: حَمَدًا: وَمَدَّ: وَمَدَّ:  
 give-rest of-God (may)-the-Son of-God children to-be they-were-living  
 أَمَّ: حَمَدًا: حَمَدًا: حَمَدًا: حَمَدًا: حَمَدًا:  
 the-righteous-[pl] and-with the-just-[pl] with of-the-sky kingdom in-the them

حَمَدًا: وَمَدَّ: حَمَدًا:  
 Balai of-Saint rogation

#### A Rogation of Saint Balai

By the prayer of your birth-giver and of all your saints pardon us, Lord, and pardon our departed.

May the remembrance of Mary be a blessing to us and may her prayer be a rampart for our souls.

Prophets, apostles, and holy martyrs, beseech and beg for mercy on behalf of us all.

Sprinkle, Lord, the dew of gladness on the faces of our fathers and brothers, who have

slept in your hope.

Praise to him, who has magnified the remembrance of his birth-giver, has glorified the saints, and has raised up the departed.

By the prayer of your birth-giver and of your saints, pardon us, Lord, and have pity upon our departed.

The Petition of Saint Severius of the Sixth Hour Service.

Station.

<sup>123</sup> مَدَّ: Lit.: "the strong."

خُرِّكَهٗا كُتِبَ اَبْر. هَجَدَهٗا مَتَّبَعْت. مَعْلَا كُ  
 us pardon your-saints and-(the-one-of)-all of-your-birth-giver by-the-prayer  
 ❖ مَضَى. هَمْلَا حَتَّبَ  
 our-departed-[pl] and-pardon O-Lord  
 وَهَجُنَا نَمَضِر. نِهَلَا حَجَّهٗا وَتَلَا. هَرْكَهٗا اَنْ  
 and-(may)-her-prayer <sup>124</sup> a-blessing-to-us be of-Mary (may)-the-remembrance  
 ❖ اَمَلَا هَمْلَا حَتَّقَلَا  
 for-our-souls a-rampart be  
 بَجَّتَا دَمَكَّتَا. هَمَلَا وَنَا مَتَّبَعَا. اِنَّا عَجَّيْ هَجَّهٗا. وَتَمْلَا  
 mercy-[pl] and-beg-(for) beseech holy and-martyrs and-apostles prophets  
 ❖ سَلَّوْا نَكْ  
 us-all on-behalf-(of)  
 هَلَا وَجَهْ هَمْلَا. وَهَم مَضَى حَافَتَهٗا. وَاجَدَهٗا  
 of-our-fathers on-the-faces O-my-Lord sprinkle of-gladness the-dew  
 ❖ هَاتَسَ. وَهَجَّجَ حَلَّ هَجُّر. هَجُّر  
 your-hope in who-have-slept and-our-brothers  
 مَهْجَسَا حَهٗا وَاهُج. وَهَجُنَا كُتِبَ اَم. هَنْس  
 and-glorified his-birth-giver the-memory-(of) who-has-magnified to-him praise  
 ❖ حَقَّبَعَا. هَسَم حَتَّبَا  
 the-departed-[pl] and-raised-up the-saints  
 ❖ خُرِّكَهٗا كُتِبَ اَبْر. هَجَدَهٗا مَتَّبَعْت  
 your-saints and-(by-the-one)-of-all of-your-birth-giver by-the-prayer  
 ❖ سَمْلَا كُ مَضَى. هَمْلَا حَتَّبَ  
 our-departed-[pl] and-pardon Lord us pardon

حَحْبَسَا وَنَضَى هَقَّهٗا نَمَل. <sup>125</sup>  
 Severius of-Saint petition

هَمْلَا.

<sup>126</sup> station.

<sup>124</sup> حَجَّهٗا وَتَلَا: Lit.: “our blessings.”

found on page 669.

<sup>125</sup> حَحْبَسَا وَنَضَى هَقَّهٗا نَمَل: The text of the Petition of Saint Severius of the Sixth hour service can be

<sup>126</sup> هَمْلَا: The text of the Station can be found on page 662.

### 3.7 Of the Ninth Hour of the Third Day

وَبِأَمْحَمَّتْ وَبِأَكْبَلَا جَعْلًا  
of-the-week of-the-third-(day) of-the-ninth-hour

مَمْلًا.  
127 station.

هَبْزًا وَحَبْزًا  
of-the-departed-[pl] ordered-prayer

مُلَّا  
a-hymn

حَد: كَبْ مَدْنَا مَنَبْ  
we-call Lord upon-you with-the-melody

حَبْزًا وَجَمْعًا لَا أَلْجَا حَفْ. وَهَلَا  
for-behold be-grieved (do)-not in-the-Anointed-one (O-You)-the-departed-[pl]  
مَدْبْ كَدَ نُسْطَا هَمَدَه وَفَدَوْحًا. هَمْنَعْدَه  
and-you-shall-rise of-retribution and-the-day the-resurrection it is-about-to-come  
وَلَا سَجَلًا مَعْ مَجْتَحَفْ. هُفْقَبْدَه كَدَ بَجْهَإِ لَاهُ وَحَدَه  
to-meet with-speed and-you-shall-go-forth your-graves from corruption without  
وَجْزْ مَحْطَا. هُخْبَعْدَه أَهْلًا لُمَحْفَسَدَا:  
glory in-a-garment-(of) and-you-shall-be-clothed the-king the-Son-(of)

#### Of the Ninth Hour on the Third Day

Station.

An Ordered Prayer for the Departed

#### A Hymn

*With the melody: We call upon you, Lord.*

O you, the departed who died in the Anointed one, do not be grieved for, behold, the resurrection and the day of retribution are about to come. You shall rise from your graves without corruption and shall go forth with

speed to meet the Son of the king. You shall be clothed in a garment of glory and shall sing praise before him. O resurrector of the sons of Adam, pardon and have mercy upon us.

Truly, my brothers, death is bitter, and the hour of departure is very grievous and dreadful. When dread angels surround the soul, thought ceases, and the eyes overflow with tears of sorrow. The body does not mourn over the soul, but the soul mourns over the body. O compassionate one, have compassion upon them both on the day of resurrection.

<sup>127</sup> مَمْلًا: The text of the Station can be found on page 662.

دَعَاؤُهُمْ وَهُوَ مَجْلِسُ الْوَيْلَةِ. مَسْخُورًا وَكَلْبَةً وَوَلَدًا سَبَّحَ  
 pardon of-Adam of-the-sons O-resurrector you-shall-sing praise and-before-him

❖ اَللّٰهُمَّ ارْحَمْنَا

and-have-mercy-on-us

مَنْبُتًا اَلَا اَنْتَ مَذْنِبٌ مَّهْلًا. هَهِلًا مَّهْلًا دَعَاؤُهُمْ  
 and-dreadful grievous and-very death bitter-(is) my-brothers truly  
 مَحَلًّا حَبْرًا. مَا يَسْبُورُهُ مَلَاَئِكًا تَسْلًا حَجْمًا.  
 the-soul-[obj] dreadful the-angels-[suj] surround when departure (is)-the-hour-(of)

حُلْمُهُ سَمْعًا مَتَّحًا خَتْلًا جَهْمًا سَتَجْلًا. كَه  
 (does)-not sorrow with-tears-(of) the-eyes (and)-overflow thoughts ceases

فَجَلًا جَبًا كَه حَجْمًا: هَبْ نَعْمًا جَبًا كَه  
 the mourns soul (but)-the over-the-soul it-(the-soul) mourns the-body

حَجْمًا: سَلًا مَهْ كَلْبَةً وَهْ خَهْمَه  
 on-the-day on-them-both have-compassion O-compassionate-one body

❖ رُبُّسًا

of-the-resurrection

هَمْد: حَبْرًا اَلَا هُوَ حَجَاتًا مَحْ مَهْوًا. وَكَلْبَةً قَدَمَ  
 days that-for-three old of of-the-just-[pl] it-was the-custom glory...

بَعْبُومَ حَقْمًا حَبْرًا. هَجْ مَبْرًا مَهْ بَعْبُومَ  
 Jesus our-Lord died and-when to-the-departed incense they-should-offer

دَلَالًا لَهْمَ حَقْمًا. دَلَالًا حَقْمًا جَهْمًا يَهْمًا مَهْ  
 by Holy by-the-Spirit and-enshrouded in-the-tomb and-he-was-placed

حَبْرًا هَلْمًا. هَجْمَ هَهْ كَه حَقْمًا حَهْ سَلًا: يَهْ  
 who the-living to-him incense him they-offered and-men the-watchers

كَلْبَهْ اَلْوَمَ مَحْ حَجْرًا. دَلْحَجْمَ يَهْمَ حَقْمًا  
 incense for-whom-we-offer and-to-your-servants dust from Adam created

❖ اَنْبَسْ خَلْبَةً اَمْرًا

in-your-grace give-rest

مَحْ: نَدْتَمَّ كَحْمَبًا سَلًا حَبْرًا. وَاجَلَهْ  
 who-ate the-departed-[pl] on-behalf-(of) the-Anointed-one let-us-beseech from...

**Glory...** It was the custom of the just of old, that for three days they should offer incense for the departed, and when our Lord Jesus died he was placed in the tomb and enshrouded in the Holy Spirit by watchers and men, and the living offered incense for him, who created Adam from the dust. In your grace, give rest to your servants for whom we offer incense.

**From age...** Let us beseech the Anointed

one on behalf of the departed, who ate his holy body and drank his living blood, that the darkness of sin may not reign over their souls and their spirits in the world that does not pass. You, Lord, received their spirits. They confessed you and all your passion. Call them and raise them up at your right side.

قَبْلَهُ مَبْبُوعًا وَأَمْلَكَهُ وَجَدَهُ سَلًا وَلَا بَعَثَكَ سَعَةً  
 the-darkness reign that-(may)-not living his-blood and-drunk holy his-body  
 وَهُوَ يُسَبِّحُهَا خَلًا تَجْعَلُوهَ وَتُؤَسِّلُوهَ وَتَحْلُلُوهَا  
 in-the-world and-their-spirits their-souls over of-sin the-one  
 وَلَا حُجَّةَ أَيْتَ مُنَى وَتُصَلِّحُوهَ تَوْسِّلُوهَ:  
 their-spirits received Lord you pass that-(does)-not  
 وَهَدَاهُ خُيَ وَجَعَلُوهَ سَقَسَ مِنْ أُنْفَ  
 them call your-passion and-all in-you they-have-professed-(their-belief)  
 وَأَمِيمَ أُنْفَ خُجَّيَ وَتُعَبِّلُوهَ  
 right at-your-side them and-raise-up

حُجْبَالًا وَهَدِيَّ حَكَّ

<sup>128</sup> Balai of-Saint rogation

سَبَّحًا مَلًا وَتَسْعًا: حَبْلُكُمْ حَبْلُكُمْ  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
 وَتَحْبِبُّهُمْ هَمَّيَّةً تَسْبِيحًا: وَتُحِبُّهُمْ خَلًا وَتُحِبُّهُمْ  
 your-hope in and-who-have-slept and-worship-you those-who-serve-you  
 أُنْبَسَ هَمَّيَّةً حَبْلًا: مُنَى حَبْلُكُمْ وَتُحِبُّهُمْ خَلًا  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest  
 وَتُحِبُّهُمْ: هَمَّيَّةً حَبْلًا أُنْبَسَ  
 to-your-coming and-look-forward your-hope  
 أُنْبَسَ كَمَجَّبًا: مَحْلًا مَحْلًا. وَهَمَّيَّةً هَمَّيَّةً  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 وَتُحِبُّهُمْ حَبْلًا مَحْلًا  
 faithful for-the-departed-[pl]  
 حَبْلًا وَتُحِبُّهُمْ: وَتُحِبُّهُمْ وَتُحِبُّهُمْ. أُنْبَسَ  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

Station.

<sup>128</sup> حَبْلًا: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

❖ **حَجَّجْ:** **وَمَجَّجِهِ** **حَلَّ** **حَجَّجْ** **❖**  
 your-hope in who-have-slept your-servants  
**مَجَّجْ** **كَمَجَّجْ:** **وَمَجَّجْ** **حَجَّجْ.** **هَمَجَّجْ** **وَلَا**  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
**سَجَّجْ:** **هَمَجَّجْ** **❖** **نَمَجَّجْ**  
 praise and-they-shall-sing corruption  
**فَجَّجْ** **هَمَجَّجْ:** **بَمَجَّجْ** **هَمَجَّجْ** **❖** **نَمَجَّجْ** **وَلَا**  
 be-the-one-who-came blessed in-unison proclaim and-souls (their)-bodies  
**وَلَا** **هَمَجَّجْ** **❖** **هَمَجَّجْ**  
 the-dead and-raise and-shall-come-(again)

**هَمَجَّجْ.**

<sup>129</sup> station.

<sup>129</sup> **هَمَجَّجْ:** The text of the Station can be found on page 662.



## **Chapter 4**

### **The Fourth Day**

## 4.1 Of the Twilight of the Fourth Day

وَيْكِبُهُ أَوْحًا جَعًا  
of-the-week of-the-fourth-(day) of-the-twilight

مَوْعًا.  
<sup>1</sup> station.

حَسْبًا وَوَعْمًا.  
of-the-evening the-responsory

مَوْعًا مَدَامَةً وَوَعْمًا.  
<sup>2</sup> of-the-evening the-psalms first

ثُمَّ  
then  
حَمًّا

border-hymn

لَحِي نَدَبَعُو. وَحَصَّ سَلَفِي لَأَمَّ مَقْبَلُهَا.  
(our)-intercessor you-may-be and-for-our-sake that-with-us we-beseech <sup>3</sup> you  
كَمَلِكْ حَقًّا وَبَعًا مَنَّا مَمَكَّة  
and-his-peace his-tranquility that-he-may-make-to-dwell kings with-the-king-(of)

### A Hymn

#### Of the Twilight of the Fourth Day

Station.

The Responsory of the Evening.

First

The Psalms of the Evening.

Then:

#### A Border Hymn

We beseech you, that with us and for us you may be our intercessor with the king of kings, that he may make his tranquility and his peace to dwell in the entire world, and in his lovingkindness make to pass the rods of wrath from all its dwellers.

Stomen Qalos Kyrie Eleison (Στῶμεν καλῶς Κύριε ἐλέησον).

*With the melody: With smoke of incense.  
Body (hymn), seventh tone.*

*Word:* Praise the Lord, you righteous. With smoke of incense let remembrance be made of the virgin Mary, the birth-giver of God.

Praise him all you peoples. With smoke of incense let remembrance be made of the prophets, apostles, and holy martyrs.

**Glory...:** With smoke of incense let remembrance be made of the teachers, the priests, the just, and the righteous.

**From age...:** With smoke of incense, let remembrance be made of the Holy Church and all her children.

<sup>1</sup> مَوْعًا: The text of the Station can be found on page 662.

<sup>2</sup> مَوْعًا مَدَامَةً: The text of the Psalms of the

Evening can be found on page 631.

<sup>3</sup> حَصَّ: Appears to refer to the birth-giver of God.

حَلِّكُمَا بُلْكِهِ. وَبَحِّدْ مَجْتَلِيَا. وَبُورِجَال. مَع قُلْكَ  
all from of-wrath the-rods-(of) and-make-to-pass whole in-the-world

❖ حَمْدُ: كَحَمْدِ سَعْبِي إِله  
in-his-lovingkindness (its)-dwellers

❖ هَلْهُمَّ قَلَاكِهِ مَهْزُتَا كُفْهِ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

مُلَّا

a-hymn

حَمْدُ: حَلَّ حَمْدُ. وَجَقَعْنَا بَعْمَلًا مَجْبُحًا  
seventh body-(hymn) of-incense the-smoke on with-the-melody

قَدِيعًا: مَحْسَبِ أَزْبَقًا حَمْدُنَا: حَلَّ حَمْدُ. وَجَقَعْنَا.  
of-incense the-smoke 4 with the-Lord (you)-righteous-[pl] praise word

❖ بَهْةَا وَبُورِجُنَا. كَحَمْدِ حَمْدُ. مَحْسَبِ. حَمْدُ  
God the-birth-giver-(of) Mary of-the-virgin remembrance let-be-(made)

مَحْسَبِ. قَدِيعَ أَمْعُ: حَلَّ حَمْدُ. وَجَقَعْنَا. بَهْةَا  
let-be-(made) of-incense the-smoke with (you)-peoples all praise-him

❖ وَبُورِجُنَا. كَحَمْدُ مَحْسَبِ. هَمْدُ. مَحْسَبِ  
holy and-martyrs the-apostles of-the-prophets remembrance

حَمْدُ: حَلَّ حَمْدُ. وَجَقَعْنَا. بَهْةَا وَبُورِجُنَا. حَمْدُ  
of-the-teachers remembrance let-be-(made) of-incense the-smoke with -

❖ هَمْدُ. هَمْدُ. هَمْدُ  
and-the-righteous-[pl] and-the-just-[pl] and-the-priests

حَمْدُ: حَلَّ حَمْدُ. وَجَقَعْنَا. بَهْةَا وَبُورِجُنَا. حَمْدُ  
of-the-Church remembrance let-be-(made) of-incense the-smoke with from...

❖ مَحْسَبِ. هَمْدُ. هَمْدُ  
her-children and-of-all Holy

❖ وَبُورِجُنَا. كَحَمْدُ. هَمْدُ. هَمْدُ. هَمْدُ  
blessings-to-us be of-Mary (may)-the-memory God of-the-birth-giver-of

#### Of the Birth-Giver of God

May the remembrance of Mary be a blessing to us and may her prayer be a rampart to our souls.

Behold, a sweet perfume floats in the air for the virgin Mary, the birth-giver of God.

Blessed are you, our pride. Blessed are you,

our refuge. Blessed are you, who became a mother to God.

Mary said: Have I not carried him who carries me, and who holds sway over the ends of the creation?

<sup>4</sup>حَمْدُ: Lit.: "on."

۞ رَكْعَتُهَا ۝ اَمَّا هُوَ فَاَنْتَ رَافِعُهَا ۝ اَنْتَ رَافِعُهَا ۝ اَنْتَ رَافِعُهَا ۝  
 for-our-souls a-rampart be and-(may)-her-prayer  
 وَمِنْهَا جُذُوعٌ ۝ اَوْ اَنْتَ رَافِعُهَا ۝ اَوْ اَنْتَ رَافِعُهَا ۝  
 Mary for-the-virgin in-the-air floats behold sweet an-odor  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 God the-birth-giver-(of)  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 blessed-are-you our-refuge blessed-are-you our-pride blessed-are-you  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 to-God the-mother to-him you-who-became  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 me who-carries carried-him have-I-not said Mary she  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 the-end-of-(the-creation) and-holds-sway-over  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 and-blessed-(be) the-apostles blessed-(be) the-prophets blessed-(be) of-the-saints  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 of-the-resurrection on-the-day the-martyrs  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 that-listens ear to-the blessed the-saints sing of-Eden garden in-the  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 to-their-voice  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 to-you may-be that-they we-beseech and-them we-beg the-martyrs of  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 for-our-sake intercessors  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 they-were-singing as Paradise around I-heard the-martyrs the-voice-(of)  
 ۞ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝ اَللّٰهُمَّ ۝  
 (like)-David with-harps praise

## Of the Saints

Blessed be the prophets. Blessed be the apostles, and blessed be the martyrs, on the day of the resurrection.

In the garden of Eden, the blessed saints  
sing to the ear that listens to their voice.

We beg of the martyrs, and we beseech them, that they may be intercessors to you, for

---

our sake.

I heard the voice of the martyrs all around Paradise, as they were singing praise with harps, like David.

## Of Repentance

Just judge, have mercy upon us and forgive

**وَبِإِجَابَةِ:** أَلَاؤُصْحَكِ. وَنُتْلَا. دَمَجَمَ كَ مَقَّحِ.  
 our-offenses us and-forgive just O-judge have-mercy-on-us of-repentance  
 ❖ نَحْفُكَا وَهَجَبُأَبْرِ  
 of-your-grace in-the-abundance  
 وَنُتْلَا جَانَا. وَبُؤْأُ. طَانَا. جَبْنَا. لَا لِحَكِ.  
 enter (do)-not into-judgment justly who-judges just judge  
 ❖ مَقَّحِ لَا جَانَا. وَهَجَبُأَبْرِ  
 remember (do)-not and-our-offenses  
 أَلَا مُنْزِي لَانُكِ. مَسَا. مَسْبَكُجَا. وَحَكْسِ يَهُ هَجَبُ.  
 our-hope it-(is) for-in-you our-weakness and-strengthen to-our-help Lord come  
 ❖ حَكْنَا دَجَامْعَا  
 and-by-day by-night  
 مَمَحُفَا وَجَبَا. حُ. سَعْبَا. كَه مَقَّحُ. ٥. دَانَا  
 and-I his-offenses him you-forgave you when-he-denied Simon  
 ❖ وَهَجَبُأَبْرِ حُ. أَلَاؤُصْحَكِ  
 have-mercy-on-me in-you who-have-taken-refuge  
  
**وَحَبَبْنَا:** كَاهُ مَعْمَرِ وَحَا. مَبْرِ كَامِ  
 the-throne in-front-of that-is-above in-the-Jerusalem of-the-departed-[pl]  
 وَحَبَبْنَا. ٥. دَانَا. حَبَبْنَا. مَدَمْعَا  
 faithful of-the-departed-[pl] remembrance may-there-be of-the-Anointed-one  
  
**مُلَا وَبِأَوْبِ**  
 second a-hymn

us our offenses in the abundance of your grace.

Just judge, who judge justly, do not enter into judgment with us and do not remember our offenses.

Come, Lord, to our help and strengthen our weakness, for in you is our hope by night and by day.

When Simon denied you, you forgave him his offenses. Likewise, have mercy upon me, who have taken refuge in you.

#### Of the Departed

In the Jerusalem that is above, in front of the throne of the Anointed one, may remembrance be made of the faithful departed.

#### A Second Hymn

*Body (hymn) in the seventh tone.*

*With the melody: We call upon you, Lord.*

#### Of the Birth-Giver of God

*Word:* In the sky, on the earth, and in Eden, -H-, may a good remembrance be made in the four quarters, in the churches and the monasteries of the virgin Mary, who was pure and holy in her virginity and was pleasing to the king of kings, who descended and dwelt in her womb. The remembrance of her is in the sky and upon the earth, may her prayer be a rampart for us. Give us a share, Lord, in the remembrance of your birth-giver.

<sup>5</sup> ٥٥٥٥: See Luke 22:54–62.

سَبْعِينَ جَوْنًا جَوْنًا مَجْبُونًا  
seventh in-the-tone body-(hymn)  
حَدِّدْ: كُنْ مَعَنَا مَعَنَا: نَدْعُكَ  
we-call Lord you with-the-melody

وَحَدِّدْ: اللهُ  
God of-the-birth-giver-of

قَدِّدْ: كَمَعْنَا هَجَاوْنَا هَجَجْ: ه: وَجُنْ  
(may)-a-remembrance -H- and-in-Eden and-on-the-earth in-the-sky word  
لُجَا بَهَا جَاوْنَه قَتْن. حَدِّدْ: هَجَجْتَا كَجَجْ: هَجَا  
of-the-vgin and-monasteries in-churches quarters in-the-four be-made good  
مَنْعَر. وَوَجُنْ ه: هَجَجْنَا ه: هَجَجْنَا هَجَجْنَا هَجَجْنَا  
to-him and-was-pleasing in-her-virginity was and-holy was who-pure Mary  
كَمَعْنَا مَحَقْنَا هَجَجْنَا هَجَا جَجْ: هَجَجْنَا وَجُنْ  
the-memory-of-her in-her-womb (and)-dwelt who-descended kings to-the-king-(of)  
كَمَعْنَا هَجَاوْنَا: هَجَجْنَا هَجَاوْنَا هَجَاوْنَا هَجَاوْنَا هَجَاوْنَا  
us give to-us be a-rampart (may)-her-prayer and-on-the-earth is-in-the-sky  
مَنْعَر هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا  
of-your-birth-giver in-the-remembrance a-share Lord

هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا  
blessed Mary shall-I-call-you what -H- your-right-(side) at the-queen  
هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا  
sky (of)-flesh cloud God the-birth-giver-(of) virgin  
هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا هَجَجْنَا  
of-the-Godhead <sup>6</sup> or-veil of-righteousness the-sun in-it in-which-shone-forth

The queen at your right, -H-. What shall I call you, blessed Mary, virgin birth-giver of God? You, cloud of flesh, the sky in which the sun of righteousness shone forth, veil of the Godhead whose mystery was represented by Moses. Chariot of flesh, who bore him who bears the earth and the sky. Young woman who were a mother to our Lord, according to his will.

**Glorify...** Praise to the Son of God, who was pleased to come forth from the bosom of the blessed holy virgin. Through her ear she received him and bore him in her womb. He

departed from the shelter, and it remained sealed and confounded the unbelievers. Praise to him, who so humbled himself. Praise to him, who became a man. Praise to him, who saved his Church and, behold, she sings praise.

**From age...** Mary resembles the ark of the covenant, in which there is the pot of manna and the tables of the Law, and in which there is the staff of Aaron, the noble priest, who in secret rolled up and bore new leaves. Your blessed one is the celestial bread, which descended from the heights, the fruit that the dead ate, and from which they gained life.

<sup>6</sup>هَجَجْنَا: This word can designate the chalice veil used during the celebration of the Divine Offering, but also other types of coverings, as well of the

vestments of judges, kings, and priests (See PS p569).

وَمَعَهُمَا ۖ وَهَمَّ إِيَّاهُ. مَنَجَّجًا ۖ وَجْهًا ۖ وَلَحْنًا ۖ: ٧  
 who-bore-him of-flesh the-chariot <sup>7</sup> the-mysteries represented (of-which)-Moses  
 لَهُ ۖ وَلَحْنًا ۖ لَّا زُحًا ۖ كَمَعًا ۖ حَكَمًا ۖ ۖ هَؤُلَاءِ ۖ كَهُ  
 to-him who-were young-woman and-the-sky the-earth that-bears him  
 أُمًّا ۖ حَصًّا ۖ حَزْنًا ۖ  
 according-to-his-will to-our-Lord the-mother

مَعَهُ: مَعَجًا ۖ كَهُ ۖ حَجَّ ۖ كَلَّوًا ۖ رَجًا ۖ هَؤُلَاءِ ۖ: ٨  
 from and-came-forth who-was-pleased of-God to-the-Son to-him praise glory...  
 حَوَّهَ ۖ وَجَّجًا ۖ جَلَّوًا ۖ مَبْعًا ۖ مَ ۖ لُؤًا ۖ مَحَلًا ۖ  
 she-received-him (her)-ear through holy virgin of-the-blessed the-bosom  
 حَجَّهَا ۖ لَحْنًا ۖ ۖ بَعْدَ ۖ مَ ۖ مَحَلًا ۖ سَلْبًا ۖ  
 and-(it-remained)-sealed <sup>8</sup> the-cote from he-departed (and)-bore-him in-her-womb  
 ۖ اِجَّوًا ۖ حَجَّوًا ۖ مَعَجًا ۖ كَهُ ۖ وَجَّوًا ۖ اِجَّوًا ۖ: ٩  
 praise humbled-himself who-so to-him praise the-unbelievers and-confounded  
 كَهُ ۖ هَؤُلَاءِ ۖ جَ ۖ اِنَّمَا ۖ مَعَجًا ۖ كَهُ ۖ وَجَّوًا ۖ حَجَّوًا ۖ  
 his-Church who-saved him praise man a-son-(of) who-became to-him  
 ۖ هَؤُلَاءِ ۖ اِنَّمَا ۖ مَعَجًا ۖ  
 praise <sup>9</sup> she-sings and-behold

مَ: حَجَّوًا ۖ يَوَّوًا ۖ ۖ وَجَّوًا ۖ مَحَلًا ۖ ۖ اِبًا ۖ هَؤُلَاءِ ۖ  
 in-which-there-is Mary-[subj] resembles of-the-covenant-[obj] the-ark from...  
 مَحَلًا ۖ مَحَلًا ۖ هَكَبًا ۖ ۖ وَجَّوًا ۖ هَؤُلَاءِ ۖ ۖ هَؤُلَاءِ ۖ  
 the-staff and-in-which-there-is of-the-Law and-the-tables of-manna the-pot  
 ۖ اِوَّوًا ۖ ۖ هَؤُلَاءِ ۖ اِنَّمَا ۖ ۖ وَجَّوًا ۖ ۖ اِبًا ۖ وَجَّوًا ۖ هَؤُلَاءِ ۖ  
 new bore leaves rolled-up <sup>10</sup> who-in-secret noble the-priest of-Aaron  
 حَجَّوًا ۖ ۖ وَجَّوًا ۖ اِبًا ۖ هَؤُلَاءِ ۖ ۖ هَؤُلَاءِ ۖ ۖ مَحَلًا ۖ ۖ مَحَلًا ۖ  
 from which-descended celestial bread the is your the-blessed  
 ۖ ۖ هَؤُلَاءِ ۖ ۖ وَجَّوًا ۖ ۖ مَحَلًا ۖ ۖ هَؤُلَاءِ ۖ ۖ مَحَلًا ۖ ۖ  
 from-it they-gained and-life the-dead-[subj] that-ate fruit the-heights

#### Of the Saints

Apostles, offer prayer to him who chose you, that schisms and disputes cease in the Church and among her children. Behold, disputants surround her on every side to hide the faith which you preached to her. May your truth, Lord, be a crucible which may try her words

like gold, and may her priests cry in triumph: Bless the one who has magnified his Church.

By the prayers of the twelve apostles, whom you chose, bless by your grace the twelve months of the year. Let summer come in its season and winter in its time, and may the Lord

<sup>7</sup> اَوَّوًا: Lit.: "your mysteries."

<sup>8</sup> مَحَلًا: Lit.: "a cote," such as a "sheep-cote." The root of this word is the number four.

<sup>9</sup> اِنَّمَا: "she," that is, the Church.

<sup>10</sup> وَجَّوًا: Lit.: "In a mystery."

**وَيَتَبَعَانِ:** مَكْبُشًا جُيُشًا مَرَجِهَ حَاهَهُ وَجَجِبَهُ. وَبُيْمَكُهُ  
 that-may-cease who-chose-you to-him offer prayer Apostles of-the-saints  
 هَمَيَّمَا هَمَيَّمَا مِمَّ حَيَّيْنَا هَمَكْنِيْمَهُ. وَهِيَ أَلْ جَبَجِبَ كُنْ  
 her surround behold and-her-children the-Church from and-disputes schisms  
 وَوَقَعَهَا مِمَّ تَلَا كَحَتَّ. وَبَسَفَهُ كَاهَمُصَبَّيْنَا هِ. وَوَأَنزَلَاهُ  
 you-preached that the-faith to-hide sides all from disputants  
 حَاهُ. هُؤُورُ مَذِي قَبُولَا بِيَهَا كُنْ: هَبْلُحَسْتُ مَكْنَتَهُ  
 her-words which-may-try to-her be a-crucible Lord (may)-your-truth to-her  
 أَسِ يَهْجَا. هَبْمَكُهُ قُتَلَا جَاهَمُكَبَالَا جَبِي  
 bless in-triumph (her)-priests and-may-cry gold like  
 ❖ حَاهُ هِ  
 his-Church the-one-who-has-magnified  
 كَرْقَةُيَاهُ هِ وَمَكْبُشًا لُؤْحَهُ: وَجَجِبَهُ. حَاهُؤُوحَهُ: مَسَا  
 months the-twelve whom-you-chose twelve of-the-apostles by-the-prayers  
 وَهَيْيَلَا جَبِي خَهْمُخَاهُيْر. بَالَا مَسَا جَحِيْمَه هَمَاهُ  
 and-winter in-its-season summer let-come in-your-grace bless of-the-year  
 جَاهِيْمَه. هَمُنَا بَلَا لُؤْحَاهُ هِؤُوحَا حَلَكْتِيْمَه.  
 its-harvests and-earth his-blessings give and-(may)-the-Lord in-its-time  
 أَسِ مَذِي مَكْنَتَا وَجَبُوتُيَا: هَوَهْبِيْمَا وَبِلُؤْحَهُ  
 so-that-may-increase and-showers of-blessings the-rain O-my-Lord send-down  
 ❖ قَاوُلَا. هَبْلُجَكُهُ خَتْمَا هَمَقْنَتَا هَبْعَسِيْمَه كَمُطْبِ  
 your-name and-praise and-the-needy-[pl] <sup>11</sup> the-poor-[pl] and-may-eat the-fruits  
 حَقْلَاهُ هِؤُوهْبُجِيْمَه هَمَكْنَا هِؤُوهْ. هِؤُوهْ لُؤْ  
 wonder and-seized-me I-meditated of-Stephen on-the-killing  
 هِؤُوهْ مَذِي وَجَبَا مَهْمَكْنِيْمَه: هِؤُوهْ. حَاهَا  
 with-stones they-endured at-the-amount-of-what and-astonishment  
 وَجَجِبَ هِؤُوهْ كَاهُ هِؤُوهْ حَاهِيْلَا هِؤُوهْ. وَمَذِي تَعْفَه هَجَفَمَ حَاهَهُ  
 them forgive Jesus our-Lord prayed and-he him they-stoned

bestow his blessings and the earth its harvests. Send down, Lord, the rain of blessings and showers so that the fruits may increase, and the poor and needy may eat and praise your name.

I meditated on the killing of Stephen and wonder and astonishment seized me at what he endured. They stoned him with stones and he prayed. Lord Jesus, forgive them, because they know not what they do. How the servant resembles his Lord, who prayed for them while he was dying. Grant us a share of his prayers,

Jesus full of mercy.

You martyrs saw him, who inclined his head on the wood, sitting at the right hand and weaving your crowns. Therefore, you thought nothing of every torment and cleansed your limbs in the blood of your necks. Blessed are you, who trod under foot all pain and desired the love of the Anointed one and, behold, the remembrance of you is celebrated in the skies and on the earth.

<sup>11</sup> حَاهَا: Not to be mistaken for حَاهَا, "the evil one," "evil."

مَعْلَمٌ وَلَا يُحِبُّ. أُوْ حَجَبًا وَحَمْدًا: وَبِ  
 who-as he-resembles to-his-Lord what-they-do O know (they-do)-not because  
 حَلًا حَكِيمًا مِّنْ لَّا يَدْرِي. هَذَا كَرَحْمَةِ أُو مَعْفَا  
 O-Jesus of-his-prayers to-us grant-a-share he-prayed for-them he-was-dying  
 حَلًا وَنِعْمًا ❖  
 mercy-[pl] full-(of)  
 حَمْدًا وَنُورًا وَنِعْمًا نَحْنُ سَاءَةً هُوَ. كَبِ سُبْحًا  
 at sitting O-martyrs you-saw on-the-wood his-head who-inclined him  
 نَحْنُ هُجْرًا وَنَحْنُ نَحْنُ. مَعْلَمٌ هُوَ أَمْعَدًا  
 you-thought-nothing therefore your-crowns and-weaving the-right-(side)  
 حَلًا قَلَّ هَتَبًا. سَلَكْنَا وَنَحْنُ نَحْنُ. وَنَحْنُ  
 of-your-necks in-the-blood your-limbs and-cleansed torments every of  
 حَجَفَ لُجْجًا يَوْمَنَا. حَجَفَ نَحْنُ: وَنَحْنُ  
 and-desired pain all who-trod-(under-foot) are-blessed you  
 حَكِيمًا وَنَحْنُ. هُوَ نَحْنُ  
 (is)-the-remembrance-of-you <sup>12</sup> celebrated and-behold of-the-Anointed-one the-love  
 حَمْدًا وَنَحْنُ ❖  
 and-on-the-earth in-the-skies

وَبِ مَعْلَمًا: أُو هَذَا سَبِيحًا أُو حَمْدًا: أُو  
<sup>13</sup> Eugenios Saint O wise you-(are) a-physician person of-one  
 وَنَحْنُ نَحْنُ. هُوَ كَبِ مَعْلَمًا وَنَحْنُ مَعْلَمًا. هُوَ  
 behold <sup>14</sup> the-afflicted to-heal authority you gave to-(whom)-your-Lord  
 نَحْنُ نَحْنُ. نَحْنُ نَحْنُ. نَحْنُ نَحْنُ. نَحْنُ نَحْنُ  
 by-your-prayers your-bones where-are-placed takes-refuge our-congregation  
 نَحْنُ نَحْنُ. نَحْنُ نَحْنُ. نَحْنُ نَحْنُ. نَحْنُ نَحْنُ  
 who-are-sick to-those health our-requests all may-be-answered  
 نَحْنُ نَحْنُ. نَحْنُ نَحْنُ. نَحْنُ نَحْنُ. نَحْنُ نَحْنُ  
 and-a-homecoming who-are-afflicted to-those and-refreshment

#### Of One Person

You are a wise physician, O Saint Eugenios, to whom our Lord gave authority to heal the afflicted. Behold, our congregation takes refuge where your bones are placed. By your prayers, may all our requests be answered: Health for those who are sick, relief for those who are afflicted, a homecoming for those who are far away, and for us forgiveness of our offenses.

Like a diligent merchant, who chooses and takes with him good pearls fit to be sold, the noble Saint Matthew chose and took with him watching, fasting, and prayer, which are pleasing to God and, behold, his Lord, when he saw his conduct, bestowed on him powers of healing, that he might heal the sicknesses and diseases of the race of the house of Adam.

<sup>12</sup> نَحْنُ: Or: "glorious."

<sup>13</sup> نَحْنُ: For biographical information

concerning Saint Eugenios, see page 81.

<sup>14</sup> مَعْلَمًا: Lit.: "those who have been smitten."

كَبُورُصَبِّصْ هَكَ هَمَجْمُ سَقَا  
 (of-our)-offenses forgiveness and-to-us to-those-who-are-far-away  
 أَسْ لَأَكُنَا جَعْبُا وَجَجَا مَعْقَا مَتَّعَسْنَا لُجْدَا وَتَقَبْ  
 15 that-are-fit good pearls and-takes who-chooses diligent a-merchant like  
 حَلَا لَكَمُؤَلَا مَذِي مَذَا نَسَا جَا هَمْبَا كَا هَمُؤَا  
 watching with-him and-took chose noble 16 Matthew O-Saint as-merchandise  
 هَنَمَا هَرَكَمَا وَبَبَسْ لَأَكُمَا هَمُؤَا مَذِي وَسَا  
 when-he-saw his-Lord and-he to-God which-are-pleasing and-prayer and-fasting  
 يَهْجَهْهَمَا: هَمَّ كَا سَتَلَا هَاهَمَا وَبَاهَا  
 that-he-might-heal of-healing-[pl] powers on-him he-bestowed his-conduct  
 جَا جَا هَجَبْهَمَا وَجَبَا وَجَبَا أَوْمَرْ  
 Adam of-the-house-(of) of-the-race and-the-sicknesses the-diseases

وَالْجَبَلَا: كُ مَذَا مَنَعْنَا لَأ حَمَّوُؤَبْ وَهَا جَبَا  
 the-evil-one for-behold to-our-help come we-call O-Lord to-you of-repentance  
 جَرَبَجَبَاهَا مَجَبَاهَا كَجَبَلَا أَوَّجَبْ سَخَا جَمَّ حَقَا  
 kings among wars he-has-stirred-up the-creation troubles by-his-craft  
 مَجَبْ وَتَلَا هَا مَرَلَا أَوْ كَجَجَتَا نَهَلَا  
 he-would-cause-to-err the-elect also it-were-possible and-if judges and-disturbed  
 أَسْ وَجَدَجَبْ مَحَصَا مَذِي حَصَبْ نَدَجَهَمَا: أَلَا أَوْ  
 if-not shall-we-take-refuge in-what O-my-Lord 17 therefore it-is-written as

### Of Repentance

Upon you, Lord, we call. Come to our help for, behold, the evil one by his craft troubles the creation. He has stirred up war among kings and disturbed judges, and if it were possible, he would cause to err even the elect, as it is written. Therefore in what, Lord, shall we take refuge, if not in your lovingkindness? Drive away the evil one from us by the sign of your cross.

There is no respecting of persons in your judgment, Lord. Therefore, I am grieved that I am guilty. At the time when the dreadful books are opened and your justice recites my offenses, may your grace have compassion upon me. May your grace plead with your justice and my guilt receive forgiveness. I do not deny that I have sinned. Lord, pardon and have mercy upon me.

Judge of judges, do not make me bow my head at the seat of judgment because of my offenses, by which I have sinned and angered you, and if I am not worthy of forgiveness, pardon me because of your body and blood which are buried within me. I have loved you, worshipped your cross, and I have been absolved by your body and your blood. Be appeased by them and forgive me, Jesus, full of mercy.

Judge, who do not take a bribe from men, what bribe have I to offer you, which you would love? I have heard that the tears of the eyes are dearer to you than pure gold and precious stones. Accept, Lord, the tears of my eyes. Forgive me my offenses and my sins. As your grace is used to, pardon and have mercy upon me.

<sup>15</sup> هَمَجْمُ: Or: "useful," "profitable."

<sup>16</sup> مَذَا: Variable.

<sup>17</sup> مَحَصَا: Or: "therefore."

حَصَّ سَعْيَهُ بِإِبر. حَكُّهُ. حَبِئًا مِّنْ حَبِئًا وَنَكَبُ  
 of-your-cross by-the-sign from-us the-evil-one drive-away in-your-lovingkindness

كُنْ تَهْ مَحَبَّ خَافًا جَبِئُ مَن. مَحَلَّ هُوَا  
 therefore O-Lord in-your-judgment there-is-no-respecting-of-persons

بِئَا كَ إِأْأَ سَجَا. حَبِئًا وَفَدِ قَدِيسَ هَجَرًا وَبَتَلَا.  
 dreadful the-books when-are-opened at-the-time guilty that-I-am I-am-grieved

هَمَّا حَقَّةَ قَاتِبِإِبر لُئْسَ  
 may-have-compassion-on-me your-justice-[suj] my-offenses and-reads-(aloud)

لُئْسَإِبر. لُئْسَإِبر لُأَقِبَ حَاجَتِإِبر: سَجَبِإِبر لُأَهَبَ  
 receive and-my-guilt with-your-justice plead (may)-your-grace your-grace-[suj]

مَهَجُفًا. وَسُئِنَا مَن. لَا جُفَا إِيَّا مَهَبَ  
 pardon I-do-not-deny O-my-Lord the-fact-that-I-have-sinned forgiveness

وَالْمُؤَسَّحُ  
 and-have-mercy-on-me

وَبَلَا يَوْنَا لَا لُؤَيَ وَبِ. خَبِئَ وَبَلَا  
 judgment <sup>18</sup>at-the-court-(of) my-head make-me-bow (do)-not of-judges judge

مَحَلَّ مَقَّةَ وَسُئِنَا وَلُؤَيَإِبر. وَإِئْأَ  
 and-if and-have-angered-you by-which-I-have-sinned (of)-my-offenses because

وَلُؤَيَإِبر لَا هَؤَا إِيَّا. مَهَبَ حَكَّ مَحَلَّ قَبِئَ  
 your-body because-(of) me pardon worthy (I-am)-not of-forgiveness

وَوُئِىَ وَلُؤَيَ. كَ. كَ وَسُئِنَا وَكُؤُكَبِ  
 and-your-cross I-have-loved you within-me which-are-buried and-your-blood

هَجَبِإِبر! وَجَفِئَإِبر وَجَبِىَ إِيَّاسُئِنَا. دَهَفَ  
 by-them I-have-been-absolved and-your-blood and-by-your-body I-have-worshipped

وَالْمُؤَسَّحُ وَهَجَفَ كَ مَعَفَ مَلَا وَسُئِنَا  
 mercy-[pl] full-(of) Jesus me and-forgive be-appeased

وَبَلَا وَلَا مَحَقَّأَ مَهَبِإِبر مَن إِيَّا. مَهَبَ إِيَّا كَ  
 have-I what man from a-bribe <sup>19</sup>take who-(does)-not the-judge

وَوُئِىَإِبر كَ مَهَبِإِبر. وَوُئِىَإِبر كَ وَسَجَبِإِبر كَ  
 to-you that-dearer I-have heard that-you-love (as)-a-bribe you to-offer

وُؤَحَا وَخَتَلَا. لُؤَبِ: مَن وَوُؤَا مَهَبِإِبر هَؤَاإِبر. لُؤَجِإِبر. مَحَلَّ  
 accept precious and-stones pure gold than more of-(their)-eyes the-tears

مَن. وَوُؤَحَا وَوُؤَحَا: وَهَجَفَ كَ مَقَّةَ. وَهَجَفَ.  
 and-my-sins my-offenses me and-forgive my-eyes of the-tears O-my-Lord

<sup>18</sup>حَصَّ: Lit.: "the house."

<sup>19</sup>وُئِىَ: Lit.: "receive."

أَسْـَٔلُكَ بِرَحْمَتِكَ أَنْ تُرْحِمَنِي ۖ وَتَرْحَمَنِي  
and-have-mercy-on-me pardon your-grace is used-to as

وَحَبِّبْنَا: حَبِّبْ لَهُمْ رَاحَةً وَتَذَكُّرًا لِّذُنُورِ الْيَوْمِ ۚ  
of-God O-Son and-remembrance rest them <sup>20</sup> grant of-the-departed-[pl]  
لَحْنًا لِّذُنُورِ الْيَوْمِ ۚ وَتَذَكُّرًا لِّذُنُورِ الْيَوْمِ ۚ  
may-they-stand your-hope in and-slept your-body who-ate to-the-departed-[pl]  
مَنْ يَنْتَظِرُكَ مَا يَأْتِيكَ مِنْ يَمِينِكَ أَوْ مِنْ شِمَالِكَ  
and-may-they-enter you will-come when your-right-(side) at O-my-Lord  
حَبِّبْ لَكَ الْوَدَّ وَالْحُبَّ وَالْمَحَبَّةَ وَالْمَرْحَمَةَ  
and-may-they-offer open with-a-face-[pl] the-marriage-chamber with-you  
كَمْ مَكَتَ لِمُحَمَّدٍ: حَمْدًا تَارَةً بِتَرْحُمَةٍ ۚ  
and-believed who-loved-you the-just-[pl] with praise <sup>21</sup> voices-(of) you  
حَسْبُكَ. حَسْبُكَ مُحَمَّدٌ وَفِيهِ تَقَرُّ ۚ  
and-have-mercy-on-us pardon of-the-separation-[pl] hour at-the in-you

مَوْجِدٌ ۚ وَحَبِّبْنَا  
God of-the-birth-giver-of <sup>22</sup> cyclic-hymn

حَبِّبْنَا (حَبِّبْنَا: حَبِّبْنَا - ١٧ - ١٠ - ٤٥) ۚ  
17 - 10 45 psalm seventh in-the-tone  
حَبِّبْنَا جَعَلْنَا مُلْكًا لِّدَاوُدَ ۚ وَتَذَكُّرًا لِّذُنُورِ الْيَوْمِ ۚ  
at and-the-queen -H-H- stood in-glory the-king the-daughter-(of)  
وَحَبِّبْنَا  
your-right-(side)  
حَبِّبْنَا وَوَدَّ جَلَّالَ الْإِكْبَالِ ۚ وَتَذَكُّرًا لِّذُنُورِ الْيَوْمِ ۚ  
and-incline and-see O-my-daughter hear -H-H- <sup>23</sup> of-Ophir of-gold in-cloth

#### Of the Departed

Grant rest and remembrance, O Son of God, to the departed, who ate your body and slept in your hope, that they may stand at your right when you will come. May they enter the marriage-chamber with you, with an unveiled face, and may they offer you voices of praise, together with the just who loved you and believed in you. At the hour of the separation, pardon and have mercy upon us.

The daughter of the king stood in glory, -H-H-, and the queen at your right.

In cloth of gold of Ophir, -H-H-, hear, my daughter, see and incline your ear.

Forget your people and your father's house, -H-H-, for the king shall desire your beauty.

Because he is your Lord, worship him, -H-H-, and the daughter of Tyre shall worship him.

Glory... From age...

#### A Cyclic Hymn of the Birth-Giver of God

In the seventh tone (Psalm 45:10-17).

<sup>20</sup> حَمْدًا: Lit.: "do."

<sup>21</sup> مَدَدًا: Or: "sounds."

<sup>22</sup> مَوْجِدٌ: From the Greek κύκλιον, "cycle."

<sup>23</sup> الْإِكْبَالِ: A wealthy region or a port whose location

أُوتِيبُ  
 your-ear  
 هَلْهُدُ حَقَّيْبُ هَجْبُ اُجْبِيبُ هَبَّوْجُ  
 shall-desire -H-H- your-father and-the-house-(of) your-people and-forget  
 مَلِكُا لَحَبَّوْجُ  
 your-beauty the-king  
 مَلِكُا هَبَّوْجُ مَلِكُا هَبَّوْجُ هَبَّوْجُ هَبَّوْجُ  
 24 Tyre and-the-daughter-(of) -H-H- him worship your-Lord he-is because  
 اُهَّوْجُ هَبَّوْجُ  
 him shall-worship  
 مَهْدُ مَهْدُ  
 from.. and glory...

هَبَّوْجُ  
 then

حَمَّجُا  
 border-hymn

هَبَّوْجُ جَبَّسَّهَّوْجُ. حَمَّجُا مَهَّوْجُا هَبَّوْجُ.  
 he of-his-handmaid the-affliction on with-mercy-[pl] 25 he-has-looked  
 هَبَّوْجُ حَمَّجُا. مَهَّوْجُا  
 God the-holy his-birth-giver (who)-magnifies

اِسَّوْجُا  
 another

اِسَّوْجُا هَبَّوْجُ اُهَّوْجُ. حَمَّجُا مَهَّوْجُا هَبَّوْجُ.  
 the-forces together-with blessed-one-[fem] O and-beg beseech  
 هَبَّوْجُ حَمَّجُا. مَهَّوْجُا  
 that-by from-you who-came-forth God to-the-Anointed-one of-the-celestial-ones  
 هَبَّوْجُ. هَبَّوْجُ. هَبَّوْجُ. هَبَّوْجُ.  
 us-all on there-may-be mercy-[pl] your-prayers

#### A Border Hymn

He has looked with mercy upon the affliction of his handmaid. He who magnifies his birth-giver, he who is the holy God.

blessed one, who came forth from you, together with the forces of the celestial ones, that by your prayers there may be mercy upon us all. Stomen Qalos Kyrie Eleison (Στώμεν καλὸς Κύριε ἐλέησον).

#### Another




Beseech and beg the Anointed one, God, O

remains unknown (Hebrew: אוֹפִיר). King Solomon regularly received precious merchandises from Ophir, such as gold and ivory, as mentioned in 1 Kings 10:22.

24: 24: An ancient Phoenician city, in present-day Lebanon.

25: 25: Lit.: “to turn toward.”

ٱلْحَمْدُ لِلّٰهِ ٱلْعَظِيْمِ      ٱلْحَمْدُ لِلّٰهِ ٱلْعَظِيْمِ  
 Lord-have-mercy-[Greek]      let-us-stand-[Greek]



  
 God of-the-birth-giver-of ordered-prayer

ا-هيمن

حَمْدًا : حَمْدًا حَمْدًا :  
we-call Lord you with-the-melody

سَدَدْتُ لَكَ      اَنْحَايَا مَرْيَمَ      وَكَبَّرْتُ لَكَ      اَنْحَايَا مَرْيَمَ      وَكَبَّرْتُ لَكَ  
 I-gave-birth-to-you    and-when    Mary    said    and-I-carried-you    you-strengthened-me

خَصَّدْتُكَ لِي سَمِعْتُكَ هُوَ جَسْرٌ هَذِهِ جَبَلٌ جَنَّبَا كِهْ لَاؤُهُ  
the-crib him surround flames-[sg] your-glory me you-showed in-the-cave

رَفَعُوا. هَهُنَا. جِئْتُ لِنُصَبِّحَ. حَلَالٌ. مِنْهُ. فَعَفُوْا  
 command from-it above fly wings with-six and-the-Seraphim little

and-kneel    O-my-Lord    that-I-may-enter    their-wings    to-raise    them

pure milk you and-I-will-give before-you and-prostrate-myself  
 طَهُرَ حَلَبًا أَنْتَ وَأَنَا نَحْنُ قَبْلَكَ وَنَسْجُدُ لَكَ

❖ حُفْ حَرْجُبُ  
to-your-will that-shall-be-pleasing

كَلِمَةً جَبَّ جَبَّ جَاوَحَا أُنْذِرُ مَعْمَر. وَلَا تَخْهَلْ وَلَا لِمُعْبَدٍ  
bed nor couch nor Mary said on-the-earth house I-have-no

An Ordered Prayer of the Birth-Giver of  
God

## A Hymn

*With the melody: We call upon you, Lord.*

You strengthened me, and I carried you, said Mary, and when I gave birth to you in the cave, you showed me your glory. Flames surround the little crib and the Seraphim with six wings fly above it. Command them to raise their wings, that I may enter, Lord, and kneel and prostrate myself before you. I will give you a pure milk which shall be pleasing to your will.

I have no house on the earth, said Mary, nor couch nor bed, I am deprived of all. I will wrap in swaddling bands him who is more ancient than all and I will lay in the manger the Lord of creatures. His Father has no equal in the sky and there is none like his mother on earth. He is the Lord, and I am his handmaid, and the

Church his bride.

**Glory...:** Behold, your name, Mary, is honored in the four quarters. Who would not magnify the remembrance of you, when the Anointed one has magnified you? Palace of holiness, in which the king descended and dwelt, the new sky that carried God the Word. In your arms, you embraced the flames, and you gave milk to the devouring fire. Blessed is he, the infinite, who was pleased to be contained.

**From age....:** In the law and in prophecy, Moses, the head of the prophets, represented the figure of the blessed mother, by the ark of the Law and the pot of manna, by the staff of Aaron which budded within the house of the Holy of Holies, by the dew and the fleece of Gideon, by the new jar of Elisha, and by the fleeting clouds seen by Isaiah.

مَحْجُورًا أُنْجِسَ. حَذَرُهُوَا جُنَا إِيَّا كَه حَقَّعِبِم  
who-is-more-ancient him I-will-wrap in-swaddling-bands I-am deprived-of-all

مَعَ قَال. أُو كَاهَوَا هُنْعَا إِيَّا كَه لَحْزَوَه وَجْتَنُورَا.  
of-the-creatures the-Lord him I-will-lay in-the-manger and all than

لَا لَأَجَبَه لَاجَبَه سَجَا جَمْعُورَا: هَلَا  
and-(there-is)-none in-the-sky (any)-equal to-his-Father (there-is)-no

لَأَحَه وَهَعْنَا حَ أُوَحَا. هَه مَدَا دَا  
and-I-(am) the-Lord he-(is) the-earth on resembles (that)-to-his-mother

أَمْرَه هَمَجِبْنَاهُ خِيَالَا ❖  
(is)-the-Church and-his-bride his-handmaid

هه: هَمَجِب مَدْنَم هَا مَحْدَرَسْ خَاوَحَه قَتَب. هَم  
who quarters in-the-four is-honored behold Mary your-name glory...

لَا بَهْوَج وَهَجْتَنُجِب وَهَعْبُسَا  
when-the-Anointed-one the-remembrance-of-you magnify (would)-not

أَهْوَجِب. خَبَا مَهْوَمَا وَهَحْطَا سِيَا هَمَا  
and-dwelt descended in-which-the-King holiness palace-(of) has-magnified-you

جِب. مَعْنَا سِيَا وَهَحْطَا: هَه لَأَكْهَا مَحْدَا. خَبْوَحَتِب حَقَّعْدِي  
you-embraced in-your-arms the-Word God who-bore new sky in-you

حَهْهَاحَا: هَحْطَا مَهْجَدِي كَهْوَا أُجْكَدَا. خَبِي هَه  
(is)-he blessed devouring to-the-fire you-gave and-milk the-flames-[sg]

لَا مَهْهَاحَا وَرَجَا هَاهْهَاحْ ❖  
<sup>26</sup> to-be-contained who-was-pleased the-infinite

هه: خَمْعَهْمَا هَجَجَبْجَبَا زُوَا كَه لَهْهَعْمَا. مَهْمَا وَهْمَا  
the-head Moses type her represented and-in-prophecy in-the-Law from...

وَجْتَنَا لَأَحَا مَحْجَدَا. دَه مَجَبَا وَنَعْفَهْمَا هَمْعَهْمَا  
and-the-pot of-the-Law the-ark by blessed of-the-mother of-the-prophets

وَمِيَا. هَجْجَهْمَا وَاهْوَه وَاجَبَه خَبَه نَسَا مَهْمَا  
the-holy the-house-(of) within which-budded of-Aaron and-by-the-staff of-manna

مَهْوَمَه. هَجْهَلَا هَجْهَلَا وَجِبَه هَجْهَلَا: ❖  
<sup>27</sup> Gideon of-the-house-(of) and-the-fleece and-by-the-dew (of)-holies

هَجْجَهْمَا سِيَا وَكَمْعَه. هَجْجَنَا مَلْتَنُكْهَا وَسَا  
that-saw fleeting and-by-the-clouds <sup>28</sup> of-Elisha new and-by-the-jar

أَمْعَا ❖  
<sup>29</sup> Isaiah

<sup>26</sup> هه: Root: مَهْمَر.

<sup>27</sup> خَبَه: See Judges 6:36–40.

<sup>28</sup> وَكَمْعَه: See 2 Kings 4.

<sup>29</sup> أَمْعَا: See Isaiah 4:5–6.

حُجَّوْا رُجُؤُنَا وَنُذِي حَقَّقْ  
30 Jacob of-Saint general rogation

هَمَّاؤْ كَمْ مُذِي نَجُؤْجُؤْ اُحْبِ دَوَّوْجُؤْجُؤْ:  
and-of-your-saints your-mother in-the-remembrance-(of) Lord us make-share  
❖ حَرْكَةُإِوَهُ سَهْلَا كَمْ مُذِي دَلْحَبْجُؤْجُؤْ  
and-our-departed-[pl] Lord us pardon by-their-prayers  
حَرْكُهُ اُحْبِ حَمَّ وَجُؤْجُؤْ مَكْبُؤْجُؤْ هَمَّوْؤْ:  
and-martyrs the-apostles (those)-of-the-prophets with your-mother by-the-prayer-(of)  
❖ حَمَّؤْجُؤْ دَلْحَبْجُؤْجُؤْ سَهْلَا جُؤْجُؤْجُؤْ  
in-your-mercy-[pl] pardon and-the-departed-[pl] guard the-living  
أَهْ نَحْإِ وَؤْؤْجُؤْ جُؤْجُؤْجُؤْ وَؤْؤْجُؤْ اُبْأُؤْجُؤْ: رُبْ دَوَّ  
that with you-have great 31 freedom-of-speech David daughter-(of) O  
مَحْأُؤْ وَجُؤْجُؤْجُؤْ مَحْأُؤْ دَوَّؤْجُؤْ هُؤْؤْ. مَحْؤْجُؤْجُؤْجُؤْ حُؤْجُؤْ مَحْؤْجُؤْجُؤْ  
pearl you we-beseech disposes kings who-of-all king  
بُؤْؤْجُؤْ دَوَّ مَحْؤْجُؤْ: وَأُحْبِ سَكُؤْجُؤْ مَحْ دَوَّ قَاؤْؤْ وَؤْؤْ  
that-came-forth fruit the with for-our-sake to-intercede flaw in-her without  
❖ مَحْؤْجُؤْ  
from-you  
أَهْ لُؤْؤْجُؤْجُؤْ جُؤْجُؤْ مَكْبُؤْجُؤْ هَمَّوْؤْ جُؤْجُؤْ: جُؤْجُؤْجُؤْ:  
in-your-prayers blessed and-martyrs apostles prophets blessed O  
مَحْؤْجُؤْجُؤْجُؤْجُؤْ أَهْ لَأُؤْجُؤْ. وَؤْؤْجُؤْجُؤْجُؤْ: وَأُؤْجُؤْ  
and-sons-(of) of-the-Father beloved to-our-help come we-take-refuge  
أُؤْؤْجُؤْ وَؤْؤْجُؤْجُؤْ: أُؤْؤْجُؤْجُؤْ حُؤْؤْؤْجُؤْ وَؤْؤْجُؤْ  
and-provide wealth from-him take of-the-only-begotten the-mystery  
❖ كَحْؤْجُؤْجُؤْجُؤْ  
for-our-infirmity

#### A General Rogation of Saint Jacob

Make us to share, Lord, in the remembrance of your mother and of your saints. By their prayers pardon us, Lord, and our departed.

By the prayer of your mother with those of the prophets, the apostles, and the martyrs, guard the living and pardon the departed in your mercy.

O daughter of David, you have great freedom to speak with that king who disposes of all kings. We beseech you, pearl without flaw, to intercede for us with the fruit that came forth from you.

O blessed prophets, apostles, and holy martyrs, we take refuge in your prayers, come to our help. Beloved of the Father and sons of the mystery of the only-begotten, take riches from him and provide for our infirmity.

O you departed, who dwell in the grave, take courage. There is good news for you: Behold, the resurrection has drawn near to its coming. The word that formed you in the womb of a married woman will call you and will raise up your bodies without corruption.

<sup>30</sup> حُجَّوْ: For biographical information concerning Saint Jacob of Sarug, see page 83.

<sup>31</sup> هَمَّوْ: From the Greek: "παρρησία" [parrhēsia]

meaning literally "to speak everything," "to speak freely."

أُوْه حَبَبًا حَمَتٌ مَّجْنًا مَّهْ كَبَلًا: هَجَبًا  
 (there-is)-good-news take-courage (in)-graves who-dwell (you)-departed-[pl] O  
 حَكَمٌ وَهَلْ بَعُصَا مَجْجَ دَحَلًا كَه. وَهَلْ  
 32 the-word to-its-coming has-drawn-near the-resurrection behold for-you  
 وَنُزَفٌ نَجَه تَهَلًا وَجَدْتُكُمَا: هَو مَجْجَ  
 will-call he of-a-married-woman-[pl] the-womb-[pl] inside that-formed-you  
 كَفْ هَلَّا سَجَلًا مَقْبَرٌ فَكَبَفٌ ❖  
 your-bodies will-raise-up corruption and-without you  
 أُوْه وَهَمَّحٌ مَجَبَّتَا مَجَّتَا مَجَّ مَلَأَتَا: مَهْ هَمَّحٌ  
 and-receive hear the-angels from pure praises (you)-who-receive O  
 مَجَبَّلٌ وَجَبَمَتِ هَوَّسَمَكُ. دَلَكُ وَهَلَّا  
 who-spend-themselves and-(on)-those and-have-mercy-on-us of-our-mouths the-praise  
 كَبَهَجٌ أَهْ هَوَّسَمَكُ: خَرَكَةُ هَوَّسَمَكُ سَمَلَا  
 us pardon by-their-prayers and-of-your-saints your-mother in-the-remembrance-(of)  
 مَنِي هَلَكَبَتِ ❖  
 and-our-departed-[pl] O-my-Lord  
 حَلَا مَمَلَا هَوَّوْطَا حَبَلًا بَهَا وَهَجَبٌ ❖  
 remembrance may-there-be in-the-(earthly)-Church and-here in-the-sky above  
 كَحَبَبَلًا هَلَقَبَلًا هَلَكَبَتِ ❖  
 and-of-the-departed-[pl] and-of-the-saints of-the-blessed-one-[fem]

رَكْعَا وَهَمَّا.

33 of-the-evening prayer

هَمَّمَا.

34 station.

O you, who receive pure praises from the angels, hear and receive the praises of our mouths. Have mercy upon us, and upon those who spend themselves in the remembrance of your mother and of your saints. By their prayers, pardon us, Lord, and our departed.

Above in the sky and here on earth in the

Church, may there be a remembrance of the blessed Mary, of the saints, and of the faithful departed.

The Prayer of the Evening.  
Station.

32 وَهَلْ: Lit.: "the sign."

34 هَمَّمَا: The text of the Station can be found on page

33 رَكْعَا وَهَمَّا: The text of the Prayer of the Evening 662.  
can be found on page 668.

# 4.2 Compline of the Fourth Day

جَمْعًا بِأَوْحَا مَعْبُورًا  
of-the-week of-the-fourth-(day) Compline

مَوْطَأٌ  
<sup>35</sup> station.

بِإِعْبَادٍ مَّوْبُورًا  
of-repentance ordered-prayer

مُلَّا  
a-hymn

حَفِظْتُ كُلَّ شَيْءٍ بِأَلْحَانٍ  
I-have-considered all-things with-the-melody  
سَبْعًا فِي نَجْوَا  
seventh in-the-tone

## Compline of the Fourth Day

Station.

An Ordered Prayer of Repentance

A Hymn

*With the melody: I have considered all things. Seventh tone.*

I have considered all things and I have not seen anything better than the fear of the Lord. Blessed is the one who has loved it. Joseph, the just, loved it and he became king in Egypt. Moses, the great, loved it and he divided the sea with his staff. Those of the house of Hananiah loved it and it delivered them from the fire. It is more desirable than gold and sweeter than the honeycomb. Blessed is the one who loves the fear of God.

The lovingkindness of God, which is spread over the creation, sent a remedy to every man according to his disease: For the grievous disease of the Egyptians, it sent Joseph. For the greed of the house of Ahab, Elijah the prophet.

For the great city of Nineveh, it sent Jonah the preacher, and when he saw that the face of the earth had rebelled against the yoke of repentance, he sent his only-begotten and saved it by his cross.

**Glory....:** Paul wrote me a letter and I sat down to read it. While I was reading it, tears flowed from my eyes, for it is written there: Woe to adulterers and shame upon thieves. Again, it is written: For the blasphemers, there is a fire that is never quenched. Woe to me, for all these things I have done from my youth. Like the sinful woman, I cry to you, and like the publican I beseech you: Merciful Lord, pardon and have mercy upon me.

**From....:** I, Ephrem, am dying and I write my testament, that it may be a testimony for my disciples after me. Be unceasing in prayer day and night. When the plowman plows twice, his harvest is good. Do not be like the slothful, whose fields sprout thorns. Be unceasing in prayer, for the one who loves it will greatly benefit from it, in both this world and in the next one.

<sup>35</sup> مَوْطَأٌ: The text of the Station can be found on page 662.



كَصَيِّفُفُفْلا نَبْرَا وَلَا يُحْطَاكَ وَنَكْ وَيُؤْكَبْ  
 for-these-(things) woe-to-me be-quenched that-(can)not a-fire to-the-blasphemers  
 ثَلَاثَةً. مَعِ لَحَبَلَيْ مَهْدًا أَنَسْ. ءَايَ مَهْنَدًا  
 the-sinful-woman and-like them (that)-I-have-done my-youth from all  
 كَحَا إِنْ. ءَايَ مَحْصَا مَدِصَّعْ إِنْ. مَدْنَا مَدْسَعْنَا. سُبَّحْ  
 pardon merciful Lord I-beseech-you the-publican and-like I-cry-out  
 ءَلَاؤُصَّصْكَ  
 and-have-mercy-on-me

مَعِ: أَنَا أَقْنَمُ حَالًا إِنْ. مَوْنَيْفَ جُنْبُ إِنْ. وَبَاهَا  
 that-it-may-be I-write and-my-testament am-dying <sup>44</sup> Ephrem I from...  
 هُوَ وَبَاهَا. حَلَحَبَلَا. وَجُدِي. ءَاهَا أَهْبَبْ خَرْكَهَا أَمْعَا  
 by-day in-prayer unceasing be after-me for-my-disciples a-testimony  
 هَكْحَا. وَبَاهَا. وَجُبْ هَلَا هُفْ. حَلَحَلَا. لَا  
 (do)-not (is)-his-harvest good twice plows when-the-plowman and-by-night  
 بَاهَا. أَنَسْ حَلَبَلَا. وَنَحَحْ ثَقَلَا سَقْلَاهَا. ءَاهَا أَهْبَبْ  
 unceasing be his-fields thorns sprout the-slothful like be  
 خَرْكَهَا. وَبَاهَا. وَنَحَبْ كَهْ هَكْ. مَدْنَهْ مَدَحَبْ.  
 he-will-benefit from-it greatly it who-loves for-the-one in-prayer  
 كَلَوَّهْ. حَلَحَلَا  
 worlds in-the-two

خُجْبَا وَبَدِي حَحَفْ  
<sup>45</sup> Jacob of-Saint rogation

#### A Rogation of Saint Jacob

We call upon you, Lord, our Lord, come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord. Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

The rich man cries out from Gehenna, with great lamentations, cursing his wealth, seeing how much he has been deceived by it. Where are they, brethren, friends, and beloved, to deliver me from Gehenna, if they were able?

Where is my table, which was full of all sorts of good things? Behold, I now beg for a drop of water, and it is not given to me. I have sinned with clothes, good things, pleasures,

possessions, and vanities of this wicked world.

He has descended to Sheol, to the great darkness, because of his faults. There, he cried out with passion, as the flames reached him: O you, the fire that will inflame me for ever, what have I done to you, that there be no place around where I could flee away from you?

Praise to the Father, worship to the Son, and thanks to the Holy Spirit, one God. To him be praise from all mouths, to the good one who reigns over the kingdom and over Gehenna. Deliver us from Gehenna, Lord, and have mercy upon us.

He has descended to Sheol, to the great darkness, because of his faults. There, he cried

<sup>44</sup> مَعِ أَهْبَمْ: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>45</sup> مَعِ حَحَفْ: For biographical information concerning Saint Jacob of Sarug, see page 83.

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أُو كُجِبْ نَبُؤًا مَجِيئًا لِي لَكُم مَعِي أَنْحَبِ كُجِبِ  
 to-you have-I-done what for-ever inflames-me the-fire you O  
 ❖ وَلَا أُبِدِ أَلِيًا حَسْبِ مَعِي كَخَتَبِ وَأُحَذِّقْهُم مَّتَجِبِ  
 from-you to-flee the-sides on (to-be)-alone place that-(there-is)-no  
 مَجْبَسًا لِأَجَا هَمَجِبًا كَجَا هَلْهُوْهُ حَذِّسًا: سَبِّ لَكْهُ  
 God one to-the-Spirit and-thank the-Son and-worship to-the-Father praise  
 بِكْهُ لَمَحْفَسًا مَعِي كُلَّ قَبَحَتِ. هُجَا بِمَلِكِي خ  
 over who-reigns the-good-one mouths all from praise to-him  
 مَلَحَبًا لِمَا مَخَا كَهَلًا: مَعِي كَهَلًا فَرَا كَ مِنْ  
 Lord us deliver Gehenna from Gehenna and-over the-kingdom  
 ❖ هُوْ سَمَحْكُمْ  
 and-have-mercy-on-us  
 ❖ حَبِّ لَكْهُ حَبِّ لَكْهُ هُوْ سَمَحْكُمْ  
 and-have-mercy-on-us God answer God answer  
 ❖ هُوْ جَا لَحَدَهُ وَجَبْتُمْ كَلِمُجِبًا  
 to-repentance men the-heart-(of) and-turn  
 مَدَحَهُ وَ هَمَجَا  
 47 of-the-compline psalms  
 مَحْسَدًا وَحَبِّ هَمَجِنُهُ.  
 48 Severius of-Saint prayer  
 لَمَحْفَسًا وَجَبْتُمْ جَا.  
 49 the-Cherubim praise-(of)  
 رَكْعًا مَدْنُسًا.  
 50 of-the-Lord prayer  
 مَدْنُسًا وَ مَحْفَسًا.  
 51 of-faith canon

<sup>47</sup> مَدَحُهُ وَ هَمَجَا: The text of the Psalms of the Compline service can be found on page 635.

<sup>48</sup> مَحْسَدًا وَحَبِّ هَمَجِنُهُ: The text of the Collect of Saint Severius for the Compline service can be found on page 670.

<sup>49</sup> لَمَحْفَسًا وَ مَحْفَسًا: The text of the Praise of the

Cherubim can be found on page 665.

<sup>50</sup> رَكْعًا مَدْنُسًا: The text of the Lord's Prayer can be found on page 658.

<sup>51</sup> مَدْنُسًا وَ مَحْفَسًا: The text of the creed can be found on page 671.

## 4.3 Of the Night of the Fourth Day

وَكَلِمًا بِأَوْحَا جَمْعًا  
of-the-week of-the-fourth-(day) of-the-night

رُكُفًا بِمَعُونًا  
<sup>52</sup> opening prayer

مَوْصِلًا  
<sup>53</sup> station.

رُكُفًا بِمَحَبَّةٍ  
<sup>54</sup> of-awakening the-prayer

ثُمَّ  
then  
مَدْحَةً وَكَلِمًا  
<sup>55</sup> of-the-night the-psalms

### Of the Night of the Fourth Day

The Prayer of the Service of the Night.

Station.

The Prayer of Awakening.

Then:

The Psalms of the Night.

*Bless Lord. Bless the Lord...:* You who wake and do not sleep, awaken us to repentance.

*Those who stand in the house of the Lord...:* By night, with the watchers let us give thanks. Let us worship and praise.

*Lift up your hands in the sanctuary...:* Mother of God, ask for mercy for our souls.

*Bless you, the Lord from Zion...:* Holy virgin, may your prayer be a rampart to us.

*May my praise come before you...:* Prophets

and apostles, may your prayer be a rampart to us.

*My tongue shall seek your word ...:* Fathers and approved teachers, may your prayer be a rampart to us.

*My lips shall utter your praise...:* Just and priests, may your prayer be a rampart to us.

*My soul longs for your salvation...:* Hermits and monks, may your prayer be a rampart to us.

*I have gone astray like a lost sheep...:* Noble Saint Abraham, may your prayer be a rampart to us.

*Praise the Lord all...:* To the faithful departed do you, Lord, give rest.

**Glory... From age...:** Praise and thanksgiving let us offer to the Trinity by day and by night.

<sup>52</sup> رُكُفًا بِمَعُونًا: The text of the Prologue of the Night can be found on page 661.

<sup>53</sup> مَوْصِلًا: The text of the Station can be found on page 662.

<sup>54</sup> رُكُفًا بِمَحَبَّةٍ: The text of the Prayer of Awakening can be found on page 663.

<sup>55</sup> مَدْحَةً وَكَلِمًا: The text of the Psalms of the Night can be found on page 634.



رَكْعَتُهُ هُوَ اَرْحَمُ رَحْمَةٍ  
 to-us be a-rampart may-his-prayer  
 مَحْسَبِ كُلِّ نَفْسٍ: حَبِيبُ  
 (give)-rest Lord you faithful the-departed-[pl] all the-Lord praise  
 اُنْفُ  
 them

مَعَهُ هُوَ: مَجْزِلُ هَلَاةٍ وَبَدَا. نَعْمُ كَلِمَةُ جِبْرِيلَ  
 to-the-trinity let-us-offer and-thanksgivings praise from... and glory...  
 جَعَلْنَا هَجَابًا  
 and-by-day by-night

مَهْمَا مَبْمُومًا وَكَلَمًا  
 of-the-night first station.

وَحَبِيبُ  
 God of-the-birth-giver-of

رَكْعَتُهُ وَجَلَّ: مَحْبُوبُ  
<sup>59</sup> the-awakening-prayer that-is-after the-prayer

ثُمَّ  
 then

حَمْدًا  
 border-hymn

حَمْدُ: اَجَا جَدَّ يَهُوَا  
 wrote the-Father with-the-melody  
 اَجَا جَدَّ يَهُوَا اُنْجَلًا. صَبَّ جَبْرًا هَمْزُهُ حُرُوبًا. كَلَمًا  
 to to-Nazareth and-sent-it a-watcher through a-letter wrote the-Father  
 حَلَمَ هَلَمًا مَدْنَم: وَحَجَا هَرَجًا جَهْ.  
 with-her and-was-pleased whom-he-chose Mary the-virgin

First Station of the Night: Of the Birth-Giver  
 of God

The Prayer after the Prayer of Awakening.

A Border Hymn

With the melody: The Father wrote.

The Father wrote a letter through a watcher  
 and sent it to Nazareth, to the virgin Mary,  
 whom he chose and was pleased with her, that  
 she should become the mother of his  
 only-begotten, when he should descend to save  
 the world.

<sup>59</sup> حَمْدًا: The text of the prayer that is said after the Prayer of Awakening can be found on page 664.

ܐܡܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 she-mother that-should-become the-mother of-his-only-begotten when he-should-descend  
 ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 the-world to-save

ܐܠܗܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 God of-the-birth-giver-of ordered-prayer

ܡܠܐ  
a-hymn

ܡܠܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 I-have-considered all-things with-the-melody  
 ܡܠܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 him (and)-contemplate let-us-go come a-wonder has-given-birth-to the-  
 ܡܠܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 an-elder wrapped who-in-swaddling-cloths the-ages of the-ancient  
 ܡܠܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 the-  
 ܡܠܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 she-has-given-birth-to-him <sup>60</sup> of-days (who-is)-the-ancient  
 ܡܠܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ ܕܡܝܪܝܐ  
 he (by)-a-young-woman is-carried the-mountains who-hung the-mighty-one

#### An Ordered Prayer of the Birth-Giver of God

##### A Hymn

*With the melody: I have considered all things.*

The virgin has given birth to a wonder. Come, let us go and contemplate the ancient of the ages wrapped in swaddling cloth. The virgin has brought forth an elder, the ancient of days. The mighty one who hung the mountains is carried by a young woman. He who gives bread to the hungry sucks milk like an infant. The Son who had no beginning willed to have a beginning and came to birth and he is without end.

In remembrance of the blessed virgin, birth-giver of God, the creation rejoices and sings praise to the Son of the Good, who came forth from her. He freed us from the curse and was struck with a blow in the court of justice. He cancelled the sentence of judgment and restored Adam and his children to Paradise,

from which he had departed and, behold, the peoples are saved by his blood. The Church, his bride, rejoices in it and the mother who gave birth to him sings praise.

**Glory....:** The just of old gave lovely and beautiful names to Mary, the daughter of David, the holy virgin: Ezekiel, the exiled, called her the closed door. Solomon called her the garden enclosed and the sealed fountain. David named her a city and the Anointed one is the blade of grass, which shot up within it without seed. He has become the food of the peoples and on the day of his birth, he freed us from the curse.

**From age....:** The chariot that the chosen prophet Ezekiel saw is not equal in beauty to you, holy virgin. Living creatures were yoked to it: The blessed Cherubim. Their figures had four faces different from each other: The face of a lion, the one of an ox, the one of an eagle, and the one of a man. But for you, blessed mother, your knees were the chariot, your arms the wheels, and your mouth sang praise.

<sup>60</sup>ܡܠܐ: See Daniel 7:9 (Biblical Aramaic: ܡܠܐ ܕܡܝܪܝܐ).

٥٥ج كَسْمًا حَجَبْتَا. ٥٥بم سَحْلًا أَسْ هَجَا. ٥٥ا  
 the-Son an-infant like milk sucks to-the-hungry bread (who)-gives  
 ٥٥ك ٥٥ا ٥٥ا ٥٥ا ٥٥و. ٥٥ا ٥٥ا ٥٥ا ٥٥و. ٥٥ا  
 and-came a-beginning to-have willed beginning who-had-no  
 ٥٥ه ٥٥ا ٥٥ه ٥٥ا ٥٥ا ٥٥ا  
 he-does-not-have and-an-end to-birth  
 ٥٥ج ٥٥و ٥٥ج ٥٥ا. ٥٥ه ٥٥ا ٥٥ج ٥٥ا  
 rejoices God the-birth-giver-(of) virgin of-the-blessed in-remembrance  
 ٥٥ا ٥٥ه ٥٥ا ٥٥ا ٥٥ا. ٥٥ج ٥٥ا ٥٥ا ٥٥ا  
 who-came-forth the-Good to-the-Son-(of) sing and-praise the-creation-[suj]  
 ٥٥ه ٥٥و ٥٥و ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 (with)-a-blow and-was-struck the-curse from and-freed-us from-her  
 ٥٥ج ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 he-cancelled judgment and-the-sentence-(of) judgment <sup>61</sup> in-the-court-(of)  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 from-which-he-had-departed to-Paradise and-his-children Adam and-restored  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 rejoices his-bride and-the-Church by-his-blood the-peoples are-saved and-behold  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 she-sings him praise who-gave-birth-to-him and-the-mother in-it  
 ٥٥ا: ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 of-old the-just-[pl] called-her and-beautiful desirables (with)-names glory...  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 the-son-(of) Ezekiel holy the-virgin David daughter-(of) Mary  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 enclosed the-garden Solomon <sup>62</sup> he-called-her closed the-door the-exile  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
<sup>64</sup> he-named-her a-city and-David <sup>63</sup> sealed and-the-fountain  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
<sup>65</sup> seed which-without inside-her (is)-the-blade-(of-grass) and-the-Anointed-one  
 ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا ٥٥ا  
 and-on-the-day of-the-peoples the-food and-he-has-become out-of-her shot-up

<sup>61</sup> ٥٥ا: Lit.: "the house."

<sup>62</sup> ٥٥ا: See Ezekiel 44.

<sup>63</sup> ٥٥ا: See Song of Solomon 4:12.

<sup>64</sup> ٥٥ا: May refer to Psalm 121:3 [122:3].

<sup>65</sup> ٥٥ا: Common grass does not reproduce through

the scattering of seeds, but rather through underground growths called rhizomes, explaining why the peoples of the Antiquity would find the spread of grass rather mysterious.

مَعْلُومُهُ سَوَّىٰ مَعَهُ كَهْلًا ❖  
the-curse from he-freed-us of-his-birth

مَعَهُ: مَدَّ تَجَلَّاهُ وَهُوَ وَبَّاهُ يَهُوَّا. بَجَّاهُ سَامْعِيئِيلُ. لَا  
(is)-not Ezekiel chosen the-prophet that-saw the-one the-chariot from...  
فُجَّاهُ جَعَفَ جَعَفَتْ حَلَّةُ حَلَّةُ مَبْعَدًا. وَجَبَّاهُ حَوَّاهُ مَتَّاهُ  
living-beings to-it were-yoked holy virgin to-your-beauty equal  
بَدَّاهُ وَجَبَّاهُ. وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ  
each-other that-from faces (had)-four (their)-figures blessed Cherubim  
مَمْتَدَّاهُ. وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ  
(but)-you and-a-man and-an-eagle and-an-ox a-lion resembling were-different  
وَبَّاهُ أُمَّاهُ مَدَّاهُ مَدَّاهُ مَدَّاهُ مَدَّاهُ مَدَّاهُ  
and-your-arms a-chariot to-him were your-knees blessed the-mother -  
كَتَبَّاهُ هَجَبَّاهُ مَبَّاهُ مَبَّاهُ  
sang praise and-your-mouth the-wheels

حَدَّاهُ وَجَبَّاهُ حَقَفَّاهُ  
66 Jacob of-Saint rogation

رَكَّاهُ رَكَّاهُ رَكَّاهُ رَكَّاهُ رَكَّاهُ رَكَّاهُ  
(be)-with-us (may)-your-prayer blessed-one-[fem] O (be)-with-us (may)-your-prayer  
كُرَّاهُ رَكَّاهُ رَكَّاهُ رَكَّاهُ رَكَّاهُ رَكَّاهُ  
us and-pardon Lord may-he-hear your-prayers  
مَحَّاهُ وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ وَجَبَّاهُ  
mercy-[pl] the-one-who-is-full-(of) and-beseech pray mercy-[pl] full-(of)

#### A Rogation of Saint Jacob

May your prayer be with us, blessed Mary.  
May your prayer be with us. May the Lord hear  
your prayers and pardon us.

Full of mercy, pray and beseech him who is  
full of mercy, that he may show mercy to the  
souls of those who ask for mercy.

A watcher descended when Mary was  
standing at prayer, and gave her the greeting of  
peace, which had been sent to her by God:  
Peace be with you, said the fiery one to her, and  
you shall conceive and bear a son in your  
virginity.

When she heard this, she considered  
carefully what the reason for this strange  
greeting might be: You have announced a son  
to me, but I am not acquainted with marriage. I

hear of conception, but I do not see a union.

The watcher said: Do not be troubled, full of  
beauty, the Lord is pleased that you should  
become the mother of his only-begotten Son.  
Behold, from now you shall receive a  
conception full of wonder, and shall bring forth  
a child whose kingdom shall have no end.

Praise to the Father who sent a watcher and  
announced to Mary. Worship to the Son, who  
with the sound of his voice descended and dwelt  
in her. Thanksgiving to the Spirit, who purified  
and cleansed her, and then rested upon her, and  
to us be mercy by her prayer at all times.

By the prayer of her who carried you for  
nine months, Son of God, remove from us the  
rods of wrath.

<sup>66</sup> حَدَّاهُ وَجَبَّاهُ: For biographical information

concerning Saint Jacob of Sarug, see page 83.

وَبُحْبِحْ سَعْلًا خَ تَعْفُلًا وَمَاكَ سَعْلًا  
 mercy-[pl] of-those-who-ask-(for) the-souls on mercy-[pl] that-he-may-show  
 نَبِيٍّ هَذَا هَبْنَا جَبْنًا جَبْنًا خَرَفْنَا مُنْعًا مَعْنَم: هَبَّ جَبْنًا  
 her and-he-gave Mary was-standing in-prayer while a-watcher descended  
 مَكْمَلًا مَكْمَلًا: هَبَّ جَبْنًا مَكْمَلًا مَكْمَلًا  
 peace God from to-her which-had-been-sent (the-greeting-of)-peace  
 خَصْبٍ أُنْذِرْ هَذَا كُنْ هَذَا نَبُونًا: وَجْهًا مَحْكَلًا هَبَّنَا  
 (to)-a-son you-shall-conceive fiery-one the to-her said (be)-with-you  
 خَبْلًا خَبْلًا: خَبْلًا هَبَّنَا  
 in-your-virginity you-shall-give-birth  
 كَبْرٍ قَبْرٍ مَحْكَلًا مَحْكَلًا: قَبْرًا مَحْكَلًا: قَبْرًا مَحْكَلًا  
 the-reason was what trying-to-understand she-reflected she-heard - when  
 وَهَذَا مَكْمَلًا وَهَذَا مَكْمَلًا: جَبْنًا جَبْنًا: هَبَّنَا  
 you-have-announced a-son customary which-(was)-not (greeting-of)-peace of-this  
 هَبَّنَا هَبَّنَا لَا وَجْهًا لَنَا: هَبَّنَا مَحْبَبٌ كَبْرٍ  
 I-hear (of)-conception acquainted (I-am)-not but-with-marriage  
 هَلَّا هَلَّا كَبْرًا مَحْكَلًا  
 an-intercourse I see but-(I-do)-not  
 أُنْذِرْ جَبْنًا لَا لَنَا وَجْهًا مَحْكَلًا مَحْكَلًا: هَبَّنَا  
 as-the-Lord beauty-[pl] (O-you)-full-(of) be-troubled (do)-not the-watcher said  
 رَجَا حَبْرٍ وَجْهًا هَبَّنَا أُمًّا كَسْبِيَّةً هَبَّنَا  
 behold of-his-only-begotten the-mother that-you-should-become with-you is-pleased  
 مَحْبَبٌ هَبَّنَا مَحْكَلًا هَبَّنَا مَحْكَلًا: هَبَّنَا  
 and-shall-bring-forth wonder full-(of) a-conception you-shall-receive now from  
 حَبْرًا وَجْهًا هَبَّنَا هَبَّنَا لَا  
 have (will)-not an-end whose-kingdom a-child  
 هَبَّنَا لَنَا وَجْهًا وَجْهًا: هَبَّنَا وَجْهًا: هَبَّنَا  
 and-worship to-Mary and-announced a-watcher who-sent to-the-Father praise  
 كَبْرًا وَجْهًا كَبْرًا مَحْكَلًا مَحْكَلًا: هَبَّنَا هَبَّنَا  
 in-her and-dwelt descended his-voice <sup>67</sup> the-sound-(of) who-with to-the-Son  
 هَبَّنَا هَبَّنَا وَجْهًا وَجْهًا: هَبَّنَا وَجْهًا  
 rested and-then <sup>68</sup> and-cleansed-her who-purified-her to-the-Spirit thanksgiving  
 دَعَا: هَبَّنَا سَعْلًا خَرَفْنَا جَبْنًا خَرَفْنَا  
 at-all-times by-her-prayers (be)-mercy-[pl] and-to-us upon-her  
 خَرَفْنَا جَبْنًا وَجْهًا وَجْهًا: هَبَّنَا هَبَّنَا  
 nine months who-carried-you of-her by-the-prayers

<sup>67</sup> حَبْرًا: Lit.: "the daughter."<sup>68</sup> وَجْهًا: Lit.: "polished," "brushed."

ذَكَرَ الْكَاهِنُ أَحَدًا مِّنْ مَّجْهَرٍ  
of-wrath the-rods-(of) from-us remove God son-(of)

مَوْعِدًا لِّلْثَوْنِ وَكَلَامًا  
of-the-night second station.

وَمَكْتُبًا  
of-the-apostles

لِّمَحْفُوظِ الْوَيْلِ  
69 the-Cherubim praise-(of)

حُمَا  
border-hymn

حَدَّثَ: أَجَابَ الْوَيْلُ  
wrote the-Father with-the-melody  
أَيُّهَا الْوَيْلُ أَتَيْتُمُ الْوَيْلَ وَحَقَّقْتُمُ الْوَيْلَ  
not conquered of-the-earth who-the-kings-[obj] the-heroes (are)-them you-[pl]  
جَاهِلًا مَّيْبُتًا: هَلَّا جَهَّتْ جَاهِلًا  
by-the-power but-rather sharpened with-swords nor pointed with-arrows  
وَيَنْجِبُ الْوَيْلَ الْوَيْلَ  
you-overthrew of-the-demons the-error of-the-cross

وَمَقْبَلًا  
of-the-saints ordered-prayer

#### Second Station of the Night: Of the Apostles

##### The Praise of the Cherubim.

#### A Border Hymn

*With the melody: The Father wrote.*

You are the heroes who conquered the kings of the earth. Not with pointed arrows or sharpened swords, but rather by the power of the cross you overthrew the error of the demons.

#### An Ordered Prayer of the Saints

#### A Hymn

*With the melody: I have considered all things.*

You righteous, who loved the truth, and you just, who died for the love of the Son of God, the remembrance of you is a blessing. You are harbors of relief for sinners who repent. Pray for us to the Anointed one, who rests in your bones, that he may show compassion and mercy to us on the day of the manifestation of his greatness, and that he may grant us an unveiled face before the throne of his Godhead. Then, we will sing praise to him by night and by day.

The apostles say to our Lord: What will you give to us who have loved you? Our savior answered and said to them: I will make you sit on twelve thrones at my coming, and you shall judge the twelve tribes of the sons of Israel. With me you shall inherit the kingdom on high,

<sup>69</sup> لِّمَحْفُوظِ الْوَيْلِ: The text of the Praise of the

Cherubim can be found on page 665.

مُلَّا

a-hymn

حَمْد:

حَبْلُكُمْ بِمِ الْإِخْفَانِ

I-have-considered all-things with-the-melody

أَوْبَقَا وَوَبَّعِي مَعْدَا. هَجَاتَا وَوَبَّعِي  
who-died and-(you)-the-just-[pl] the-truth who-loved (you)-the-righteous-[pl]

حَبْلُكُمْ مَعْدَا. وَجَدَا وَوَبَّعِي  
is-a-blessing the-remembrance-of-you of-God of-the-Son the-love for

حَقَاتَا مَعْدَا. وَوَبَّعِي حَسْبَاتَا وَوَبَّعِي  
70 for-us pray who-repent for-sinners of-relief you-are harbors

كَمَعْبُوسَا وَوَبَّعِي حَسْبَاتَا وَوَبَّعِي  
on mercy-[pl] that-he-may-show rests who-in-your-bones to-the-Anointed-one

تَك. حَمْلَا وَوَبَّعِي. وَوَبَّعِي  
us and-may-grant of-his-greatness of-the-manifestation on-the-day all

كَحَبْلَا أَقَا. مِمْ لَأَوْبَعِي وَوَبَّعِي. هَجَاتَا  
to-him and-we-will-sing of-his-godhead the-thrones in-front-of face-[pl] an-open

مَعْبُوسَا. أُبَعْبُوسَا وَوَبَّعِي  
and-(by)-night (by)-day praise

أُبَعْبُوسَا وَوَبَّعِي. مَعْبُوسَا وَوَبَّعِي  
us will-you-give what to-our-Lord the-apostles him say

وَبَّعِي. وَوَبَّعِي. وَوَبَّعِي. وَوَبَّعِي  
that-on to-them he-said and-thus our-savior and-answered who-have-loved-you

تَبَّوْبَعِي. وَوَبَّعِي. وَوَبَّعِي. وَوَبَّعِي  
and-you-shall-judge I-will-make-you-sit at-my-coming twelve the-thrones

لَأَوْبَعِي. وَوَبَّعِي. وَوَبَّعِي. وَوَبَّعِي  
you-shall-inherit and-with-me Israel of-the-sons-(of) tribes the-twelve

and you shall take your pleasure at my table. I will give you a good reward of thirty, sixty, and a hundredfold, you who have kept my commandment and done my will.

**Glory...** As the martyrs went up to the court of judgment, the Holy Spirit rested on them. Like a mother to her children, it encouraged them, saying: Behold, the time shall come, during which you shall be cleansed from the evil enemy. Behold, the time shall come, during which crowns will be placed on your heads. The Father will inscribe your names, the Son will weave your crowns, and I will descend from the heights to clothe you with a garment

of glory. Together with the bridegroom on high, you shall enter the bridal-chamber.

**From age...** The martyrs were like charioteers, and faith was the chariot. They took the cross as armor in their conflict and with it, they fought with Satan and overcame his power. Then, they formed ranks and said one to the other: Our enemies have bowed down and fallen but we stand up and are prepared. Come, let us bow down, let us prostrate ourselves, let us bless the Lord who made us, and sing to him praise by night and by day.

<sup>70</sup> كَحَبْلَا: Lit.: "with us."

مَلِكُهَا وَهَمَّا. هَا فُلَّةٌ فِي مَلِكِهَا.  
 you-shall-take-your-pleasure my-table and-at on-high the-kingdom-(of)  
 هَا كَفْ أَلَا. كَفْ كَفْ هَجْمَلْ هَجْمَلْ.  
 or-a-hundredfold or-sixty of-thirty good a-reward you and-I-will-give  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 my-will and-have-done my-commandment (you)-who-have-kept

هَ: كَفْ هَا هَا هَا. هَا كَفْ هَا.  
 Holy the-Spirit judgment <sup>71</sup> in-the-court-(of) the-martyrs on when glory...  
 هَا كَفْ هَا. هَا كَفْ هَا. هَا كَفْ هَا.  
 them it-encouraged to-her-children a-mother and-like went-up with-them  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 you-will-be-cleansed during-which the-time-(shall-come) behold saying  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 will-be-placed during-which the-time-(shall-come) behold enemy from-the-evil  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 and-the-Son will-inscribe your-names the-Father on-your-heads the-crowns  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 to-clothe-you the-heights from will-descend and-I will-weave your-crowns  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 on-high the-bridegroom and-with glory (with)-a-garment-(of)  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 you-shall-enter into-the-bridal-chamber

هَ: هَا هَا هَا. هَا هَا هَا.  
 (was)-the-chariot and-faith charioteers (were)-like the-martyrs be from...  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 they-fought and-with-it in-their-conflict (as)-armor they-took and-the-cross  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 (in)-ranks they-stood and-then they-overcame and-his-power Satan with  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 and-have-fallen have-bowed-down that-our-enemies they-said and-to-one-another  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 and-prostrate-ourselves let-us-bow-down come and-are-prepared stand-up and we  
 هَا كَفْ هَا. هَا كَفْ هَا.  
 (by)-day praise to-him and-sing who-made-us the-Lord and-bless-him to-him

<sup>71</sup> هَا: Lit.: "the house."

❖ ܠܠܝܠܐ

and-(by)-night

ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ

<sup>72</sup> Ephrem of-Saint rogation

❖ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
<sup>73</sup> of-your-servants by-the-prayers have-mercy-on-us Lord

❖ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 and-our-departed-[pl] us pardon and-their-petition by-their-prayer

ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 who-announced the-apostles spoke-of-you who-by-the-Spirit (may)-the-prophets

ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 plead-for-us your-love for who-died and-the-martyrs your-revelation

❖ ܠܠܝܠܐ  
 have-mercy-on-us

ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 and-the-righteous-[pl] and-the-just-[pl] and-martyrs the-apostles of-the-prophets

❖ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 by-their-prayers help and-us-[obj] O-our-Savior remembrance-of-them make

ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 that-he-may-withdraw whose-will-you-did to-the-one holy-ones <sup>74</sup> for-us pray

❖ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 of-wrath and-the-rods the-scourges from-us and-remove

ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 and-martyrs and-apostles prophets who-strengthened-you to-the-strong-one praise

❖ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ ܠܠܝܠܐ  
 of-the-cross great by-the-sign and-triumphed who-conquered

#### A Rogation of Saint Ephrem

Lord have mercy upon us, by the prayer of your servants. By their prayer and petition, pardon us and our departed.

May the prophets, who spoke of you by the Spirit, the apostles, who announced your revelation and the martyrs, who died for your love, plead for us. Have mercy upon us.

Make remembrance, O our savior, of the prophets, apostles, and martyrs, of the just and righteous, and may they help us by their prayers.

Pray for us, O holy ones, to the one whose will you did, that he may withdraw and remove from us the scourges and the rods of wrath.

Praise to the strong one who strengthened you, prophets, apostles, and martyrs, who conquered and triumphed by the great sign of the cross.

Lord, have mercy upon us, by the prayers of your servants. By their prayer and their petition, pardon us and our departed.

<sup>72</sup> ܠܠܝܠܐ: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>73</sup> ܠܠܝܠܐ: Lit.: “someone who gives rest,” by

serving someone else.

<sup>74</sup> ܠܠܝܠܐ: Lit.: “with us.”

مَنِّ اُيُوسِّدُكِب. خَرْكَهْ اِهْهْ وَحَبَبَشْ  
 of-your-servants by-the-prayers have-mercy-on-us Lord  
 خَرْكَهْ اِهْهْ هَجَّجْ اِهْهْ. سَمَّا كَ هَحْبَبْ  
 and-our-departed-[pl] us pardon and-by-their-petition by-their-prayer

مَهْمَا بِاِكْ اِ بِاِكْ  
 of-the-night third station.

وَحَبَبْ  
 of-the-departed-[pl]

اَمَحْفَسْ اِ وَجْهْ جَا.  
<sup>75</sup> the-Cherubim praise-(of)

حَمَّا  
 border-hymn

حَف: اُجَا جَلْبْ هِوَا  
 wrote the-Father with-the-melody  
 اَبَسْ مَنِّ اَحْبَبْ. خَاةْ اِ  
 glorious your in-the-abode-[pl] to-our-departed-[pl] Lord (give)-rest  
 حَهْهْ مَنِّ اَبَسْ: هَحْكِبْ اِ اُوسْم. قَبْ مَجْمْ اَبْ  
 you forgive while have-mercy and-on-us (give)-rest Lord to-them-[obj]  
 هَحْخْ: اَبْ. هَجْجْ اِ اِجْ هِوَا  
 and-of-them of-us faults you and-pass-over

هَبْ اِ وَحَبَبْ  
 of-the-departed-[pl] ordered-prayer

### Third Station of the Night: Of Repentance

#### The Praise of the Cherubim.

#### A Border Hymn

*With the melody: The Father wrote.*

Give rest, Lord, to our departed in your glorious abodes. Give rest, Lord, to them and on us have mercy, while you forgive and pass over our faults and theirs.

#### An Ordered Prayer for the Departed

### A Hymn

*With the melody: I have considered all things.*

*Word:* Give rest to them, Lord. Our fathers and our brothers have fallen asleep and have found rest from this temporal life, until the day of resurrection comes for those who sleep. Give rest, Lord, to their souls in abodes of light, and may their bones in the grave be quickened on the day of the remembrance of them. When your command raises up the children of the earthly Adam, may they be clothed with glory and honor, and enter with you the

<sup>75</sup> اَمَحْفَسْ اِ وَجْهْ جَا: The text of the Praise of the

Cherubim can be found on page 665.

مُلَّا

a-hymn

حَمْدٌ: حَبْلُكُمْ بِمِزْمَارٍ أَبْجَحْنِي

I-have-considered all-things with-the-melody

فَدَجَلًا: أَيُّهُ مُدْنًا أَبْسَ: أُنْفَ: أَجُوعَ: هَاتَشَ  
 and-our-brothers our-fathers them (give)-rest Lord you word  
 يَمُجِّعُ. هَمْنُهُ مِمَّ سَلًا وَاجِلًا. كَبَّ هَمْلًا  
 76 comes until temporal the-life from and-have-found-rest who-have-fallen-asleep  
 مَلًا وَمُجْعَلًا وَبُجْحًا. أَبْسَ مُدْنًا يَفْقِدُهُ  
 (to)-their-souls Lord (give)-rest for-those-who-sleep of-the-resurrection the-day  
 كَلَامًا وَبُوعًا. هَبَّ جَعَلًا حَقَقًا. حَقَقَهُ هَمْلًا  
 on-the-day their-bones in-the-grave-[pl] may-be-quickenened of-light in-abodes  
 وَجَعَهُ وَبُوعًا. هَمْلًا وَبُجْحًا قَمَمَ. حَكَبَهُ  
 the-children your-command-[subj] raises-up and-when of-the-remembrance-of-them  
 وَأُورَ حَكَبًا. بَدَحَجَجَ. أَمْلًا هَمْلًا وَبُجْحًا. هَبَّ جَعَلًا  
 and-enter and-honor (with)-glory 77 may-they-be-clothed the-earthly of-Adam  
 حَكَبَ كَجَعَلًا. هَبَّ جَعَلًا. كَبَّ هَمْلًا وَبُجْحًا. وَابْنًا  
 are because-you praise to-you and-offer the-marriage-chamber with-you  
 حَسْبُكَ  
 78 their-resurrection  
 سَلًا نَحْمَ مِمَّ هَمْلًا. كَبَّ مُخْلًا كَمَّ هَمْلًا  
 day the it comes until now from will-clothe-(them) sorrow

bridal-chamber. May they offer praise to you, for you are their resurrection.

Sorrow will clothe them now, until that day comes, when at the sound of the trumpet the graves will be opened, and the breath of the resurrection will blow upon the departed and they will stand up. There are some who wait for that day and there are some who do not look forward to it. The just beg that it may come, and the wicked fear it. The grains of wheat long for the rain, but the thorns deserve to be burned. Make us worthy of being gathered with the grain into your storehouses.

**Glory....:** Blessed is he for whom the living make offerings here below. The remembrance of him is inscribed above in the sky. If Moses inscribed the names of the tribes on tables of stone, that they might enter before the Lord for

an eternal remembrance, likewise on the host full of life inscribe the names of your departed, that they may be remembered here in the Church. They will be written above in heaven, and when the Anointed one comes in glory, they will take their pleasure with him.

**From age....:** The Anointed one, who promised the resurrection to the children of the earthly Adam, and said in his Gospel to those who believe in him: Everyone who eats of my body and drinks my living blood abides in me and I in him, and I will raise him up at the last day. Raise up and give life by your grace to your servants who have slept in your hope and when you come in glory in the glorious assembly of your angels, with you, Lord, let them enter the bridal-chamber of joy.

76 100: Lit.: "will be."

77 100: Lit.: "wrapped."

78 100: Or: "the one who raises them up."

وَجَفَلَا مَبِيعَةً مَّجْرًا مُدْفَنِينَ. هُنْعًا جَهُه  
on-them and-will-blow will-be-opened graves the-trumpet when-at-the-sound-(of)

وَبَسْ نُبُسًا جَنْبِيًا هَمُضِبِي.  
and-they-will-stand-up on-the-departed-[pl] the-resurrection the-breath-(of)

أَبِي وَصَهَّصِي حَاهُ هَمَا. هَابِي كَاهُ  
- and-there-are-(some) day that who-wait-for there-are-(some)

وَلَا سُنْبِي. أَوْبَقَا جَنْبِي وَبُحْمَا.  
that-it-may-come beg the-just-[pl] look-forward-(to-it) who-(do)-not

هَ وَعَبَا مُلْهِي قُتْه. شَهَا حَصْهًا حَمْدَاتِي.  
long for-the-rain the-grains-of-wheat it fear and-the-wicked

هَحْدَا هَمَا حَمْبُتَا. أَمْعَا وَحَم شَهَا  
the-grains-of-wheat with make-us-worthy to-be-burned deserve but-the-thorns

لَاهُ وَنَبْصَا  
to-be-gathered into-your-storehouses

**هه:** لَاهُ وَخَنْبِي هَاهُ سَتَا  
(by)-the-living here (for-whom)-are-done the-one blessed-(is) glory...

سَلْهَاهُ مَوْوَحَا. وَحَلَا حَمْعَا هَوَجُتْه  
is-inscribed the-remembrance-of-him in-the-sky above offerings for-his-sake

هَاهُ كَاهَا مَحْدَا وَعَجْهًا جَكْهَتَا وَجَا وَحَم.  
inscribed of-stone on-tables of-the-tribes the-names Moses and-if

وَكَهْجُتْه أَعْبَا مِمْ أَمْعَا بَحْكَه.  
and-the-host they-may-enter Lord in-front-of eternal that-for-a-remembrance

حَلْه سَتَا. هَمْعَه مَحْدَا وَخَنْبُتْه. هَوَا  
(so-that)-here of-your-departed-[pl] the-names inscribe life full-(of)

جَحْهًا لَاهُ بَلْوَجْه. حَلَا حَمْعَا بَلْكَدْه.  
they-will-be-written in-the-sky above they-may-be-remembered in-the-Church

هَمَا هُوَا حَمْعَا. كَمْعَه بَلْكَصْعَه  
they-will-take-their-pleasure with-him the-Anointed-one he-comes and-when

**هه:** حَمْعَا وَحَكْجِي نُبُسًا. حَكْهَاهُ وَوَأْمَر  
of-Adam to-the-children the-resurrection who-promised the-Anointed-one from...

كَحْبُنَا. وَوَجْهِي حَمْعَاهُ لَاهُ وَوَجْهِي حَاهُ. وَجْهًا لَاهُ  
one every in-him who-believe to-those in-his-gospel and-said the-earthly

هُوَ وَجْهِي هَمْعَا وَحِي سَمَا. هَاهُ وَجْهِي حَمْعَاهُ هَاهُ  
and-I remains in-me he living my-blood and-drinks my-body of who-eats

جَاهُ هَحْهًا جَاهُ بَقْعَه. سَمَ هَاهُ جَاهْهَاهُ  
by-your-grace and-give-life resurrect I-will-raise-up him and-at-the-last-(day) in-him

كَحَجَّيْسَ وَهَجَجِ ۖ كَلَّ هَجَجُيْرَ. هُمَا ۖ اِلَّا اَيَّ  
 you come and-when your-hope in who-have-slept to-your-servants  
 حَلْمَحَفَسَا. دَجَّتَمَا ۖ هَجَبْنَا وَمَلَّا قَسَب. ۖ كَصَبْ مُدَي  
 O-my-Lord with-you of-your-angels glorious in-the-assembly in-glory  
 ۖ بَجَكُمَا. ۖ كَجَبَّ ۖ مَيَّةَا  
 of-joy-[pl] the-marriage-chamber let-them-enter

حَجَّيْسَ وَهَجَجِ ۖ كَلَّ

<sup>79</sup> Balai of-Saint rogation

مَيَّةَا ۖ مَلَّا ۖ وَسَمَّا: ۖ دَبَّيْرَ ۖ خَبَسُمَا ۖ  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
 كَحَجَّيْسَ ۖ هَمَّيَّةَ ۖ ۖ هَجَجِ: ۖ هَجَجِ ۖ  
 your-hope in and-who-have-slept and-worship-you those-who-serve-you  
 ۖ اَبَسَ ۖ سَمَّا ۖ دَهَّهَ: ۖ مُدَا ۖ حَكَيَّيْ. ۖ هَجَجِ ۖ  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest  
 ۖ هَجَجِ: ۖ سُنَّي ۖ حَمَّا اِلَّا يَر ۖ  
 to-your-coming and-look-forward your-hope  
 ۖ اَبَسَ ۖ كَمَجَبَا: ۖ ۖ كَحَّا مَحَبَّا. ۖ اَمَّي ۖ هَجَجِ  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 ۖ حَكَبَا ۖ دَهَمَقَا ۖ  
 faithful for-the-departed-[pl]  
 ۖ حَبَّيْ ۖ اَجَبَر: ۖ اَمَّي ۖ دَهَمَقَفَج. ۖ اَمَّا ۖ مُدَي  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms  
 ۖ كَحَجَّيْ: ۖ هَجَجِ ۖ كَلَّ هَجَجُيْر ۖ  
 your-hope in who-have-slept your-servants  
 ۖ هَجَبَا ۖ كَمَجَبَا: ۖ ۖ مَدَا ۖ حَكَبَا. ۖ هَمَّيْ ۖ اِلَّا  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

<sup>79</sup> حَكَبَا: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

أَمْعَمًا      وَفِي      مَعَهُمَا  
person   of-one   commemoration

16 - 12 92 psalm <sup>80</sup> cyclic-hymn

❖ **تفسير**

he-shall-grow

بَعَثَهُمْ    أَجَابَ    هَبَّاهُ    هَمَّتْهُ    وَهَجَّتْهُمَا  
they-shall-spring-up    again    in-old-age    -H-    and-fragrant    fruitful

❖ \r\o\o\o

they-shall-be

هَكَدْ      دِهْ      حَمَلْ ❖

wrong in-him and-there-is-no

وَمَنْ يَذَّكَّرْهُ يَجْعَلْهُ أَهْلَ الْحِمْيَرِ  
the-remembrance-of-you who-honor and-(may)-those in-the-sky and-above

❖ بِحَقِّهِ خُذْهُ  
by-your-prayers be-helped

١٠٠٠      ١٠٠٠  
 Lord-have-mercy-[Greek]      let-us-stand-[Greek]

شَفِيْعًا      وَبِمِ      مُعْتَبِرًا  
person   of-one   ordered-prayer

**Glory... From age...:** The remembrance of you, O Saint Jacob, is here on earth and above

Stomen Qalos Kyrie Eleison (Στώμεν καλῶς  
Κύριε ἐλέησον).

## A Hymn

Peace be with you, O you the elect  
merchant, who became a great treasure that

<sup>80</sup> کھمبھ: From the Greek κύκλιον, “cycle.”

مُلَّا

a-hymn

حَدِّ: هَبْ كُنْ لِحَيِّكَ

to-your-Church to-her give with-the-melody

مُكَمِّمْ كُنْ أَوْ بَحْجَلًا. لَأُكَلِّمَ الْيَهُودَ. جَدَّجَسًا. كَلَّا. وَكَلَّا  
great a-treasure on-the-earth who-became merchant the-elect O to-you peace  
بَحْجَلًا. كَبَّوْثًا. أَهْلًا. حَبَّيْبًا. هَلْ هُوَ. هَلْ هُوَ  
to devils and-the-driving-away-(of) to-the-sick healing helps that-brought

مَتَّحًا. هَجَرَكُمُ الْبُرِّ. وَسَمَّا بَعَثَ. كُ  
us may-he-bestow mercy-[pl] and-by-your-prayers the-diseased

لَا هُوَ. حَبَّيْبًا. جَهْمًا. خَسَعَبِيْلًا. مُدَيِّ دَهْنَم. ٨٢  
as 82 Behnam Saint 81 at-the-fortitude-(of) on-high the-watchers wondered

نَفَّجَ بِهِ. كَجَمَجًا. لُحْبَةً لَّا. هَلَّا. لَأَوْفَدَ بِهِ.  
relent and-(did)-not error against he-was-sacrificed

دَبَّوْا. بَحْجَبٍ. أَلَا كَبَلًا. وَسَكَّةَ. مُدَيِّ  
his-Lord of-the-power-(of) an-athlete that-made-(him) during-the-struggle

هَبَّيْهُ. كَأَكْفًا. ❖  
in-the-conflict and-his-glory

مُحَدِّ: هَجَسًا كَحَفَّيْسًا. دَبَّوْا. كَجَلًا. مُدَيِّ  
Mor the-elect in-the-remembrance to-the-Anointed-one praise glory...

أَهْوَ. وَجَبَسَ. مَبْنَدًا. مَعَكَبَ. جَارِيًا. هَهْجَدًا.  
he-endured justice and-the-perfection-(of) (for)-truth who-labored 83 Aaron

أَهْجَرْنَا. نَهْمًا. هَرَمًا. هَرَكْفًا. مَهْلًا. سَتًا. مَكْتَبًا  
promised the-life because-of and-prayer and-fasting by-watching afflictions

❖ هَحْكَمَ  
eternal

brought help on earth: Healing to the sick, and the driving away of devils to the possessed. By your prayers, may he bestow mercy upon us.

The watchers on high wondered at the fortitude of Saint Behnam, as he was being sacrificed against error. He did not relent during the struggle that made him an athlete wielding the power and the glory of his Lord in the conflict.

**Glory...**: Praise to the Anointed one, in remembrance of the elect Saint Aaron, who

labored for truth and the perfection of justice. He endured afflictions by watching, fasting, and prayer, for the eternal life that was promised.

**From age...**: The most high waited upon him from his youth until his old age, in purity of heart. Our Father took your yoke, which was heavy, and magnified the glorious day of the remembrance of you, Saint John. May your prayer help us.

<sup>81</sup>حَسَبِيْلًا: Lit.: "hunting," "chase."

<sup>82</sup>مُدَيِّ دَهْنَم: For biographical information

concerning Saint Behnam, see page 80.

<sup>83</sup>هَهْوَ: Variable.

85 Ephrem of-Saint general rogation

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حَلَّالًا وَيُؤَبِّهِا هَلْأ: كَهَكْتَا وَيُجْبِي مَسَلًا  
 Hananiah of-the-house-(of) on-the-young-men dew who-sprinkled (may)-the-angel  
 ❖ بَرْدُهُ هَلْأ وَيُسْعَلًا. خَلَّ كَتَمَعَهُ وَيُخَبِّئًا  
 of-the-departed-[pl] the-bones on of-mercy-[pl] the-dew sprinkle (may)-he  
 حَلَّالًا بَقَمُ هَمَجَسْ: كَلِكْبَلُئَلْا هَكْبَلْا. خَبْجُ  
 in-remembrance-(of) worshipful to-the-Trinity our-praise let-us-offer <sup>87</sup> angel  
 ❖ حَبِّا كَلْأ: هَمَجَبْا هَكْبَلْا  
 and-of-the-departed-[pl] and-of-the-saints God the-birth-giver-(of)  
 ❖ مَنُا أَلْأُسْعَلْا: خَرْكَلْا أُمُّا هَمَجَبْا  
 and-your-saints your-mother by-the-prayer-(of) have-mercy-on-us Lord  
 ❖ خَرْكَلْا أُمُّا هَمَجَبْا: سَلْا كَلْا هَكْبَلْا  
 and-our-departed-[pl] us pardon and-your-saints your-mother by-the-prayer-(of)

أَمَحْفَسَلْا وَيُحَلَّالًا

<sup>88</sup> of-the-angels hymn

رَكْهَلْا وَيُزَمْعَلْا.

<sup>89</sup> of-the-evening prayer

مَوْعَلْا.

<sup>90</sup> station.

<sup>87</sup> حَلَّالًا: Griffiths has: "my brothers."

can be found on page 668.

<sup>88</sup> أَمَحْفَسَلْا وَيُحَلَّالًا: The text of the Angelic Hymn can be found on page 666.

<sup>90</sup> مَوْعَلْا: The text of the Station can be found on page 662.

<sup>89</sup> رَكْهَلْا وَيُزَمْعَلْا: The text of the Prayer of the Evening

## 4.4 Of the Morning of the Fourth Day

رَبِّنا وَابْنُنا جَمْعُنا  
of-the-week of-the-fourth-(day) of-the-morning

رُكْفًا بِمَعُونَةٍ.  
91 opening prayer

مَوْصِلًا.  
92 station.

مَبْصُورًا  
first

### Of the Morning of the Fourth Day

**The Opening Prayer.**

**Station.**

*First:*

**The Psalms of the Morning: 51, 63.**

*Then:*

**The Responsory**

*My God, my God...:* With the holy virgin, who gave birth to you in her virginity, make me worthy of singing praise to you, Lord God.

*My soul is thirsty for you...:* With Mary, who carried you nine months by your will, make me worthy of singing praise to you, Lord God.

*Thus I have looked upon you in the sanctuary...:* With the true prophets, who prophesied about your coming, make me worthy of singing praise to you, Lord God.

*For your mercy is better ...:* With the holy apostles, who preached your gospel among the peoples, make me worthy of singing praise to you, Lord God.

*Thus I will bless you as long as I live...:* With the martyrs and confessors, who endured torments and afflictions, make me worthy of singing praise to you, Lord God.

*As with cream and with fat...:* With the holy fathers and the teachers of orthodox faith, make

me worthy of singing praise to you, Lord God.

*I remember you on my bed...:* With the great Basil and the noble Gregory, make me worthy of singing praise to you, Lord God.

*For you have been a helper to me...:* With the just men and the priests, who loved you and served in your presence in purity, make me worthy of singing praise to you, Lord God.

*My soul follows after you...:* With the five wise virgins, who did not put out their lamps, make me worthy of singing praise to you, Lord God.

*Those who seek to destroy my soul...:* With the sinful woman who approached you and received forgiveness from you, make me worthy of singing praise to you, Lord God.

*They shall fall by the sword...:* With the thief, who believed in you and to whom you promised Paradise, make me worthy of singing praise to you, Lord God.

*All who swear by him shall boast...:* With the departed, who believed in you and were clothed in you by water and the spirit, make me worthy of singing praise to you, Lord God.

*Glory ... From age...:* With the angels in the sky, who do not cease from uttering praise, make me worthy of singing praise to you, Lord God. Amen.

<sup>91</sup> رُكْفًا: The text of the Opening Prayer can be found on page 661.

<sup>92</sup> مَوْصِلًا: The text of the Station can be found on page 662.

93 51 have-mercy-on-me psalm  
 مَدَامْهَؤَا : وَتَسْحَكَ (لَا).

94 63 psalm  
 مَدَامْهَؤَا : (هَي).

حَدَّوَتْ  
 after-which

حَسْبُ.  
 the-responsory

قَدِ جُعِلَ : اَللّٰهُ اَيُّهُ : حَمْدُ خَلِيَّةٍ حُلَا مَبْعَدَا.  
 holy the-virgin with you my-God my-God word  
 وَجَبَّ بِرُ حَبْلُهُ كَبْلُؤ. اَهْبِ : وَانْزِ كِبِ هَبْجَسَا.  
 praise you to-sing make-me-worthy in-her-virginity who-gave-birth-to-you  
 حُنَا اَللّٰهُ ❖  
 God Lord

رَهْمَا اَيُّ كِبِ نَعْمِي : حَمْدُ مَنَّم رَهْمَا وَهَلْخَلْمَا. مَنَّمَا  
 months who-carried-you the-one Mary with my-soul-[suj] of-you it-(is) thirsty  
 اِلْمَا جَزْجَلُ. اَهْبِ : وَانْزِ كِبِ هَبْجَسَا. حُنَا اَللّٰهُ ❖  
 God Lord praise you to-sing make-me-worthy by-your-will nine  
 رَهْمَا سُبْرَا : حَقَّعَدَا : حَمْدُ بَجْتَا هَبْجَسَا.  
 true prophets with in-the-sanctuary I-have-looked-upon-you thus  
 اِلْمَا تَحْتَهْ حَلْ حَلَالْمَا. اَهْبِ : وَانْزِ كِبِ هَبْجَسَا.  
 praise you to-sing make-me-worthy your-coming about who-propheisied  
 حُنَا اَللّٰهُ ❖  
 God Lord

مَهْلَا وَهَجْمَا وَتَسْحَبْ : حَمْدُ مَكْبَسَا مَبْعَدَا. وَانْزِ رَهْمَا  
 who-preached holy the-apostles with your-mercy-[pl] better-(is) because  
 مَهْدُ بِرُ حَلْ حَقِصْمَا. اَهْبِ : وَانْزِ كِبِ هَبْجَسَا. حُنَا  
 Lord praise you to-sing make-me-worthy the-peoples among your-gospel  
 اَللّٰهُ ❖  
 God

رَهْمَا اَيُّ حَبْ حَسْبُ : حَمْدُ هَهْمَا وَهَهْمَا.  
 and-the-confessors the-martyrs with as-long-as-I-live I-will-bless-you thus  
 وَهَسْدَهْ هَبْرَا هَهْمَا. اَهْبِ : وَانْزِ كِبِ  
 you that-I-may-sing make-me-worthy and-afflictions torments who-endured

<sup>93</sup> (لَا) : مَدَامْهَؤَا وَتَسْحَكَ : The text of Psalm 51 can be found on page 642. <sup>94</sup> (هَي) : مَدَامْهَؤَا : The text of Psalm 63 can be found on page 644.

❖ **مَجْجِسَا. مَئِئْلا كَلْهَلا**  
God Lord praise

**أَسْ مَجْجِسَا. دَاسْ لَأَوْخَا:** **كَم أَجْهَلَا مَجْجِسَا. هَمَلْجِنَا**  
and-the-teachers holy the-fathers with (with)-fat and-as (with)-cream as

❖ **لَأَوْجِبْ مَجْجِسَا. أَعْهَبْ** **؟لَأَوْنِ كُ مَجْجِسَا. مَئِئْلا كَلْهَلا**  
God Lord praise you to-sing make-me-worthy orthodox

**لَأَوْجِبْ لَأَبْر كَلْ أَعْمَدِي:** **كَم وَخَا جَهْكَهْه. هَسْئِسَا**  
and-the-noble<sup>95</sup> Basil the-great with my-bed on I-remember-you

❖ **جَهْجَهْه وَهْه. أَعْهَبْ** **؟لَأَوْنِ كُ مَجْجِسَا. مَئِئْلا كَلْهَلا**  
God Lord praise you to-sing make-me-worthy<sup>96</sup> Gregory

**مَهْلَا ؟هَهْه كَلْ مَحْجُونَا:** **كَم كَاتَا هَجْهَلَا**  
and-the-priests the-just-[pl] with a-helper to-me You-have-been because

**وُسْطَعْبِر. هَمْجَمِعْ مَعْهْوَسْ** **أَعْهَبْ. أَمَلَا. ؟لَأَوْنِ**  
to-sing make-me-worthy in-purity in-your-presence and-served who-loved-you

❖ **كُ مَجْجِسَا. مَئِئْلا كَلْهَلا**  
God Lord praise you

**نَجْمَلْ نَجْمِ كَلْوَبْر:** **كَم هُكِبْ سَحْبَقْدِلَا. وَلَا**  
who-(did)-not wise-(virgins) the-(five) with after-you my-soul follows

**وَجْجِه هَهْه كَحْهَلْوَهْه. أَعْهَبْ** **؟لَأَوْنِ كُ مَجْجِسَا. مَئِئْلا**  
Lord praise you to-sing make-me-worthy their-lamps put-out

❖ **كَلْهَلا**  
God

**هَهْه هَهْه وَبَهْجَهْه لَحْجَم:** **كَم سَهْلَسَا. وَقَنْجَا**  
who-approached the-sinful-woman with my-soul to-destroy they-seek thus

**كُ. هَمْعَهْجَا مَحْبْ مَجْجِسَا. أَعْهَبْ** **؟لَأَوْنِ كُ مَجْجِسَا.**  
praise you to-sing make-me-worthy forgiveness from-you and-received you

❖ **مَئِئْلا كَلْهَلا**  
God Lord

**بَعْلْ لَحْجَم لَحْجَا:** **كَم كَهْلَسَا. وَهْمَجْه. دَهْهَلْهَهْه وَهْه**  
and-you-promised in-you who-believed the-thief with by-the-sword they-shall-fall

❖ **كَه فَهْلَسَا. أَعْهَبْ** **؟لَأَوْنِ كُ مَجْجِسَا. مَئِئْلا كَلْهَلا**  
God Lord praise you to-sing make-me-worthy Paradise him

**بَعْلْجَهْه وَهْه وَهْلَا جَه:** **كَم كَحْبَلَا. وَهْمَجْه وَهْه.**  
in-you who-believed the-departed-[pl] with by-it who-swear all shall-boast

<sup>95</sup> **هَهْههه** For biographical information concerning Saint Basil the Great, see page 79.

<sup>96</sup> **جَهْجَهْه وَهْه** For biographical information concerning Saint Gregory of Nyssa, see page 82.

هَكَجَجِبِرْ مَحْ مَحْتَا هَوْسَا. اَمَّيْ ؟َاَنْدْ كُ  
 you to-sing make-me-worthy and-the-Spirit the-waters by and-were-clothed  
 مَجْجَسَا. مَدْنَا لَكْهَا  
 God Lord praise

مَو ه مَح: حَم مَحْلَا تَا بِجَمَعْنَا. وَلَا مَكْ  
 cease who-(do)-not who-are-in-the-sky the-angels with from... and glory...  
 مَحْ اَمْعَفْسَا. اَمَّيْ ؟َاَنْدْ كُ مَجْجَسَا. مَدْنَا لَكْهَا  
 God Lord praise you to-sing make-me-worthy praise from

هَمَّوْفِي  
 we-continue-(with)

مَدَمَفْؤَا: مَي. 97 113 psalm

ثَا  
 then

حَمَجَا

border-hymn

مَدْنَمْ وَجَبَايِر. مَعْسَيْ وَاحْبِبِيْر. اَمَّيْ ؟َاَنْدْ كُ  
 (may)-they-be these who-baptized-you and-John who-gave-birth-to-you Mary  
 كُ. مَعْبَقْتَا سَكْبِي. اَيَاْمَسَكْ  
 have-mercy-on-us for-our-sake intercessors to-you  
 مَلْهَمِيْ مَلْكَه مَلْوَ تَا كَسْه  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]

مَلَا مَبْحَلَا زَوْبَا  
 of-the-morning first a-hymn

*Psalm 113, and then:*

*A General Ordered Prayer*

#### A Border Hymn

May Mary, who gave birth to you, and John,  
 who baptized you, intercede for us with you.  
 Have mercy upon us.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς  
 Κύριε ἐλέησον).

#### The First Hymn of the Morning

#### A Hymn

*With the melody: To the kingdom on high.  
 Body (hymn), sixth tone.*

*Word:* Have mercy upon us, Lord, have  
 mercy upon us. May the smoke of incense  
 which we offer in your presence, Lord God, be  
 for the pardon of our offenses and the  
 forgiveness of our sins. On the day when your

<sup>97</sup> مَدَمَفْؤَا : The text of Psalm 113 can be found on page 646.

هَبُّوا جَعَلُوا  
general ordered-prayer

مُلَّا  
a-hymn

حَمَلَتْجِبَا وَهَمَّا :  
the-heights the-kingdom with-the-melody  
جَعَلَمَّا مَدْبُومًا  
sixth body-(hymn)

قَدِّعُمْمَا : وَصَمَّحْكَب : حَمَلْ : وَجُفَعُمَّا .  
of-incense (may)-the-smoke have-mercy-on-us Lord have-mercy-on-us word  
وَمَجَّجَبْ مَبَّصْ . حَمَلْ لَكُمَّا . بَهْ دَا حَسَبُمَّا وَهَجَّجْ .  
of-our-offenses for-the-pardon be God Lord before-you that-we-offer  
هَلَّحَجَّجُمَّا وَسُؤْهَجَّجْ . هَجَّجُمَّا وَبُؤْسْجْ وَسُكَّجْ .  
your-mercy when-appears and-on-the-day of-our-sins and-for-the-forgiveness  
أَقِمَّ كَبْ مَبَّعَبَّيْ حَمَلْ سَلَّا وَفَجَّجْ خَرَجَّجْجْ .  
by-his-cross who-saved-us living Son your-right-(side) at us make-to-stand  
هَلَّحَلَّيْ هَلَّيْ لَكَفَّ : حَمَلْ وَجُفَعُمَّا . وَمَجَّجْ  
that-we-offer of-incense the-smoke enter before-you and-(may)-my-cry  
مَبَّصْ . حَكَبَّيْ وَزَجَّجْ . بَهْ دَا أَمَّ قَبَّجْجْ وَأَهْجْجْ .  
of-Aaron the-incense like be of-the-morning at-the-time-(of) before-you  
وَمَجَّجْ كَبْ حَمَلَّجَّجَلَّا . هَجَّجْجْ وَسَهْ حَمَلَّجَّجَلَّا .  
your-greatness its-fragrance and-pleased in-the-tabernacle to-you that-he-offered  
هَلَّيْ وَجَبَّجْ دَهْ لَكُمَّا . هَلَّيْجَّجْجْ حَمَلَّا  
in-the-heights and-it-was-accepted O-God <sup>98</sup>by-it and-you-were-appeased  
❖ هَجَّجَّجُمَّا  
and-in-the-depths

mercy is manifested, make us stand at your right, living Son, who saved us by your cross.

And may my cry enter into your presence. May the smoke of incense that we offer in your presence during the morning, Lord God, be like the incense of Aaron, which he offered to you in the tabernacle. Its fragrance pleased your greatness and you, God, were appeased by it. It was accepted in the heights and in the depths.

**Glory...** Praise to you, Lord, who being eternally with the Father lowered your greatness from the hidden heights above and

became a man of your own will and healed the diseases and the sicknesses of the weak race of the house of Adam. Praise to you and blessed be your honor.

**From age...** Praise and thanksgiving to the Son of Mary, the holy virgin, of whom Isaiah preached with a true preaching: Behold, a virgin shall conceive and shall give birth to a child who shall be a wonder. He shall be called: God with us.

<sup>98</sup> هَمَّ: See Numbers 16:47.

**مَعْد:** مَعْبُوسًا كَيْ مَعْنِي. أَبَدًا يَحْيَ  
 at-(the-side-of) who-being-(eternally) O-my-Lord to-you praise glory...  
 أَجَلًا. وَيُسَلِّبُهُ وَتَعْبِيرُ. مَعِ وَهَمًا جَبَّتْهَا وَحَلًا.  
 above concealed the-heights from your-greatness lowered the-Father  
 وَهَمًا إِنْهَا جَبَّتْهَا. وَهَمًا طَاغَا وَهَمًا وَهَمًا.  
 and-the-sicknesses the-diseases and-healed by-your-own-will a-man and-became  
 وَجَبَّهَا مَحْسَلًا وَجَبَّهَا. أُوْمَر. مَعْبُوسًا كَيْ وَجَبَّهَا  
 and-blessed to-you praise Adam of-the-house-(of) weak of-the-race  
 أَبْعُنْ بِرُ  
 (be)-your-honor

**مَع:** مَعْبُوسًا وَهَمًا وَجَبَّهَا. كَجَلًا يَحْيَ مَعْنِي. حَلَّهَا حَلًا  
 the-virgin Mary from to-the-Son and-thanks-giving praise from...  
 مَعْبُوسًا. وَجَبَّهَا. أَجَرُ حَكَمًا. حَلَّهَا وَهَمًا. وَهَمًا  
 behold of-truth a-preaching upon-him preached of-whom-Isaiah holy  
 حَلَّهَا حَلًا وَجَبَّهَا. حَلًا وَجَبَّهَا. وَجَبَّهَا وَجَبَّهَا.  
 a-wonder who-shall-be a-child and-give-birth-to shall-conceive a-virgin  
 وَجَبَّهَا وَجَبَّهَا. حَلَّهَا وَجَبَّهَا  
 99 our-God with-us and-shall-be-called

**وَجَبَّهَا:** حَلَّهَا. وَجَبَّهَا. وَجَبَّهَا. وَجَبَّهَا. وَجَبَّهَا. وَجَبَّهَا. وَجَبَّهَا. وَجَبَّهَا.  
 your-presence at shook of-Sinai the-mountain God of-the-birth-giver-of  
 مَعْنًا حَلَّهَا. وَجَبَّهَا حَلَّهَا. وَجَبَّهَا حَلَّهَا. وَجَبَّهَا حَلَّهَا.  
 the-heights you-carry as carried-you Mary and-the-virgin God O-Lord  
 وَجَبَّهَا حَلَّهَا. وَجَبَّهَا حَلَّهَا. وَجَبَّهَا حَلَّهَا. وَجَبَّهَا حَلَّهَا.  
 and-gave-birth-to-you marriage without - she-conceived-you and-the-depths

#### Of the Birth-Giver of God

The mountain of Sinai shook at your presence, Lord God, and the virgin Mary carried you, who carry the heights and the depths. She conceived you without marriage and gave birth to you in a manner beyond description. Magnify, Lord, the remembrance of your birth-giver.

Mary carried the ancient of the ages, while he carried her, and she came to Bethlehem with Joseph as in a mystery. They lodged in a cave as poor people in order to be registered for the poll-tax, while they carried him who guides the creation.

Virgin Mary, the messenger from above brought you a greeting of peace and said: The king of kings shall dwell in you, and you shall give birth to him without marriage. Blessed are you, blessed mother, who in virginity gave birth to that sun which gives light to the creation.

O blessed one, the holy virgin, birth-giver of God, with the smoke of incense, let there be remembrance of you for ever. By your prayer and by your petition, tranquility shall reign over the creation, and the Church and her children shall find peace.

<sup>99</sup> حَلَّهَا: That is, in Hebrew: "Emmanuel" (עִמָּנוּئֵל). See Matthew 1:23.

حَلَّ مَعَهُ. أَدْوَجَ مُنْهٍ  
 O-my-Lord magnify words from-(what-can-be-said-by) (in-a-manner)-beyond  
 ❖ وَجَدَ لَكَ بِرًا  
 of-your-birth-giver the-remembrance  
 لَحَبْلُهَا مَذْنَمٌ. حَقَّعَ مَعَهُ قُورًا. تَبَّ رَجُلٌ لَحَبَّ يَدَا كَدَا.  
 her carried he while the-ages of the-ancient Mary carried  
 وَحَسِبَ حَسَمٌ حَقَّقَ يَدَا. وَأَمَّ هَتَّهْهُ أَسْ وَجَاوَا.  
 in-a-mystery as with-Joseph she <sup>100</sup> came and-to-Bethlehem  
 هَهُ نَصَدَّ أَلْ مُقَحَّحًا. وَبَدَّحَ دَحَا نَحَّهْهُ وَعَا. تَبَّ  
 while for-the-poll-tax to-be-registered (as)-the-poor-[pl] in-a-cave they-lodged  
 ❖ لَحَبَّ مَحَّحَ دَتَّأَلْ  
 the-creation-[pl] (him)-who-guides they-carried  
 خَدَّحَا مَذْنَمٌ. أَمَّحَ هَ وَحَكَا. مَحَكَا هَدَّحَبِ.  
 he-brought-you (a-greeting-of)-peace from-above the-messenger Mary virgin  
 وَحَكَا مَحَكَا هَا جَبِ. هَحَّحَا لَ وَلا  
 without to-him and-you-shall-give-birth in-you she-dwell kings the-king-(of)  
 أَوَّحَا. لَهَّجَبِ أَمَّا مَحَّحَا. وَجَدَّهَلَا جَبَّأَمَّهْ.  
 gave-birth-to-him who-in-virginity blessed the-mother blessed-are-you marriage  
 ❖ حَدَّهْ مَحَّحَا وَحَدَّهْ  
 the-creation-[pl] that-enlightens sun to-that  
 لَهَّجَبَا. خَدَّحَا مَحَّحَا. حَحَّحَا كَلَّهْ.  
 with God the-birth-giver-(of) holy the-virgin O-blessed-one-[fem]  
 حَحَّحَا وَجَحَّحَا بَهْهْ. وَجَدَّحَبِ حَحَّحَا حَكَمَ.  
 ever for remembrance-of-you let-there-be of-incense the-smoke  
 خَرَّكَفَا بَ بَجَّحَّهْ بَابِ. هَمَّا بَعَّحَبِ دَجَّجَبَا.  
 in-the-creation shall-reign tranquility and-by-your-petition by-your-prayer  
 ❖ هَمَّعَا حَحَّحَا حَمَّ حَحَّهْ  
 her-children and the-Church and-shall-find-peace

#### Of the Saints

To the kingdom on high and to eternal life are the saints invited, that which the ear has not heard, the eye of flesh not seen, and which has not entered the heart of men. Great is the blessedness of those who are worthy of it, the noble ones who loved the Anointed one.

It is right to honor the bones of the saints, the friends of the Anointed one, as the bones of the noble Joseph were honored by Moses, that

in the time of wrath they may be intercessors for us with God, that we may not be struck by the rod of justice.

The martyrs say: Our crown awaits us, and our recompense is kept for us, which the holy Son, whom we have loved, will give us in his kingdom. For the torments that we have suffered by the fire and the sword, the Anointed one will console us of our afflictions in Paradise, the place that he promised to those

<sup>100</sup> ܠܗܡܐ ܠܗܡܐ: Lit.: "went up."

**وَيَقْبَلُهُ:** حَلَّحَهُمْ وَهَمًّا. هَمًّا. وَحَكْمًا. اُجِبِبَ مَقْبَلًا.  
 the-saints are-invited eternal and-to-life on-high to-the-kingdom of-the-saints  
 حَقْبَرُ قُيُولًا لَا مَحَصًا. هَكْنَا وَجْهًا لَا سَأَلًا.  
 seen (has)-not of-flesh and-the-eye heard (has)-not the-ear that-which  
 هَكَّا كُحًا وَبُتًا لَا حَكَمًا. هُجًا وَحًا  
 (is)-great the-blessedness ascended (has)-not of-men the-heart and-(which)-to  
 وَمُهًى كَه. تَنْتًا وَوَسْعَةً كَحْفَسًا  
 the-Anointed-one who-loved the-noble-ones of-it of-those-who-are-worthy  
 أَوْيَ نَنْقًا. حَتَّحًا وَمَقْبَلًا. وَسَبْعَةً وَحَفْسًا.  
 as of-the-Anointed-one the-friends of-the-saints the-bones to-honor (it-is)-right  
 وَبَلَقَهُ مَعَهُ مَبْعًا. كَتَّعَهُ وَبَهَّجَ تَنْسًا. وَجَاجَ  
 that-in-time-(of) the-noble<sup>101</sup> of-Joseph the-bones Moses by were-honored  
 وَهَجًا بَهَّجًا. كَح. حَفْبَسًا حَبًا لَكُلًا. وَلَا  
 that-(we-may)-not God with intercessors for-us they-may-be wrath  
 نَجَكُ خَعَجًا وَجَانِبًا  
 of-justice by-the-rod be-struck  
 اُنْجَبَ هَهُؤُلَا. وَجَكَبَ مَنَر. هَلْبَبَ قَبْوَحَبَ.  
 our-recompense and-is-kept-(for-us) awaits-(us) that-our-crown the-martyrs say  
 وَجَحَلَكَبَاهُ مَهْوَبَ كَح. خَا مَقْبَلًا وَوَجْبَسُهُ.  
 whom-we-have-loved holy the-Son us will-give which-in-his-kingdom  
 هَوَجَبُؤُلَا هَهَبًا سَبَبًا. حَفْبَسًا  
 the-Anointed-one we-have-suffered and-by-the-sword and-which-by-fire  
 حَجَّنَا أَوْحَنَّتَ. حَفَّوْهَلَا وَحَكَبَ  
 which-he-promised in-Paradise (of)-our-afflictions will-console-us  
 كَتَّسَوْمَهُ  
 to-those-who-love-him  
 هَهُؤُلَا يَسَاه. وَخَلَّصًا حَجَّ كَه. هَهُؤُلَا حَقَقًا.  
 remains and-that-truth it is-passing that-the-world who-saw the-martyrs  
 حَجَبَهُ قَسَبَتَا هَمَّوْهَلَا. أَوْ حَبَاؤُلَا وَبَلَّهَهُ وَجَلًا.  
 vanity that-is (their)-wealth also and-riches (their)-possessions gave-up  
 هَوْبَسَهُ وَسَكَبَ لَكُلًا. هَزَّوْهَهُ حَهَّالًا أَمَلَصَهُ.  
 they-surrendered to-death and-their-necks God the-fear-(of) and-they-loved

who love him.

The martyrs, who saw that the world is passing, and that truth remains, gave up possessions, riches, and the wealth that is but

vanity, and they loved the fear of God. They surrendered their necks to death and, behold, they have become a rampart for our souls.

<sup>101</sup> **هَهَّجَ:** See Exodus 13:15.

هَؤُلَاءِ حَاجِبِينَ مَعًا حَاجِبِينَ  
for-our-souls a-rampart they-are-become and-behold

وَيَا مُجِيبًا: مَلِكًا مَعْقُوبًا. خَدَّوْخَهُ وَسُتَب.   
of-your-compassion at-the-door the-Anointed-one king of-repentance  
تَكْلُمُ نَقَمِ إِيَّائِي. هَمَّ حَسْبُ. كَلْبَرُ كَلْبَار.   
rich your-treasure the-house-(of) and-from I-knock at-every-hour  
سَلُّا هَوَّسَعَا هَلَّا إِيَّائِي. خُفَّ حُذِي   
O-my-Lord in-you I-ask and-mercy-[pl] (for)-compassion  
لُجْفَعَا حَبَّوْصِي. هَوَّاهُ وَنَدَّ. خُفَّ لَا أَجَبَ لِي.   
put-me-to-shame (do)-not you I-have-confessed help-me I-have-taken-refuge

وَأَيُّهَا هُوَ هَوَّيْ هُوَ جَلْبِي حَمْسًا   
strong and-my-protection my-hope are because-you  
وَسَعَا هَلَّا إِيَّائِي. سَلُّا جُلَّا إِيَّائِي. مَحْبُ ذَا   
Son-(of) of-you I-beg (for)-compassion I-ask (for)-mercy-[pl]  
لُجَّا. قُرْبِي حُذِي مَعِ كَهْنًا. وَجْهًا جَب   
within-me because-hidden Gehenna from O-my-Lord deliver-me the-Good  
فَحْنَرِ هَوَّصِي. هَوَّاهُ وَنَدَّ. جَعَلَا خَرَجَجِي. لَا   
(do)-not your-cross denied and-(I-have)-not and-your-blood (are)-your-body  
لُجْفَعَا وَجَبْ جَهَّ هَمَّا. وَوُيُّوْا أَيُّهَا حَلْجَهْ مَتَجَلَّا   
<sup>102</sup> the-nations all when-you-judge day on-that me deny  
مَّا مَلَّبِي لَوَّحًا. هَلَّا كَبَّلًا أَوَّسًا. وَنَهَّحَا حَمَّحَقَبَلَّا.   
to-the-kingdom that-leads the-way and-straight the-door narrow-(is) how  
هَلَّا سَلَّا وَنُجَّا وَبَالَّا كَهْ. سَبَّهَلَّا مَحْلَحَلَّا كَهْ. هَلَّا هَوَّهْ   
and-he he needs firmness by-it to-go who-wants and-the-one  
وَمَدَّوْصَا مَكْبَلًا. مَجْبَلَّا حَلَّهْ مَا نُجَّيْ كَهْ. هَوَّهْ   
and-he he is-drawn-aside of-error (to)-the-path a-little who-relaxes

#### Of Repentance

Anointed king, at the door of your compassion I knock at every hour, and from your rich treasure-house, I ask for compassion and mercy. In you, Lord, I have taken refuge, help me. I have confessed you, do not put me to shame, for you are my hope and my strong protection.

I ask for mercy. I beg for compassion from you, Son of the Good. Deliver me, Lord, from Gehenna, because your body and your blood are hidden within me, and I have not denied your cross. Do not deny me on that day when

you judge all the nations.

How narrow is the door and straight the way that leads to the kingdom. The one who wishes to go by it needs firmness, and he who relaxes a little is drawn aside to the path of error, and he loses his soul of his own will.

Who will give me a fountain of tears and a heart of repentance, and I will sit and mourn over myself with bitter sighs? The years of my life have passed in vain labors that do not benefit me, and I have been base in my behavior.

<sup>102</sup> مَحْجَلَّا: Or: "tribes," "generations."

❖ **مَدَّ يَدَهُ حَتَّى** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ**  
 of-his-own-will his-soul loses  
**مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي**  
 of-repentance and-a-heart of-tears a-fountain me will-give then who  
**وَمَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي**  
 - bitter with-sighs over-myself and-I-will-mourn and-I-will-sit  
**مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي**  
 benefit-me which-(do)-not vain in-labors have-passed of-my-life the-years  
 ❖ **وَمَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي**  
 in-my-behavior base and-I-have-been

**وَحَتَّى** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ**  
 of-the-Anointed-one <sup>103</sup> with-the-seal who-are-sealed those of-the-departed-[pl]  
**مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي**  
 the-blood and-drunk holy the-body and-(who)-ate baptism in  
**مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي**  
 - and-shall-shake-off the-soil from they-shall-be-raised by-him propitiatory  
 ❖ **وَمَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي** **مَنْ** **يُعْطِي**  
 glory (in)-a-garment-(of) and-be-clothed the-dust

**مَلَأَ** **بِزُكْرٍ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ**  
 of-the-morning second a-hymn

#### Of the Departed

Those who are sealed with the seal of the Anointed one in baptism, who ate his holy body and drank his propitiatory blood, shall be raised by him from the soil. They shall shake off the dust and be clothed in a garment of glory.

#### The Second Hymn of the Morning

*With the melody: I am the true light. Body (hymn), seventh tone.*

*Word:* Light has appeared in the darkness for the upright. At the time when the light appears and takes away the veil of darkness, the sky and the earth worship you, Lord, the sisters who came to be all at once, the one a firmament above the waters and the other supporting the waters, and the air was stretched between them, a bridal-chamber that arose in the twinkling of an eye. Praise to you, for your creation.

Then he shall speak in vision with the righteous. At the time of the morning, Moses saw a fearful sight on the top of the mountain. Angels of fire and of spirit, and God who was borne by them. He saw the fire rest upon the bush, and it was on fire but did not burn. He heard a voice, which said to him: Take off your shoes from your feet, for the Lord is in this place.

**Glorify...:** Praise to the holy Father, who sent his holy Son. He descended and dwelt in a pure and holy womb in a holy manner. He came in our image and likeness, that we might become like him. He became a son of man that he might make us sons of his Father and partakers of his Holy Spirit.

**From age...:** Praise to the one who rested in the womb and dwelt there as he willed in his mercy. Praise to him who came forth from the womb and its virgin state was not corrupted.

<sup>103</sup> **حَتَّى** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** **فِي** **وَيْدِهِ** Lit.: "the inscription."

حم: أُنَا إِنَا نُبُوَا هَبَبَا  
true the-light I-myself-am with-the-melody  
كَمَعْمَلَا مَجَبَحُنَا  
seventh body-(hymn)

قَدِجَعَلَا: وَتَس نُبُوَا جَسَعَجَا كَلَوُجَا: حَبَبَا  
at-the-time for-the-upright-[pl] in-the-darkness light has-appeared word  
وَيُوتَس دِه نُبُوَا. هَمَقَا خَقَقَا سَعَفَجَا. هَبَبَا  
worship the-darkness <sup>104</sup> the-veil-(of) and-takes-away light in-it when-appears  
كَب مَذِب مَعْمَلَا ؤَاوَحَا. أَسَقَالَا يَوَؤَا مَبَعَكَب.  
all-at-once who-came-to-be the-sisters and-the-earth the-sky O-my-Lord you  
سَبَا وَمَبَلَا حَلَا مَب مَحَتَا. ؤَاِسَالَا لَحَبَلَا مَحَتَا.  
the-waters supporting and-the-other the-waters from above firmament the-one  
ءَحَابَس أَوُ: خَسَلَدَه. كَعَلَا وَجَم  
which-arose a-bridal-chamber between-them the-air and-was-stretched  
خَقَقَا خَسَا. هَجَبَلَا كَب حَلَا أَوَمَتَتَب  
your-creation for to-you praise an-eye in-the-twinkling-(of)  
هَمَب مَعَكَا حَمَؤَلَا حَم أَوُبَعَه: حَبَبَا وَجَبَا  
of-the-morning at-the-time the-righteous-[pl] with in-vision he-shall-speak then  
سَا مَبَعَا. سَدَا يَسَلَا جَم لُؤَا. مَلَلَا وَبَوَا  
of-fire angels the-mountain on-the-top-(of) fearful a-vision Moses saw  
ءَوُؤَسَا. ؤَاكَلَا جَب مَدَوُتَس. سَا كَبَوَا وَهَبَلَا  
rest the-fire he-saw was-borne-(by-them) <sup>105</sup> who and-God and-of-spirit  
جَبَلَا. مَدَلَكَلَا جِه ؤَا مَقَب. هَمَلَا مَعَد جَب  
which he-heard and-a-voice burn but-(did)-not it and-was-on-fire on-the-bush  
أَمَد: كِه. وَهَبَب مَحَلَاتَتَب مَب قُجَكَس. وَؤَا أَلَا مَدَلَا  
the-Lord place for-in-this your-feet from your-shoes take-off to-him said  
هَبَا جِه  
<sup>106</sup> in-it dwells

مه: هَجَبَلَا كِه لَاجَا مَبَعَا. وَهَبَوُ: كَجَبِه مَبَعَا.  
holy his-Son who-sent holy to-the-Father to-him praise glory...  
ءَجَبَكَلَا وَجَبَا مَبَعَا. بَدَا ؤَجَلَا مَبَعَا. هَم  
he-was in-a-holy-manner and-dwelt descended and-holy pure and-in-the-womb

Praise to him and to him who sent him, who  
humbled himself for our salvation and became  
a man of his own will, that he might save our

kind, the mortals, from the slavery of sin.

<sup>104</sup> حم: Or: "the fog."

<sup>106</sup> ده: See Exodus 3:5.

<sup>105</sup> م: Lit.: "while."

جَبَّعْجَبًا أَجَبًا. وَمَنْ نُهًا أَجَبًا. هُ. هُ  
 he-became like-him might-become that-we and-our-likeness in-our-image  
 جَبَّعْجَبًا دَنُهَا. وَبَحْبُ. كَ خَلَّتْ لَأَجَبًا. هُمَّةُ أَجَلًا  
 and-partakers of-his-Father sons us that-he-may-make a-son-of-man by-his-will  
 كَبُّهَا وَمَعْبُهَا ❖  
 Holy of-the-Spirit

مَ: مَجَّسًا كَهْ دَهْ وَهًا جَبَّعْجَبًا. هَحْبُ: دَهْ  
 in-it and-dwelt in-the-womb who-rested to-the-one to-him praise from...  
 رُبًّا جَبَّعْجَبًا. مَجَّسًا كَهْ وَهًا مَ دَنُهَا.  
 the-womb from who-came-forth to-him praise in-his-mercy-[pl] as-he-willed  
 هَجَّجَةً لَا أَسَحَّ. مَجَّسًا كَهْ هَحْكَمَةً.  
 and-to-him-who-sent-him to-him praise corrupted (was)-not and-its-virginity  
 وَجَبَّعْجَبًا أَسَّسًا. هُ هُ أَسَّسًا جَبَّعْجَبًا.  
 of-his-own-will man and-became humbled-himself who-for-our-salvation  
 هَجَّجَةً حَبَّعْجَبًا مَكَّةً. مَ مَجَّجًا وَهًا ❖  
 of-sin the-slavery from mortal our-kind that-he-might-save

وَحَبَّ: كَهْ مَنَّا مَنَّم خَرَّجَةً.  
 in-prayer Mary was-standing while God of-the-birth-giver-of  
 هَمَّجَّجًا مَمَّ مَمَّ. مَمَّجًا وَهًا وَهًا وَهًا.  
 beside-her descended of-fire an-angel God before and-making-supplication  
 هَمَّجَّجًا مَمَّجَّجًا. هَجَّجَةً كَهْ مَكَّمًا حَبَّجَبًا. كَبَّنًا  
 palace (be)-with-you peace to-her and-he-said (in)-flames-[sg] clothed  
 وَجَّ: مَكَّمًا مَمَّ جَبَّ. مَكَّمًا مَمَّجَّجًا.  
 poverty from-you he-took in-you dwells the-king the-Son-(of)

#### Of the Birth-Giver of God

While Mary was standing in prayer, making supplication before God, an angel of fire descended beside her, clothed in flame, and said to her: Peace be with you, palace in which the Son of the king dwells. He took from you poverty, when the one who is rich dwelt in your womb, that he might satisfy the hunger of the world.

Elizabeth, the mother of John, and Mary, the mother of the Anointed one, were palaces that the king chose for himself in barrenness and in virginity. The infant leapt before the infant, the young before the old, and he greeted his Lord, and said to him: Come in peace, and may your peace bring tranquility to the creation.

Blessed are you, Mary, who gave birth to the

living Son of God. Blessed are you, precious ship, in whom the merchant descended and dwelt. Blessed are you, palace of perfection, who received the master-builder of the heights. You bore him and your virginity was preserved. You gave birth to him and remained pure. Blessed is the Lord who came forth from you.

Cursed be the one who does not assert that Mary gave birth to God, and an unbeliever is the one who does not confess that he is God and the Son of God. The Father begot him who is without beginning, and at the end of time, he came forth from Mary. From the Father and from Mary, he is the only child that we worship. Anathema is the one who questions it.

وَخَلَّابًا ۖ هُنَا جَعَلَتْ حَبِي. وَيَبْهَجُ ۖ تَجَبُّو ۖ  
 the-hunger-(of) that-he-might-satisfy in-your-womb dwelt when-he-who-is-rich  
 ❖ حُلْمًا  
 the-world  
 الْكَمْبُؤُا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 of-the-Anointed-one the-mother and-Mary of-John the-mother Elizabeth  
 حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 and-virginity (in)-barrenness the-king-[suj] for-him that-chose (were)-palaces  
 هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 the-old before the-young the-infant before <sup>107</sup> the-infant leapt  
 هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 in-peace come to-him and-he-said his-Lord and-greeted  
 ❖ حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 the-creation-[pl] bring-tranquility-(to) (may)-your-peace  
 حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 you of-God living the-Son who-gave-birth-to-him Mary blessed you  
 حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 and-dwelt descended (in-which)-the-merchant precious ship blessed-(are)-you  
 حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 who-the-master-builder-[obj] perfection palace-(of) blessed-are-you in-it  
 وَهُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 your-virginity and-preserved you-bore-him received of-the-heights  
 وَهُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 who-came-forth the-Lord blessed-(is) pure and-remained and-gave-birth-to-him  
 ❖ حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 from-you  
 حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 gave-birth that-(to)-God-[obj] assert who-(does)-not anyone he cursed-(be)  
 حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 that-God confess who-(does)-not anyone (is)-he and-an-unbeliever Mary-[suj]  
 وَهُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 beginning who-(is)-without the-Father begot-him God and-the-Son-(of) he-(is)  
 وَهُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 from also the-Father from Mary from he-came-forth and-at-the-end-(of-time)  
 حَبِي ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ هُنَا ۖ  
 anyone (is)-he anathema he-is one-(and-only) worshipful the-child Mary

<sup>107</sup> حَبِي: Not to be mistaken for: حَبِي, "the unjust."

**وَقَدْ بَعَثْنَا:** أُنَا أَنَا نَبِيُّهُمَا هُنَا هُنَا 108 true the-light I-am of-the-saints  
 to-his-disciples our-Lord said  
**وَجَاءَ أَمَّا** يَجْتَمِعُونَ وَهُوَ يَمْشِي لَمْ يَكُنْ لَمْ يَكُنْ  
 the-darkness-[suj] him overtake (shall)-not walks who-in-light and-everyone  
**وَبَارَكُوا** كَمَثَلِ تَبْعًا وَهُوَ يَمْشِي هُوَ يَمْشِي هُوَ يَمْشِي  
 of-the-Anointed-one in-the-light who-walked holy the-apostles blessed-(are)  
**وَأَمَّا** نَزِمَ يَوْمَئِذٍ تَذَكُّرُهُمْ هُوَ يَمْشِي هُوَ يَمْشِي  
 to-end end from the-remembrance-of-them is-celebrated and-behold  
**وَأَمَّا** رَفَعُوا رَفَعُوا رَفَعُوا رَفَعُوا  
 to-us be a-rampart (may)-their-prayers of-the-earth  
**وَكُنْتُ** وَكُنْتُ وَكُنْتُ وَكُنْتُ  
 of-the-only-begotten and-disciples of-God of-the-Son the-apostles  
**وَأَمَّا** رَفَعُوا رَفَعُوا رَفَعُوا رَفَعُوا  
 again-and-again the-earth and-plowed in-their-hands the-cross took  
**وَأَمَّا** رَفَعُوا رَفَعُوا رَفَعُوا رَفَعُوا  
 of-idolatry the-error on-account-of the-truth of which-was-barren  
**وَأَمَّا** رَفَعُوا رَفَعُوا رَفَعُوا رَفَعُوا  
 which faith in-it and-sowed impiety from-it and-they-uprooted  
**وَأَمَّا** رَفَعُوا رَفَعُوا رَفَعُوا رَفَعُوا  
 ever for shall-endure  
**وَأَمَّا** رَفَعُوا رَفَعُوا رَفَعُوا رَفَعُوا  
 to-death and-one (leading)-to-life one paths two the-martyrs saw

I am the true light, said our Lord to his disciples, and all those who walk in light, the darkness shall not overtake them. Blessed are the holy apostles, who walked in the light of the Anointed one. Behold, their memories are celebrated from end to end of the earth. May their prayers be a rampart to us.

The martyrs saw two paths, one leading to

The martyrs descended to the arena, and there they slew and were slain. They slew the evil one in secret, while he slew them openly, and after he had slain them, he was hung and beaten before them. He then began to speak, saying: I cannot fight with the martyrs, because the power of God dwells in them.

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ܩܠܐܘܢ ܕܥܝܢܐ ܠܐܝܬܐ ܕܡܪܝܬܐ ܕܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 new the-life they-might-obtain that-by-it narrow for-the-one and-they-yearned  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 and-ascended they-conquered-him the-evil-one with into-the-conflict they-descended  
 ܕܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 a-companion for-he-is be-blessed of-the-Lord the-name may saying while  
 ܕܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 him for-those-who-call and-a-refuge to-his-worshippers  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 and-were-slain in-it and-they-slew <sup>109</sup> into-the-arena the-martyrs into-it descended  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 openly them and-he-slew in-secret the-evil-one they-slew in-it  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 before-them and-beaten he-was-hung them he-had-slain and-after  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 the-martyrs with fight I-cannot saying while to-speak and-he-began  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 (the-power)-of-God in-them dwells because-the-power

ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 of-the-faith an-athlete diligent (as)-a-worker <sup>110</sup> Ephrem Saint person of-one  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 a-tree the-sky its-top and-reached his-building who-perfected a-master-builder  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 and-behold Holy the-Spirit in-it and-dwelt its-branches (of-which)-grow  
 ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܬܐ  
 for-the-remembrance-of-him to-come are-willing quarter-[pl] every from the-peoples

#### Of One Person

Saint Ephrem was a diligent workman, an athlete of the faith, a master-builder who perfected his building, and its top reached the sky. A tree whose branches grow and the Holy Spirit dwelt in it. Behold, the peoples from every quarter are willing to come to keep the remembrance of him, that they may receive help from him.

Behold, in the sky and on the earth the remembrance of you is honored, O Saint Mark. The angels rejoice in the sky and men on the earth. Your Lord rejoices in your conflict. He sees your heroism, and he calls upon you: Good worker, come, enter, inherit the kingdom that does not pass nor ends.

<sup>109</sup> ܡܬܐ: Or: "the contest." Despite the similarity "a contest," but also a place where competitions are between the two words, the Syriac ܡܬܐ is unrelated held, hence the translation as "arena." to the word "arena" (From the Latin "arēna"), but <sup>110</sup> ܡܬܐ ܡܬܐ: For biographical information concerning Saint Ephrem the Syrian, see page 81.

وَبُيْضَكُمْ ۖ حَمْدُهُ ۖ كَيْفَ وَوُتْلَا ۖ  
 help-[pl] from-him that-they-may-receive  
 حَمَمْنَا هَجَاوَحَا ۖ اِلَا نُرْس. ۖ وَهَجْنُف ۖ اُوْه مُنِيۡ  
 Saint O the-remembrance-of-you is-honored behold and-on-the-earth in-the-sky  
 حَمَمْنَاهُ. ۖ مَلَاكَا سُبِيۡ حَمَمْنَا. ۖ هَجْتَمْنَا ۖ اُوْحَا. ۖ سُبَا  
 rejoices the-earth on and-men in-the-sky rejoice the-angels <sup>111</sup> Mark  
 حُنْبِر ۖ خَلَجْنَفُ. ۖ وَسَلَا ۖ كُو ۖ خَالِجْهَبَا. ۖ هَمَلَا ۖ كُو  
 to-you and-he-calls heroism your and-he-sees in-your-conflict your-Lord  
 فُحْسَا ۖ اُوْجَا. ۖ اَلَا ۖ خَفَا ۖ سَلَا ۖ مَحَلَّهَبَا. ۖ اُوْلا ۖ حُجْبَا  
 pass that-(does)-not the-kingdom inherit enter come good worker  
 هَلَا ۖ مَعْمَلَا ۖ وُتْلَا ۖ  
<sup>112</sup> end and-(does)-not

وَابْجَبَا: ۖ قَدْ لُغْلَا: ۖ حُجْجَا ۖ هَجْجَلْجَلْ: ۖ اَلَا ۖ اُوْلا  
 who-(do)-not God and-at-all-seasons at-all-times word of-repentance  
 جَلَا ۖ وَسَعَدَا. ۖ مَحِي سَلُتَا ۖ اُوْمَنِي ۖ كَه. ۖ كَا ۖ هَلْجَا  
 and-remove keep-away him who-call sinners from his-mercy keep-away  
 مَحِي ۖ خَسْبَا. ۖ مَسْعَا ۖ مَحَلَّه ۖ وَهَجْلَا. ۖ هَج ۖ كُو  
 us give of-wrath and-the-rods the-scourges in-your-compassion from-us  
 سَلَا ۖ سَلْبَا. ۖ هَمَلْنَا ۖ هَجْتَلَا. ۖ هَجْهَكَا. ۖ حَجْبَا ۖ مَحِي.  
 from-us the-evil-one and-cast-down of-abundance and-years of-joy months  
 حَبْمَا ۖ وَخَا ۖ اُوْجَبَا. ۖ وَهَلَا ۖ كُو ۖ خَا  
 because-(of) to-you that-we-may-give-thanks of-the-cross great by-the-sign

#### Of Repentance

*Word:* At all times and at all seasons. God, who do not keep your mercy from sinners who call you, keep and remove from us, in your compassion, the scourges and the rods of wrath. Give us months of joy and years of abundance. Cast down the evil one before us by the great sign of your cross, that we may give thanks to you for your grace.

Pardon, O Lord, and have mercy upon us. God, who accepted the petition of the son of Matthew in the sea and commanded the mighty fish and in three days it released him. Hear our prayer and be reconciled with us. In your mercy, reply to our requests, and if we have angered you, there are those who will reconcile you with us, the martyrs who died for the love of you.

Let not my stains cover me, Lord, when

justice passes judgment on me. Let me not be naked in the court of judgment, when the just are clothed in glory. I have slipped and have fallen into sin. Give me your hand that I may rise and as upon the thief on the cross have compassion upon me, you who have compassion upon sinners and whose door is open to the penitent.

I will not, Lord, cease from praising you and I will not desist from singing hymns to you. Do not judge me, Lord, with justice, because I know that I am guilty and if you take vengeance on my offenses, I shall inherit Gehenna. I shall be cut off from life and I shall be silent from prayer to you. In your mercy, pardon my offenses.

<sup>111</sup> حَمَمْنَاهُ: Variable.

<sup>112</sup> مَعْمَلَا: Lit.: "be dissolved."

❖ رَحْمَةُكَ  
your-grace

سَمِعَ سَمِعْنَا هُوَ وَمَنْعَنَا : اللهُ وَمَنْعَ اللهُ  
 the-petition who-accepted God and-have-mercy-on-us Lord pardon  
 وَجَدَ مَدَامَ مَعَهُ مِنَ الْبَحْرِ الْمَوْتَى مِنْ 113 مَتَّى مِنَ ابْنِ ابْنِ  
 to-it and-commanded the-sea the-midst-(of) from Matthew of-the-son-(of)  
 حَبْلًا حَبْلًا هَكَذَا هَكَذَا عَقَبَ فَجَلَّهٖ . مَصَّ رَكَعًا  
 our-prayer hear it-released-him days and-in-three strong to-the-fish  
 ذَابُوا ذَاكَ . هَجَلًا جَسَدًا حَتَّى سَمِعَ . ذَاكَ  
 and-if our-requests in-your-mercy-[pl] and-answer with-us and-be-reconciled  
 يَسْأَلُ أَوْ كَانَتْ . أَبَدَ يَهُوَّ كَ وَبَنَحَفَ .  
 will-reconcile-you (who)-with-us those there-are have-angered-you we  
 هُوَ ذَاكَ وَبَنَحَهُ مِنْ سَبَبِ  
 the-love-of-you because-(of) who-died the-martyr

لَا بَقِيَّةَ لَكَ مِنْهُ مَعَذَرَةٌ لِيَّ مَا كَسَفْتُ عَنْكَ إِذَا تَوَلَّى سَوَاسِ الْأَرْضِ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ  
 passes-judgment when me my-stains O-my-Lord cover (let)-not  
 كَبُورُ مَا كَانُوا يَكْفُرُونَ  
 when judgment <sup>114</sup> in-the-court-(of) be-naked and-let-me-not justice on-me  
 وَكَأَيُّ عَذَابٍ لِي بِهِمْ وَقَدْ خَلِئْتُ عَلَيْهِمْ أَمَّا الْيَتَامَىٰ فَصَلِّ عَلَيْهِمْ وَأَوِّصْهُم بِأَقْوَمِ الْوَعْدِ وَأَلْفِ عَلَيْهِمَ الرِّحْمَ  
 give into-sin and-fallen I-have-slipped (in)-glory the-just-[pl] are-clothed  
 وَأَلْفِ عَلَيْهِمَ الرِّحْمَ وَأَلْفِ عَلَيْهِمَ الرِّحْمَ وَأَلْفِ عَلَيْهِمَ الرِّحْمَ  
 during-the-crucifixion the-thief and-like that-I-may-rise your-right-(hand) me  
 وَأَلْفِ عَلَيْهِمَ الرِّحْمَ وَأَلْفِ عَلَيْهِمَ الرِّحْمَ وَأَلْفِ عَلَيْهِمَ الرِّحْمَ  
 on-sinners you-who-have-compassion have-compassion-on-me

﴿وَجَدِيبٌ لِّوَحْدِهِ﴾ to-the-penitent (and)-whose-door-is-open  
 ﴿لَا تُعْلِمُنِي مَعَهُ حَكْمٌ﴾ from desist and-(I-will)-not praising-you from cease O-my-Lord (I-will)-not  
 ﴿لَا يَكْفُرُ﴾ because-I-know with-justice Lord judge-me (do)-not singing-hymns-to-you  
 ﴿وَسُجًّا لِّإِنِّ﴾ Gehenna on-me you take-vengeance (on)-my-offenses and-if that-I-am-guilty  
 ﴿أَبْدًا كَإِبْدَائِي﴾ from and-I-shall-be-silent life from and-I-shall-be-cut-off inherit I-shall  
 ﴿وَأَقْبَحُ﴾ my-offenses me pardon in-your-mercy-[pl] prayer-to-you

ΠΙ<sup>3</sup> ۞: That is, the prophet Jonah.

<sup>114</sup> **حصه**: Lit.: “the house.”

**وَحَبِّبْنَا:** حَبِّ حَقَّة \ سُمَّا مَوْجِبُنَا. لَاجَةً  
 to-our-fathers and-remembrance rest them give of-the-departed-[pl]  
 وَأَسْبَ وَمَجِبَ. هَجِبْنَا هَجِبْنَا  
 and-the-ranks and-in-the-companies who-have-fallen-asleep and-our-brothers  
 وَتَبَّعْنَا. لُحْمَ حُنَا حَقَّةً وَف. هُمَا  
 on you-sit and-when your-worshippers Lord have-set of-your-saints  
 كَام وَجِب. هَجِبْنَا لُحْمَ مَعِ كَبَا. سُبَّ  
 your-compassion evil from good and-divide your judgment-seat  
 بَسَا \ حَبِّ. وَبْنَا. هَجِبْنَا  
 your-right-(side) at and-let-them-stand judgment <sup>115</sup> the-court-(of) let-them-see  
 حَمَمَا بُونَا وَكَبِيرَ  
 your-greatness when-appears on-the-day

**مَوْجِبُ** **وَحَبِّبَا** **كَلَامُ**  
 God of-the-birth-giver-of <sup>116</sup> cyclic-hymn

حَبِّبْنَا (حَمَام حَمَام: ح - م) 16 - 12 45 psalm seventh in-the-tone  
 حَقَّةً وَحُنَا أَقْتَبَ بَحَقَّة \ حَقَّةً تَهَم. وَحَمَا  
 all -H-H- among-the-people the-rich shall-seek your-face with-offerings  
 هَجِبْنَا وَجِبَا. حَمَمَا مَعِ حَجِبَ  
 within (is) from the-king the-daughter-(of) the-glory-(of)  
 هَمْرَحَبَ حَجِبْنَا حَبَبْنَا لُحْمَا هَمْرَحَبَ وَحُنَا  
 he-shall-go with-offerings -H-H- fine with-gold her-garment and-adorned  
 حَمَمَا  
 to-the-king

#### Of the Departed

Give rest and remembrance to our fathers and brothers who have fallen asleep. Set your worshippers in the companies and in the ranks of your saints. When you sit on your judgment-seat and divide the good from the evil, let them behold your compassion at the court of judgment and let them stand at your right on the day when your greatness appears.

The rich among the people shall seek your face with offerings, -H-H-, all the glory of the king's daughter is within.

Her garment is adorned with fine gold, -H-H-, with offerings she shall go to the king.

Her virgin companions shall follow after her, -H-H-, they shall go in joy and gladness.

They shall enter the palace of the king, -H-H-, your sons in the place of your parents.

#### A Cyclic Hymn of the Birth-Giver of God Seventh tone (Psalm 45:12-16)

Glory... From age...

<sup>115</sup> حَم: Lit.: "the house."

<sup>116</sup> مَوْجِبُ: From the Greek κύκλιον, "cycle."

مَبْعَدُكُمْ حَلَّةُ كِلَا سَجْتَاؤُكُمْ هَبَّاءُ  
 they-shall-go -H-H- after-her her-companions the-virgins and-shall-follow  
 حَسْبُهُ إِلاَّ هَجَّصُ بَعْدُ  
 and-gladness in-joy-[pl]  
 هَبَّتْكُمْ دَعَا حَلَّةَ وَصَلَّحَا سَلَّحَا  
 your-fathers on-behalf-(of) -H-H- of-the-king the-palace and-they-shall-enter  
 بِيَهُ هَدَّ حَسْبُكُمْ  
 your-sons shall-be  
 مَهْدٍ هَدَّ  
 from.. and glory...

ثم  
then

حَمْدًا

border-hymn

حَبَّيْا كَلَّهًا. مَهْجَهُؤُهُ وَحُلْمًا. لَأَلْمِ وَمَهْزُجِبٍ حَبَّيْ.  
 you who-magnify to-those of-the-world pride God the-birth-giver-(of)  
 حَلَّصِ يَهُ إِجْبَكِبْ. هَجْبِ حَلَّصْ هَصْبِ. أَلْأَصْبِ  
 beseech we-take-refuge and-in-you we-put-our-trust - in-you  
 سَلَّحِ. دَعَا وَهَلَّحِ أَلْبَكِبْ. وَبَحَّحِ حَلَّحِ  
 on-us that-he-may-show was-born who-from-you the-one on-our-behalf  
 وَسَعَا  
 mercy-[pl]

إِسْنًا

another

حَلَّحِ حَبَّيْ حَلَّةُ دَلَّ مَبْعَدًا. حَلَّحَا حَصْبِ مَدَّ حَبَّيْ  
 pearl (be)-with-you peace holy virgin with-you peace-(be)  
 وَلَا مَهْمَا. حَلَّحِ حَبَّيْ وَجَبَّأَتَهُ. حَلَّحِ  
 mighty-one to-the who-gave-birth-to-him with-you peace-(be) defect without

#### A Border Hymn

O you the birth-giver of God, pride of the world to those who magnify you. We put our trust and take refuge in you. Beseech the one who was born from you on our behalf, that he may show mercy upon us.

Another

Peace be with you, virgin pure and holy. Peace be with you, pearl without defect. Peace be with you, who gave birth to the mighty one who carries the creation. Thus all generations shall call you greatly blessed for ever and ever. Stomen Qalos Kyrie Eleison (Στόμεν καλώς Κύριε ἐλέησον).

لَٰكِبْ دَتْنَلَا. هَمَّصَلَا لُوبْجَا وَكَا بَدَلْتِ لَٰكِبْ تَلَا  
all you shall-call greatly blessed therefore the-creation-[pl] who-carries

مَتَجَبْلَا حَلَّكَم خُلَّهْبْ  
and-ever for-ever generations

❖ هَلْهَوَي مَلَاكَه مَهْوَئَا كَهْهْ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

هَبْزَا بَحْبَا لَكَلَا  
God of-the-birth-giver-of ordered-prayer

مُلَا  
a-hymn

حَد: لُوبَجَبْ حَبْلَا  
the-Church blessed-be with-the-melody

قَدْلُطَلَا: اُدْتَرْ لَحَبْلَا جَبْلَايْ هَجَلَكَلْبْ: دَبْجْ يَهْ  
(is)-he blessed and-at-all-seasons at-all-times the-Lord I-will-bless word

مَحْبَلَا. وَجَجَبْ مَدْنَمْ دَبْجَا وَهَبْ. مَحْ تَلَا  
all from David daughter-(of) Mary who-chose-you the-Anointed-one

مَتَجْ وَجَبْلَا. هَبَبْ كَهْ قَبْلَا مَنَبْ. هَلَسْ دَبْلَا  
a-man and-as from-you a-body he and-took of-the-creation generations

سَعْمَلَا. وَبَسْ كَاوَلَا بِي لَكَلَا يَهْ. مَحَبْلَا كَهْ  
him praise he-(was) God while on-the-earth he-appeared subject-to-passion

**An Ordered Prayer of the Birth-Giver of God**

**A Hymn**

*With the melody: Blessed be the Church.*

**Word:** I will bless the Lord at all times and at all seasons. Blessed is the Anointed one who chose you, Mary, daughter of David, from all generations of the creation, and who took flesh from you and appeared on the earth as a son of man subject to passion, being God. Praise to him who so abased his greatness for our sake, and magnified and exalted the remembrance of his mother in the four quarters.

I will give him praise with my mouth at all times. Mary was a second sky to you, Lord of all, and you dwelt in her in holiness and came forth from her into the creation. As you were suffering on the cross, you gave her in trust to

your disciple. By the prayers of your birth-giver we beseech you, our savior, to make your tranquility and your peace dwell in the four quarters of the creation.

**Glory....:** Praise to you, God, the word of life, who of your own will took flesh of the blessed Mary, who was pure and holy, in soul and in body. She conceived you without marriage and gave birth to you beyond all telling. Without the seed of man, she conceived of the Holy Spirit.

**From age....:** Take your harp, O Isaiah, prophet of the Spirit, and prophesy about the Son of your Lord, how he came forth into the creation. Behold, a virgin shall conceive and give birth to a child, who shall be a wonder and his name shall be called Emmanuel, which means: God with us. Blessed is the Lord of the prophets, who came and fulfilled their words.

وَجَعَلَ لِبْسَهُ. وَحَبَّاهُ. مَعْلُكَلِي. وَوَحَمَر. دَاهُج  
 and-magnified and-exalted for-us his-greatness he-abased because  
 ❖ وَوَجَّهْنَاهُ. وَكَبَّرَاهُ. كَارُخَه. قَتَتْ  
 quarters-(of-the-earth) in-the-four his-birth-giver the-remembrance-of-her  
 جَبَلَجَ لَمَحْتُسَاهُ. دَجَّوَحِي: مَعْلَا. وَبَوَاه. دَاهُج  
 you was second a-sky with-my-mouth (I-will-give)-him-praise at-all-times  
 مَحَمَر مَدَا. جَلَا. دَهْنَه. دَهْ. مَعْبَاهِي. دَاهُج  
 and-came-forth in-holiness in-her you-who-dwelt all Lord-(of) Mary  
 حَسَدَ خَجَبِيَا. هَجْ. سَاه. دَاهُج. خَصَبِيَا.  
 during-the-crucifixion you-were-suffering and-while into-the-creation from-her  
 أَجَلَدَ دَهْجَه. كَمَجَسِي. خَرَكَاهُ. دَاهُج. دَاهُج. دَاهُج  
 of-your-birth-giver (and)-by-the-prayer to-your-disciples you-gave-her in-trust  
 مَعْبَسِي. كَف. فَهَق. وَبَاهَا. مَسِي. دَاهُج.  
 and-your-peace your-tranquility to-make-dwell our-Savior you we-beseech  
 ❖ كَارُخَه. وَجَبِيَا  
 of-the-creation in-the-four-quarters

**هه:** كَف. لَمَحْتَسَاهُ. مَحَلَا. وَسَلَا. كَلَاه. وَجَّهْنَاهُ  
 who-of-your-own-will God of-life the-word praise you glory...  
 لَمَحْتَسَاهُ. مَح. مَحَمَر. لَمَحْتَسَاهُ. دَاهُج. وَجَّهْنَاهُ. دَاهُج. دَاهُج  
 was pure and-her-body in-her-soul who the-blessed Mary of took-flesh  
 دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج  
 and-gave-birth-to-you marriage without - she-conceived-you was and-holy  
 حَلَا. مَح. مَحَلَا. مَح. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج  
 human a-seed - without (with)-words from-(what-can-be-told) beyond  
 دَاهُج. مَح. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج  
 Holy the-Spirit of she-conceived

**هه:** هَج. قَتَتْ. جَلَا. وَوَسَلَا. لَمَحْتَسَاهُ. دَاهُج  
 and-prophecy Isaiah of-the-Spirit (O-you)-prophet your-harp take from...  
 حَلَا. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج  
 behold into-the-creation he-came-forth how your-Lord the-Son-(of) about  
 جَلَا. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج  
 a-wonder who-shall-be a-child and-give-birth shall-conceive a-virgin  
 دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج. دَاهُج  
 blessed (is)-God with-us which-is <sup>117</sup> Emmanuel his-name and-shall-be-called

<sup>117</sup> **هه:** That is, in Hebrew: "With us, God" (עִמָּנוּאֵל). See Matthew 1:23, Isaiah 7:14.

وَهُوَ مُنَا وَبَجْتًا. قُورَا مَمْلُكٌ مُكْتَدَهْ  
 the-Lord (is)-he of-the-prophets who-came and-fulfilled their-words

حُجْبَا كِهْ سُنْدَا وَنُونِي حَقْفَج  
 118 Jacob of-Saint general rogation

هَمَّاوَا كَهْ مُنِي خَبُوجَا اُحْبِ وَوَمَبَّعْ:  
 and-of-your-saints your-mother in-the-remembrance-(of) Lord us make-share

خَرْكُورَا هَا كَهْ مُنِي هَلْخَبَّيْ  
 and-our-departed-[pl] Lord us pardon by-their-prayers

خَرْكُورَا اُحْبِ خَم وَبَجْتًا مَكْبَشَا  
 the-apostles (those)-of-the-prophets (and)-with your-mother by-the-prayer-(of)

هَمَّوَا: حَسَا نَهْ هَلْخَبَّيْ سَهَا جَسْعَبْ  
 in-your-mercy-[pl] pardon and-the-departed-[pl] guard the-living and-martyrs

لُوبَجَبْ مَنَمَرْ وَكَبِ زُنَا رَوَا اُوْرَا: هَا مَحَبَا  
 ark (by)-the in-a-mystery were-represented for-you Mary blessed-are-you

وَحَبْ مَهْمَا لُوبَهْمَلَا. دَهْ مَهْ اَبِي رَوَا كَبَشَا  
 the-tables-(of-the-Law) were - in-it (as)-a-type (by)-Moses made

جَلَبَجَبْ كَلَهْ اَبِي: حَبِ قَبْ مَنَمَرْ كَسَلَا وَسَلَا هَبْ اَبِي  
 in-truth of-life (was)-the-bread Mary but in-you divinely written

لُوبْ كَحَبَا وَنُونِي: كَبَا اُوْرَا: لُوبْ  
 blessed in-a-mystery the-Son who-represented (are)-the-prophets blessed

#### A General Rogation of Saint Jacob

Make us share, Lord, in the remembrance of your mother and of your saints. By their prayers pardon us, Lord, and our departed.

By the prayer of your mother, with those of the prophets, apostles, and martyrs, guard the living and in your mercy pardon the departed.

Blessed are you, Mary, for you were represented in a mystery by that ark, which Moses made as a type. In it were the tables of the Law written by God, but in you, Mary, was the bread of life in truth.

Blessed are the prophets, who represented the Son in a mystery. Blessed are the apostles, who preached your good news like teachers. Blessed are the martyrs, who endured torments like heroes. Behold, the day of the remembrance of them is celebrated for ever.

Blessed are the dead, who have slept and have rested in peace. The body of the Son is buried with them as a pledge. He will cast down the walls of Sheol for them with violence, and they will hear his voice and will go forth to meet him with speed.

Praise to the Father, who chose Mary of his own will. Worship to the Son, who gave the strength of heroes to his martyrs. Thanksgiving to the Spirit, which makes the dead rise at his command. One nature in three without division.

Son, who were born of the daughter of David in the flesh, pour forth your mercy upon your flock in abundance.

The Prayer of the Morning.

Station.

118 مَحَبَا: For biographical information

concerning Saint Jacob of Sarug, see page 83.

كَمَكْبَتَا وَيَا جَرِيهَ هَجَبًا مَحْبِلًا. لُجًا  
 blessed like-teachers your-good-news who-preached (are)-the-apostles  
 حَمْدُهُمَا وَهَمْدُهُ هَمْدًا أَبْجَلًا: هِإِ مَحْدَتَسْ  
 is-celebrated and-behold heroically torments who-endured (are)-the-martyrs  
 نَمَرٌ يَوْمَ جُودِهِ أَجَلًا  
 for-ever the-remembrance-of-them the-day-(of)  
 لُجًا حَمْدًا وَمَجِدٍ هَلَاكًا بِسَ: خَصْبًا  
 119 in-peace and-have-rested who-have-slept (are)-the-dead blessed  
 هَلَاكًا: دَمَهُ قَتَلَهُ وَجَدًا وَخَدُّهُ لَبَّ: هِإِ حَمْدُ  
 will-cast-down and-he as-a-pledge of-the-Son the-body with-them and-is-buried  
 حَمْدُهُ لَحْمُهُ وَمَنْعُهُ: أَمْبِلًا: مَحْمَدٌ  
 his-voice and-they-will-hear with-violence of-Sheol the-walls for-them  
 هِإِ عَمَّ لَاهُ وَحَدَهُ مَكْلَبًا  
 swiftly to-meet-him and-will-go-forth  
 مَجْدًا لَأَجَا حَمْدًا: هَمْدًا: كَجَا  
 to-the-Son and-worship of-his-own-will Mary who-chose to-the-Father praise  
 وَسَّ: حَمْدُهُ: أَبْجَلًا. لَاهُ  
 thanksgiving (to-make-them)-like-heroes his-martyrs who-strengthened  
 كَجَا: مَحْمَدٌ مَجْدًا: هَمْدًا: هِإِ جَلَا  
 nature - one at-his-command the-dead who-makes-to-rise to-the-Spirit  
 وَبُحْكَلَتُهُ لَا جَلَا  
 be-divided (that-can)not in-three  
 دَا: لَأَبْجَا مَجْدًا: هَمْدًا: هَمْدًا  
 in-the-flesh David the-daughter-(of) from who-were-born Son  
 هَمْدًا: هَمْدًا: هَمْدًا: هَمْدًا  
 in-abundance your-flock on your-mercy make-to-abound  
 رَكْعَاتُ رَجَا  
 120 of-the-morning prayer  
 هَمْدًا  
 121 station.

<sup>119</sup> حَمْدًا: More literally: "in pleasure."

<sup>121</sup> هَمْدًا: The text of the Station can be found on

<sup>120</sup> رَجَا: The text of the Concluding Prayer of the Morning can be found on page 668.

4.5 Of the Third Hour of the Fourth Day

جَمْعًا      وَأَوَّلًا      وَأَوَّلًا  
of-the-week   of-the-fourth-(day)   of-the-third-hour

مَعْمُودًا  
122 station.

إِلَهُنَا      وَبَارِكًا      وَبَارِكًا  
God   of-the-birth-giver-of   ordered-prayer

مُلَّا  
a-hymn

حَفَا      رُفِي      وَبَارِكًا  
that-there-may-be   right-(it-is)   with-the-melody

Of the Third Hour on the Fourth Day

Station.

An Ordered Prayer of the Birth-Giver of God

A Hymn

*With the melody: It is right that there should be.*

It is right that there should be remembrance of Mary, the mother of the Son of God, who was worthy of bearing the fire seen by Moses on Mount Sinai. She is blessed to have become the mother of God. She is blessed to have carried the Son of the king beneath her wings. She is blessed to have seen his appearance, and to have spoken with him, for he is the true God, who came from the true God. Let us sing praise to him, in remembrance of his birth-giver, -H-. May her prayer be with us.

Abraham came and observed us on the tree, because of the lamb on the tree and who planted it, and because of whose child is the lamb. It is not a man who has planted the tree, and the lamb was not born from a sheep. Mary did not conceive the Anointed one from a seed.

It is because he was pleased with her that he dwelt in her and came forth from of her, while she remained sealed. Come, let us sing praise to him, in remembrance of his birth-giver, -H-. May her prayer be with us.

**Glory...:** How to call you, daughter of David, I do not know. It astonished me and I was seized with awe and wonder, as I am unable to inquire into the birth that you gave. I could call you the mother, but your virginity remains. I could call you the virgin, but there is milk on your breast. Therefore I call you the virgin birth-giver of God, for wondrously you became the mother of the Lord of the angels. Come, let us sing praise to him, in remembrance of his birth-giver, -H-. May her prayer be with us.

**From age...:** Mary resembles the ark that Moses brought into the tabernacle, plated with gold and girded with a glorious crown of pearls. Within her are the tables of the Law, those that were inscribed by the Father at Mount Sinai. Within her, the Anointed one, the Word of the Father, who was pleased with her, rested. He dwelt in her and came forth from her, while she remained sealed. Come, let us sing praise to him, in remembrance of his birth-giver, -H-. May her prayer be with us.

<sup>122</sup> مَعْمُودًا: The text of the Station can be found on page 662.

اُؤْمَ وَيُؤْبَهُ لَآ. يُؤْبَهُ لَآ حَمْدُ مَرْ أُمِّهِ وَجَ.  
 of-the-Son-(of) the-mother of-Mary remembrance that-there-may-be right-(it-is)  
 لَآكُلَا. وَيُؤْمَلُ. وَيُؤْلَحُ. حَمْدُ نَبُؤَا يُؤْسَا مَعْمَا جَهْؤَا  
 on-Mount Moses that-saw fire the to-bear who-was-worthy God  
 وَيُؤْبَسُ. يُؤْبَسُ. وَيُؤْمَلُ. اُؤْمَا لَآكُلَا. يُؤْبَسُ  
 she-is-blessed God the-mother-(of) to-have-become she-is-blessed Sinai  
 وَيُؤْسَلُ. حَجَ مَحَلَا جَبْؤَتَه. يُؤْبَسُ وَيُؤْسَلُ.  
 to-have-seen she-is-blessed beneath-her-wings of-the-king the-Son to-have-carried  
 فَنَزَّؤَفَه مَحَلَا. حَمْدُ. وَيُؤْلَحُ. وَيُؤْلَحُ. هَجْؤَا. وَيُؤْمَ  
 who-from the-true he-(is) for-God with-him and-to-have-spoken his-appearance  
 لَآكُلَا هَجْؤَا. لَآ نَؤَا. حَمْدُ. مَعْمَا جَهْؤَا  
 in-remembrance-(of) praise to-him let-us-sing came true the-God  
 نُؤْمَلُ. رَكْفَاؤَا. حَمْدُ  
 (be)-with-us (may)-her-prayer -H- his-birth-giver  
 اُؤْمَلُ. اُؤْمَلُ. مَحْمَدُ. حَمْدُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ.  
 the-lamb and-because-(of) the-tree on us and-observed Abraham came  
 حَمْدُ. اُؤْمَلُ. مَحْمَدُ. مَحْمَدُ. اُؤْمَلُ. مَحْمَدُ. مَحْمَدُ. حَمْدُ.  
 not his-child who-is the-lamb and-because-(of) planted-it who tree on  
 حَمْدُ. مَحْمَدُ. لَآكُلَا. حَمْدُ. مَحْمَدُ. اُؤْمَلُ. اُؤْمَلُ. حَمْدُ.  
 and-not the-lamb was-born <sup>123</sup> a-sheep from and-not the-tree has-planted a-man  
 مَحْمَدُ. اُؤْمَلُ. حَمْدُ. مَحْمَدُ. مَحْمَدُ. مَحْمَدُ. مَحْمَدُ. حَمْدُ.  
 with-her was-pleased for-he the-Anointed-one Mary conceived-him a-seed from  
 حَمْدُ. حَمْدُ. حَمْدُ. حَمْدُ. حَمْدُ. حَمْدُ. حَمْدُ.  
 come and-(she-remained)-sealed from-her and-came-forth in-her and-dwelt  
 نَؤَا. حَمْدُ. مَحْمَدُ. مَحْمَدُ. مَحْمَدُ. مَحْمَدُ. مَحْمَدُ.  
 -H- his-birth-giver in-remembrance-(of) praise to-him let-us-sing  
 رَكْفَاؤَا. حَمْدُ  
 (be)-with-us (may)-her-prayer

**مَحْمَدُ:** اُؤْمَلُ. اُؤْمَلُ. حَمْدُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ.  
 it-astonished know (I-do)-not David daughter-(of) to-call-you how glory...  
 حَمْدُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ.  
 able and-(I-was)-not and-wonder awe and-I-was-seized-(with) me  
 اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ. اُؤْمَلُ.  
 remains your-virginity the-mother I-call-you the-birth-you-gave to-inquire-into

<sup>123</sup> مَحْمَدُ: See John 21:17.

أَمْنَجِي خَدَّوْ حَلَا مَحْلَا كَلَّ سَبَّجِي. مَقْتَصَلْ أَمْنَجِي.  
I-call-you therefore your-breast on (there-is)-milk virgin I-call-you

خَدَّوْ حَلَا حَبَلَا. كَلَّوْ. وَآيَدِي. هَوَّوْ حَلَا كَلَّ  
to-him became because-you God the-birth-giver-(of) virgin

حَلَّوْ وَحَبَلَا. أَمَلَا. حَصَلَا. وَحَلَلَا. لَهْ نَأَمْنَجِي. كَلَّ.  
to-him let-us-sing come of-the-angels the-Lord the-mother-(of) wondrously

مَوَّجَسَا جَبَّوْ جَبُّ. كَلَّوْ. هَوَّ نَكْفَاهُ. حَصَّ.  
(be)-with-us (may)-her-prayer -H- his-birth-giver in-remembrance praise

ص: وَحَلَا. حَزَنَر. حَقَّوْ. وَحَجَّ. مَوَّوْ جَمَّوْ حَلَلَا.  
into-the-tabernacle Moses that-brought the-ark Mary resembles from...

هَمَّوْ حَلَّوْ. هَوَّوْ. كَلَّوْ. حَلَلَا. وَحَلَّوْ. وَحَلَّوْ.  
of-pearls glorious (with)-a-crown her girded with-gold plated

هَوَّوْ. هَوَّوْ. حَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ.  
that-were-inscribed those of-the-Law the-tables within-her and-there-is

أَجَا. حَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ.  
the-Anointed-one rested Mary and-within Sinai at-Mount (by)-the-Father

مَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ.  
in-her and-dwelt with-her was-pleased who of-the-Father the-word

هَوَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ.  
to-him let-us-sing come and-(she-remained)-sealed from-her and-came-forth

مَوَّجَسَا جَبَّوْ جَبُّ. كَلَّوْ. هَوَّ نَكْفَاهُ. حَصَّ.  
(be)-with-us (may)-her-prayer -H- his-birth-giver in-remembrance-(of) praise

حَدَّوْ. وَحَلَّوْ. وَحَلَّوْ. وَحَلَّوْ.  
124 Jacob of-Saint rogation

#### A Rogation of Saint Jacob

May your prayer be with us, blessed Mary.  
May your prayer be with us. May the Lord hear  
your prayers and pardon us.

Full of mercy, pray and beseech him who is  
full of mercy, that he may have mercy upon the  
souls of those who ask for mercy.

With wonder, I will speak concerning Mary,  
while I marvel at the great height to which the  
daughter of the depths ascended. Grace made  
the Son descend to her, and she found favor, so  
as to become the mother of the only Son.

It is manifest that in his grace God  
descended to the earth and that Mary who

received him was utterly pure. In her humility  
and her gentleness, he looked upon her and  
came to dwell in her, because it is easy for the  
holy one to dwell in the humble.

In whom indeed shall I dwell but in the  
gentle and humble? He looked upon her and  
saw that she was humble among the children of  
men. For no one was ever so humble as Mary,  
and it is manifest that none was ever so exalted  
as she was.

Praise to the Father, who chose Mary in her  
humility. Worship to the Son, who humbly  
descended and dwelt in her. Thanksgiving to

<sup>124</sup> حَصَّ: For biographical information

concerning Saint Jacob of Sarug, see page 83.

رَكْعَةُ اِيَابِ حَصَّ اُوْه مَحْبَبًا رَكْعَةُ اِيَابِ حَصَّ  
 (be)-with-us (may)-your-prayer blessed-one-[fem] O (be)-with-us (may)-your-prayer  
 كَرَكْعَةُ اِيَابِ بَعْمَ مِنْ اُوْه بَسْمًا ❖  
 us and-pardon the-Lord-[suj] may-he-hear your-prayers-[obj]  
 صَلَّيْ وَسَلَّ اُقْصِبِ وَحْدُ كَحْلًا وَسَلَّ  
 mercy-[pl] the-one-who-is-full-(of) and-beseech pray mercy-[pl] full-(of)  
 وَبَحْبُ وَسَلَّ حَ تَجْعَلُ اِيَابًا وَسَلَّ  
 mercy-[pl] of-those-who-ask-(for) the-souls on mercy-[pl] that-he-may-show  
 حَالًا اُنْزِلْ اُنْزِلْ حَالًا حَالًا اُنْزِلْ اُنْزِلْ اُنْزِلْ اُنْزِلْ  
 height at-what I-marvel while Mary about I-will-speak with-wonder  
 وَحَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا  
 125 indeed grace the-depths the-daughter-(of) (to-which)-ascended great  
 اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه  
 so-as-to-become found-favor she and to-her-side the-Son made-to-descend  
 اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه  
 ❖ of-her-only-Son the-mother  
 وَجْهًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا  
 and-that-pure it-(is) manifest to-the-earth God descended that-in-(his)-grace  
 اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه  
 in-her-humility who-received-him she completely Mary was  
 وَجْهًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا  
 for-in-the-humble in-her and-dwelt he-looked-(at-her) and-in-her-gentleness  
 ❖ جَعْمَ حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا  
 the-holy-one he to-dwell for-him (it-is)-easy  
 حَصَّ حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا  
 and-the-humble-[pl] in-the-gentle-[pl] if-not shall-I-dwell 126 - in-whom  
 وَبُنْ اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه اُوْه  
 (for)-like the-children-(of-men) among she-was that-humble and-saw he-looked  
 حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا  
 (so)-humble (there-was)-no(ne) the-beginning-of-the-world from a-man - Mary  
 حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا حَالًا  
 as-her a-man (there-was-someone-so)-exalted that-neither it-is and-manifest  
 ❖

the Spirit, which likes to dwell in the humble.  
One nature in three, to him be praise.

rods of wrath.

Station.

By the prayers of her who carried you for  
nine months, Son of God, remove from us the

<sup>125</sup> ح: Particle of emphasis.

<sup>126</sup> ح: Particle introducing indirect speech.

مَعْبُودًا لَّأَبَا ۖ يَرْجُو ۖ حَمْدًا: وَمَعْبُودًا ۖ هُوَ: ۖ وَهَيْبًا  
 and-worship - in-her-humility Mary who-chose to-the-Father praise  
 كَبِيرًا ۖ وَمَعْبُودًا بِبَدْنِهِ ۖ وَهَبًا ۖ جَدًّا ۖ لَّهُ ۖ وَهَبًا ۖ  
 to-the-Spirit thanksgiving in-her and-dwelt descended who-humbly to-the-Son  
 ۖ وَجَمْعًا ۖ وَهَبًا ۖ وَهَبًا: ۖ سَبَّ ۖ هُوَ ۖ جَبَلًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ  
 in-three nature - one to-dwell it likes which-in-the-humble  
 ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ  
 praise to-him  
 ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ  
 nine months who-carried-you of-her by-the-prayers  
 ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ وَهَبًا ۖ  
 of-wrath the-rods-(of) from-us remove God son-(of)

مَوْصِلًا.

127 station.

<sup>127</sup> مَوْصِلًا: The text of the Station can be found on page 662.

## 4.6 Of the Middle of the Day of the Fourth Day

وَقُلْتُهِمُ وَتَمَمْتُ يَوْمَ رَاحَ جَمْعًا  
of-the-week of-the-fourth-(day) of-the-day of-the-middle

مَعْمًا.

128 station.

هَبُّوْا جَعْلًا  
general ordered-prayer

مُلَّا

a-hymn

حَمْدُ: أُنَا إِنَّا نُبْعِدُ هُنَا  
true the-light I-am with-the-melody

كُجِبَ لُهُ جَبِبَ مَنَعَمَ وَجَبِبَ لَمْ يَمَعْ. كَجِبَا سَلَا وَكَلَمَا. كَجِبَ  
you of-God living the-Son who-gave-birth-to-him Mary (are)-blessed you  
لَهُ جَبِبَ كَلَمَا مَنَعَمًا. وَبَلَمَا  
and-dwelt descended (in-whom)-the-merchant precious ship (are)-blessed  
جَبِبَ. لُهُ جَبِبَ حَمْدًا مَجْجَلًا. وَبَلَمَا  
who-the-master-builder-[obj] perfection palace-(of) blessed-(are)-you in-it

### Of the Middle of the Day of the Fourth Day

#### A General Ordered Prayer

#### A Hymn

*With the melody: I am the true light.*

Blessed are you, Mary, who gave birth to the living Son of God. Blessed are you, precious ship, in whom the merchant descended and dwelt. Blessed are you, palace of perfection, who received the master-builder of the heights. You bore him and your virginity was preserved. You gave birth to him and remained pure. Blessed is the Lord who came forth from you.

Cursed be the one who does not assert that Mary brought forth God, and faithless is the one who does not confess that he was God and the Son of God. The Father begot him without beginning, and at the end of time, he came forth

from Mary. From the Father and from Mary, he is but one offspring whom we worship. Anathema is he who questions it.

**Glorify...:** I am the true light, said our Lord to his disciples, and all those who walk in light, the darkness shall not overtake them. Blessed are the holy apostles, who walked in the light of the Anointed one. Behold, the remembrance of them is celebrated from end to end of the earth. May their prayers be a rampart to us.

**From age...:** Give rest and remembrance to our fathers and brothers who have been laid to rest. Assign a place, Lord, to those who worship you in the choirs and the ranks of the saints. When you sit on your judgement-seat to distinguish the good from the wicked, may they see your compassion in the court of judgment, and may they stand at your right on the day when your greatness appears.

<sup>128</sup> مَعْمًا: The text of the Station can be found on page 662.



وُكِّجْ. هَجِّجْ. لُجَّا مَحْ كُفَّا. سُبُّبْ نَسَّاهْ  
 may-they-see your-compassion the-wicked from the-good and-distinguish your  
 حُكَّا. بُولَّا. دَهْقَهْكَهْ. مَحْ عَصْبُ. خَهْ مَا  
 on-the-day your-right-(side) at and-may-they-stand judgment <sup>131</sup> (in)-the-court-(of)  
 \* بُولَّا وَكَّهْ أَبْر  
 your-greatness when-appears

حَجَّجَّا لْ وَحْبِي حَكَّ  
<sup>132</sup> Balai of-Saint rogation

خَرَكَهْ لْ مُكَبَّأْبْر. هَجَّجْ هَ مَقْبُصْب. سَهْأ كْ مَدَّ.  
 Lord us pardon your-saints and-(of)-all your-birth-giver by-the-prayer-(of)  
 \* هَهْأ حَكْبَبْ  
 our-departed-[pl] and-pardon  
 وَهَجُّنَّا. وَخَنَر. نَهْأ حَهْ وَتَهْ. هَرَكَهْ إَهْ  
 be and-(may)-her-prayer a-blessing-to-us be of-Mary (may)-the-memory  
 \* هَهْأ حَقَقْ  
 for-our-souls a-rampart  
 بَجَّتَّا دَمَكْسَّا. هَهْوَؤَّا مَقْبُأ. إِيَاَصَفْ هَجَّهْ. وَسَهْأ  
 mercy-[pl] and-beg-(for) beseech holy and-martyrs and-apostles prophets

#### A Rogation of Saint Balai

By the prayer of your birth-giver and of all your saints, pardon us, Lord, and pardon our departed.

May the remembrance of Mary be a blessing to us and may her prayer be a rampart for our souls.

Prophets, apostles, and holy martyrs, beseech and beg for mercy for us all.

Sprinkle, Lord, the dew of gladness on the faces of our fathers and brothers, who have rested in your hope.

Praise to him, who has magnified the remembrance of his mother, who has glorified the saints and raised up the dead.

By the prayer of your birth-giver and of your saints, pardon us, Lord, and have pity upon our departed.

By the prayer of your birth-giver and all your saints. Pardon us and have pity upon our departed.

It is easy for the holy one to dwell in those who are humble.

In whom shall I dwell, if not in the gentle and the humble? For I looked around and saw, that no one had ever been so humble from birth as Mary, and it is now clear that no one is as exalted as she is.

Praise to the Father, who chose Mary in her humility. Worship to the Son, who in humility descended and dwelt in her. Thanksgiving to the Spirit, which likes to make its dwelling in the humble. To him whose nature is one in three be glory.

By the prayer of her who carried you for nine months, Son of God, remove from us the rods of wrath.

**The Petition of Saint Severius of the Sixth Hour Service.**

**Station.**

<sup>131</sup> حَكَّ: Lit.: "the house."

concerning Saint Balai of Qenneshrin, see page 79.

<sup>132</sup> حَكَّ: For biographical information

سَلِّمْ كُلَّ ۖ  
 us-all on-behalf-(of)  
 لَمْ يَجْعَلْهُمَا. وَهِيَ مُذِي خَافَتَهُ. وَأُجِدَ  
 of-our-fathers on-the-faces O-my-Lord sprinkle of-gladness the-dew  
 ۖ وَأَسَى. وَمَجِبَ كَلَّ هَجِرُ  
 your-hope in who-have-slept and-our-brothers  
 مَجِبًا لَهُ وَآوَج. ۖ هَجِرُ مُبَاهٍ. هَسَّ  
 and-glorified his-birth-giver the-memory-(of) who-has-magnified to-him praise  
 ۖ حَقَّبَهُمَا. هَسَّ حَقَّبًا  
 the-departed-[pl] and-raised-up the-saints  
 ۖ حَرَكَهُمَا. كَبِيرُ. هَجِدَهُ. مَجِبَ  
 your-saints and-all your-birth-giver by-the-prayer  
 ۖ سَلَّ كَ مَذَى. سَلَّ حَقَّبَ  
 on-our-departed-[pl] and-have-pity Lord us pardon  
 ۖ وَجَعَلْتَبَا جَعِبَ كَه وَبَحَصَ. هَه مَجِبًا  
 the-holy-one he to-dwell to-him (it-is)-easy in-those-who-are-humble  
 حَصَّ كَم أَنَحَصَ. أَلَّا جَبَّشًا هَجَعَلْتَبَا:  
 and-the-humble-[pl] in-the-gentle-[pl] but shall-I-dwell<sup>133</sup> - in-whom  
 وَمِنْ: هَسَّاهُ هَوَا وَمَجِبًا هَسَّاهُ مَجِبًا. أَسَ  
 as birth-[pl] from was that-one-who-(as)-humble and-saw for-I-looked  
 مَذَمَرُ هَسَّ إِيَّاهُ مَجِبَ خُكَمَ لَا إِيَّاهُ: هَسَّاهُ هَوَا  
 this-[pl] is and-clear was-(so)-humbled never a-man - Mary  
 ۖ وَأَجَلَّ أَلَّا: هَسَّاهُ إِيَّاهُ مَجِبَ  
 as-her a-man is-exalted that-none  
 هَسَّاهُ لَأَجَا. هَسَّاهُ مَجِبَ: هَسَّاهُ هَسَّاهُ  
 and-worship - in-her-humility Mary who-chose to-the-Father praise  
 كَجَا. هَسَّاهُ مَجِبًا: هَسَّاهُ مَجِبًا. هَسَّاهُ  
 to-the-Spirit thanksgiving in-her and-dwelt descended who-in-humility to-the-Son  
 ۖ وَجَعَلْتَبَا جَعِبَ كَه وَبَحَصَ: هَسَّاهُ هَسَّاهُ  
 (whose)-nature he-(is) one to-dwell it likes which-in-the-humble  
 ۖ وَأَكَلَتْهُ هَسَّاهُ: هَسَّاهُ مَجِبًا  
 praise to-him (is)-in-three  
 ۖ حَرَكَةً هَسَّاهُ: هَسَّاهُ مَجِبًا: هَسَّاهُ  
 nine months who-carried-you of-her by-the-prayers  
 ۖ كَجَا: هَسَّاهُ مَجِبًا: هَسَّاهُ مَجِبًا: هَسَّاهُ  
 of-wrath the-rods-(of) from-us remove God Son-(of)

<sup>133</sup> ح: This particle is used to introduce indirect speech.

134      **سُحْبَةُ**      **وَسُحْبَةُ**      **سُحْبَةُ**  
 Severius   of-Saint   petition

135      **سُحْبَةُ**  
 station.

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134 **سُحْبَةُ**      **وَسُحْبَةُ**      **سُحْبَةُ**: The text of the Petition of Saint Severius of the Sixth hour service can be found on page 669.      135 **سُحْبَةُ**: The text of the Station can be found on page 662.

## 4.7 Of the Ninth Hour of the Fourth Day

وَالْمَحْمُوتِ وَالْأَوْحَا جَعْلًا  
of-the-week of-the-fourth-(day) of-the-ninth-hour

مَمُوتًا.  
136 station.

وَحَبَّيْنَا وَهَبًا  
of-the-departed-[pl] ordered-prayer

مُلَّا  
a-hymn

حَفَا: حَبَّيْنَا مَرْيَمَ لَحْنًا  
God the-birth-giver-(of) to-Mary with-the-melody

حَبَّيْنَا بِمَقْلُوقٍ قَبْلُكَ قَدَّسَ. وَهَبْنَا تَكْلًا  
the-cup and-drunk O-our-Savior your-body who-received the-departed-[pl]  
وَقَبَّيْنَا وَهَبًا وَهَبًا تَكْلًا تَكْلًا تَكْلًا تَكْلًا  
corruption without the-graves from them raise precious your-blood of-salvation  
وَالْحَمْدُ أَتَى لَمَحْمُوتًا وَهَبًا  
wait - (those-who)-for-you (with)-glory them and-clothe  
أَصْلًا وَهَبًا وَهَبًا وَهَبًا وَهَبًا  
woven not (with)-a-garment the-field in the-flowers are-clothed as

### Of the Ninth hour of the Fourth Day

Station.

An Ordered Prayer for the Departed

#### A Hymn

*With the melody: To Mary, the birth-giver of God.*

Raise the departed who received your body, O our savior, and who drank the cup of salvation of your precious blood. Raise them from the grave without corruption and clothe them in glory, those who wait for you.

As the flowers of the field are clothed in

garments not woven by the hands of men, so the just in the resurrection shall be clothed in a garment that the Holy Spirit has woven for the sons of Adam.

**Glory....:** Adam said: I worship that voice which once called me among the trees and made me afraid. It shall call me and my children in the resurrection and it shall make me stand at the right side of his Godhead.

**From age....:** Abel offered an offering for Adam and in his prayer and supplication thus he said: God who created Adam from the dust, do not remember against him his fault in Paradise.

<sup>136</sup> مَمُوتًا: The text of the Station can be found on page 662.

كَاتِبًا وَيَجْتَنُّهَا. هَجَّ كَجَمَّ اُؤْبَقَا جَبَّسُهَا.  
 in-the-resurrection the-just-[pl] shall-be-clothed so of-men by-the-hands  
 ❖ حَجَبُهَا وَيُؤَمَّرُ: هَجَّ اُؤْمَرُ حَكَّيْهَا هَجَّ اُؤْمَرُ  
 of-Adam for-the-children Holy (by)-the-Spirit woven (with)-a-garment  
 ههـ: اُؤْمَرُ اُؤْمَرُ هَجَّ اُؤْمَرُ اُؤْمَرُ هَجَّ اُؤْمَرُ  
 the-trees among me which-called voice that I-worship Adam said glory...  
 مَجَّيْهَا هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ  
 in-the-resurrection and-my-children me shall-call it of-it and-I-was-afraid  
 هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ  
 of-his-godhead the-right-(side) at and-make-me-stand  
 هـ: مَجَّيْهَا هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ  
 and-in-his-prayer Adam on-behalf-(of) an-offering <sup>137</sup> Abel offered from...  
 هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ  
 the-dust from Adam who-created God he-said thus and-in-his-petition  
 لا اُؤْمَرُ هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ هَجَّ اُؤْمَرُ  
 in-Paradise his-fault against-him remember (do)-not

اُؤْمَرُ

another

اُؤْمَرُ اُؤْمَرُ اُؤْمَرُ اُؤْمَرُ  
 true the-light I-am with-the-melody  
 اُؤْمَرُ اُؤْمَرُ اُؤْمَرُ اُؤْمَرُ  
 of-the-trumpet the-sound resounds mighty of-thunder the-sound like

#### Another

*With the melody: I am the true light.*

Like a mighty sound of thunder, the voice of the trumpet will sound and will not leave in Sheol, the devourer, the odor of the clay of Adam. With one sound it will raise up the whole race of the sons of Adam and that which was corrupted shall be clothed in garments, which do not grow old or become corrupted, in the new life for ever.

O good one, full of grace, do not let your worshippers be judged and do not enter into judgment with your servants, Lord, who have slept in your hope, but rather pardon their offenses and forgive all their sins. Make them worthy of the marriage-chamber, that they may stand at your right, that they may rejoice and

sing praise.

**Glory...:** Praise to you, celestial king, hope of all the departed. When you come at the last day to render to every man according to his work, the wicked shall be punished in fire and the good shall inherit the kingdom. Have compassion upon us, Lord, at that hour, and make us stand at your right on the day when your greatness appears.

**From age...:** O my brothers, do not place me in a grave which is decorated, for I am a grave full of sins and offenses. Place me among strangers where the poor are placed, that when the Son of God comes, he may call me and raise me up and show compassion and mercy.

<sup>137</sup> هـ: See Genesis 4.

٥لَا مُجْمَ كَمَفْ \ كَلِكُلَا. وُسَا مَح مَبُؤَمَ وُؤُمَر.  
 of-Adam the-clay of the-odor the-devourer in-Sheol leave and-(will)-not  
 وُجَسِبَ مُلَا مَحْتَمَر كَم. كَحِبُهَلَا بَكَلَمَ وُجَمِ اُؤُمَر.  
 Adam of-the-house-(of) whole the-race it it-will-raise-up sound with-one  
 ٥كُجَم ٥لَا وُمَدِسَخْ. كَبَلَا جَلَا  
 grow-old which-(do)-not which-was-corrupted that and-shall-be-clothed  
 ٥مَدِسَخْ. خَسْتَا سَبِلَا وُحَلَكَم \*  
 for-ever new in-the-life or-become-corrupted  
 ٥ه لُجَا ٥مَلَا لَمَحَبَلَا. لُا تَلَمُؤُتَبَ مَكَجَفَؤُسَ.  
 your-worshippers let-be-judged (do)-not grace and-full-(of) good-one O  
 ٥لَا لُكَفْ \ مَدِي كَبِلَا كَحَدَهْ. وُجَجَبَر  
 with-your-servants with-them into-judgment O-my-Lord enter and-(do)-not  
 وُمَجَجِ خَ هَجَبَر. اَلَا سَهَلَا سَمَحَتَهْ ٥مَجَمَ  
 and-forgive their-offenses pardon but-rather your-hope in who-have-slept  
 كَلَهْ ٥سَهْمَتَهْ. ٥لَهْمَا اُنْ كَجَفَلَا. كَهْ  
 that of-the-marriage-chamber them and-make-worthy their-sins all  
 مَمَلَا وُحَ مَحَبَبَ. كَبِ مَبِ ٥مَدَنَ مَجَسَا \*  
 praise and-they-sing they-rejoice while your-right-(side) at they-may-stand

**معد:** مَجَسَا كَبِ مَحَلَا مَحَلَا. هَجَلَا وُجَدَهْ \ خَبَلَا.  
 the-departed-[pl] of-all hope celestial O-King to-you praise glory...  
 مَلَا وُؤِلَمَ خَسَلَا وُتَقَلَا. وُؤِفَهْ \ قَلَمَ اَسَ  
 according-to to-any-man to-render day at-the-last you-come when  
 كَحَلَهْ. كَبَلَا جَبَلَا مَحَلَمَبَ. ٥لُجَا مَبَلَا  
 shall-inherit and-the-good shall-be-punished in-fire the-wicked his-work  
 مَحَلَمَبَلَا. مَفَ كَبِ مَدَنَ كَهْ مَحَلَا. ٥اَمَبَ  
 and-make-to-stand hour at-that Lord on-us have-compassion the-kingdom  
 كَبِ مَحَ مَحَبَبَ. مَحَلَا وُؤُسَا وُجَبَلَا \*  
 your-greatness when-appears on-the-day your-right-(side) at us

**م:** ٥ه اُسْتَا لَا اِهَبَعَبَبِي. خَفَجَلَا اَمَلَا وُمَحَرَجَلَا.  
 which-is-decorated one in-a-grave place-me (do)-not my-brothers O from...  
 وُؤِلَا اَمَلَا مَجَلَا اَبَلَس. وُؤَمَلَا سَمَلَا ٥سَهْمَتَا. كَبِ اُجَهْمَتَا  
 strangers among and-sins offenses that-is-full-(of) am a-grave I for  
 مَحَبَعَبَبِي. اَمَلَا وُهَبَعَبَبِي مَحَمَتَا. وُؤَمَلَا وُؤِلَا جَلَا وُؤَكَلَا.  
 of-God the-Son comes that-when the-poor-[pl] are-placed where place-me  
 مَلَا كَبِ ٥مَحَمَر كَبِ. ٥كَجَبِ كَحَ سَلَا ٥وَسَمَلَا  
 and-mercy-[pl] compassion me and-show me and-raise-up me he-may-call



## حُجْبَالَا وَمُذِي حَكْ

138 Balai of-Saint rogation

مَبْلَا مَلَا وَسَعَا: حَبْلَايِرْ حَبْسُطَا ❖  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
 ❖ حَكْبَتْسْ هَعْبَقْوَئْسْ: وَمَجْجَهْ حَلَا هَجْبِرْ  
 your-hope in and-who-have-slept and-worship-you those-who-serve-you  
 أْبَسْ هَسْعَا حَدَهْ: مَذِلَا حَكْبَتْسْ. وَمَجْجَهْ حَلَا  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest  
 ❖ هَجْبِرْ: هُسْبْ حَكْلَايِرْ  
 to-your-coming and-look-forward your-hope  
 أْبَسْ كَمَجْبَتَا: مَحْكَا مَحْكَلَا. هَاَهْلَا مَهْجَفْلَا  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 ❖ حَكْبَتَا مَهْمَلَا  
 faithful for-the-departed-[pl]  
 حَكْوَدَهْ وَأَبْرَاهَمَ: وَأَمْسَمْ هَوَحْفَفْ. أَمْلَا مُذِي  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms  
 ❖ حَكْبَتْسْ: وَمَجْجَهْ حَلَا هَجْبِرْ  
 your-hope in who-have-slept your-servants  
 مَهْجَلَا كَمَحْبَسَا: وَمَلَا حَكْبَتَا. هَمَنْعَبْ وَلَا  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
 ❖ سَجَلَا: هَاَهْلَا لَمَحْفَسَلَا  
 praise and-they-shall-sing corruption  
 ❖ فَتَا هَبْقَلَا: بَمَحْ هَمَلَا  
 in-unison proclaim and-souls (their)-bodies

### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

Station.

<sup>138</sup> حَكْ: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

❖ مَوْتًا وَمَحْيَا وَمَأْتًا      هُوَ الَّذِي      ذِي الْقُرْبَىٰ  
 the-dead and-raise and-shall-come-(again) be-the-one-who-came blessed

مَوْجِدًا.  
 139 station.

<sup>139</sup> مَوْجِدًا: The text of the Station can be found on page 662.

## **Chapter 5**

### **The Fifth Day**

## 5.1 Of the Twilight of the Fifth Day

وَيْكِيَه مَعْمَا جَعْمَا  
of-the-week of-the-fifth-(day) of-the-twilight

مَعْمَا.  
<sup>1</sup> station.

حَسْبَا وَيُحْمَا.  
of-the-evening the-responsory

مَبْحَا مَدَاخِدَا وَيُحْمَا.  
<sup>2</sup> of-the-evening the-psalms first

ثَمَّ  
then  
حَمْدَا  
border-hymn

مَحْتَبَا مَعْجَسَا اُنْدَبَا. دَاوَحْنَا مَعْبَا اَلْمَعْبَا اَلْمَعْبَا.  
offer worship and-those-on-earth sing praise those-in-the-sky  
حَسْبَا اَبَدَا مَدَاخِدَا. اَلَا اَبَدَا جَدَا حَمْدَا  
world of-the-whole the-creator God eternal being to-the-one  
مَلُومَا مَلُومَا مَلُومَا مَلُومَا  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

مَبْرَا مَبْرَا  
general ordered-prayer

### Of the Twilight of the Fifth Day

Station.

The Responsory of the Evening.

First

The Psalms of the Evening.

Then:

A Border Hymn

Those in the sky sing praise and those on earth offer worship to the one eternal Being, God, the creator of the whole world.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

A General Ordered Prayer

<sup>1</sup> مَعْمَا: The text of the Station can be found on page 662.

<sup>2</sup> مَدَاخِدَا وَيُحْمَا: The text of the Psalms of the Evening can be found on page 631.

مُلا مَبْحَا

first a-hymn

حَمْدًا: حَقْلًا وَمَلِكًا  
that-say with-the-voices with-the-melody

كُومَعْلًا بِأَعْبُنًا  
eighth body-(hymn)

قَدِجُوعًا: حَمْدًا مَبْحَا مَبْحَا حَمْدًا  
I-besought the-Lord with-my-voice I-called the-Lord with-my-voice word

حَقْلًا وَمَلِكًا مَبْحَا مَبْحَا حَمْدًا  
my-offenses because to-you I-make-amends thanksgiving that-say with-the-voices

سَهْلَةً مَبْحَا مَبْحَا مَبْحَا مَبْحَا  
(do)-not and-my-God O-my-Lord I-cry while I-beseech-(you) and-my-sins

بَعْلًا مَبْحَا مَبْحَا مَبْحَا مَبْحَا  
(my)-soul and-the-compunction-(of) the-penitence your-presence from cast-me

مَبْحَا مَبْحَا مَبْحَا مَبْحَا  
O-King of-my-faults the-multitude because-(of) you I-offer

مَبْحَا وَمَلِكًا  
have-mercy-on-me the-Anointed-one

وَمَلِكًا مَبْحَا مَبْحَا مَبْحَا مَبْحَا  
I-confess my-own and-sins offenses my-supplication before-him I-have-lifted

مَبْحَا مَبْحَا مَبْحَا مَبْحَا  
hide (I-do)-not of-my-faults (and)-the-multitude - before-you

وَمَلِكًا مَبْحَا مَبْحَا مَبْحَا  
- hide if-(I-do-not) for I-said men O-lover-(of)

*A first hymn, with the melody: With the voices that say. Body (hymn), eighth tone.*

*Word:* I called upon the Lord with my voice. With my voice, I besought the Lord. With the voice of thanksgiving, I make amends to you. Because of my offenses and my sins, I beseech you while I cry: My Lord and my God, do not cast me from your presence. I offer you my penitence and compunction of heart. Because of the multitude of my faults, O Anointed king, have mercy upon me.

I have laid my supplication before him. I confess my own sins and offenses before you, and I do not hide the multitude of my faults, O lover of mankind. I said: I will not hide my despicable deeds. I will confess to the Lord, and in his mercy, he will heal me. Physician of our

souls, I beg you, have mercy upon me.

**Glory...** Pardon my offenses by your grace and forgive my fault. You are a merciful God, do not abandon me to the enemy, that I may not be entangled in his snare, as those who know me would mock at me and I would become a laughing stock. Anointed one, my God, at your door have I knocked, have mercy upon me.

**From age...** In times of sorrow we beseech you. Come, Lord, to the help of your servants and quickly let your mercy come upon us. For all kinds of sorrows without limit surround us. Lord, do not rebuke us in your anger, as David sang, and do not punish us in your wrath. O Anointed king, have mercy upon us.

هَتَيْتُهَا. حَفَعْتُ وَسْطَ أَوْدِيٍّ لِحَضْنِهِ. خَسَمْتُ عَيْنِي.  
in-his-mercy to-the-Lord I-will-confess my-iniquity (my)-despicable-deeds

❖ ذَاهِلًا كَب. أَهْبِلْ. وَبَعْضُكَ نَجِّبْ قُبِي وَشَمِّكَ  
have-mercy-on-me you I-beg of-our-souls physician me he-will-heal

هَوْد: سَهْلًا سَهَوْتُ ذَهَبْتُ بِإِيرَ دَهَجَمْتُ كَب هَجَجْتُ بِإِي. أَيْبُ  
you my-fault me and-forgive by-your-grace my-offenses pardon glory...

كَاهُا مَحْسَبًا لَا إِيْمَتَصِبْ كَجَحْدُؤًا. وَلَا  
that-(I-may)-not to-the-enemy abandon-me (do)-not merciful (are)-a-God

جَعَرْتُ بِأَنَّهُ إِيْمَتَصِبْ. هَبَّ كَب. أَيْبُ مُنْهَك. ذَاهِلًا كَب  
and-I-become those-who-know-me also me and-mock be-entangled in-his-snare

جَاهُا. مَحْسَبًا. كَاهُا جَاهُا وَحَبْ تَعْمَلُ  
I-knocked at-your-door (my)-God O-Anointed-one a-laughing-stock

❖ وَشَمِّكَ  
have-mercy-on-me

م: حَاجَتُنَا بِحُكْمٍ حُقُفَا مَحْتَمِعَجِبْ كَب. نَا  
come you we-beseech sorrow-[pl] that-are-full-(of) in-times from...

حُنِي لَأُمْلًا وَحَجَبْتِ هَجَجْتُ بِبَعْدُجَبْ وَشَمِّكَ.  
your-mercy let-come-to-us and-quickly of-your-servants to-the-help O-my-Lord

وَبُولًا هَجَلًا تَجَبُّ كَب قَا حُقُفَا. حُنَا لَا جَبْهَجَلُ  
in-your-wrath (do)-not Lord sorrow-[suj] all us surround limit for-without

نَاصِعًا. أَسْ وَنَاصِي وَهَب. أَجَلًا جَسَعَلِيرَ نَاصِيًا كَب مَحَلَا  
O-King us punish in-your-wrath and-(do)-not David sang as rebuke-us

❖ مَحْسَبًا وَشَمِّكَ  
have-mercy-on-us the-Anointed-one

### Of the Birth-Giver of God

From the palace of the sky a watcher was sent to Nazareth, a town of Galilee, to the blessed daughter of David. He brought a message of peace in his hand and announced to her: The Lord is with you and shall come forth from you, the first-born of the Father. O Anointed one, God, who came forth from her, have mercy upon us.

The virgin saw the angel clothed in flames, and she stood in great fear. She began to speak humbly: If you do not give me an explanation, how this may be, that there should be a conception without man, it is hard for me to believe. For I know not a man and I am not acquainted with marriage.

The fiery one was astonished, and he wondered at the fullness of her beauty. In awe, he then began to speak and to explain her the hidden mysteries: The Holy Spirit will come to you, the most high will give you strength, and you will give birth to a wondrous child without marriage: the Anointed one, God, whose kingdom will have no end.

All the mouths and the tongues of fire and of spirit, which are in the hidden heights above, call the blessed one blessed, and likewise, all the generations on the earth, as she said. By her prayers, Lord of all, and in your compassion, bestow forgiveness of offenses and sins upon the assembly that celebrates the day of the

**وَجَبَّ** **كَلَّمَ:** **مِنْ** **قَلْعِهِ** **وَمَعْنًا** **خَبْرًا** **أَمَلًا** **وَو.**  
 was-sent a-watcher of-the-sky the-palace from God of-the-birth-giver-of  
**حَنُزًا** **مَدِينًا** **وَجَبَّلًا** **بِ** **خَنِيَا** **وَو.**  
 David the-daughter-(of) by-the-side-(of) of-Galilee a-city to-Nazareth  
**لَهُ** **جَبَّلًا** **وَأَمَلًا** **وَمَعْنًا** **جَلِيلًا** **وَمَعْنًا** **كَلَّمَ.** **وَمَعْنًا**  
 the-Lord to-her and-announced in-his-hand of-peace<sup>3</sup> and-a-message blessed  
**خَصْبًا** **وَمَعْنًا** **وَو.** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 the-Father of the-first-born shall-come-forth and-from-you (is)-with-you  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 have-mercy-on-us from-her who-came-forth God the-Anointed-one  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 great and-in-fear (in)-flames-[sg] clothed the-angel the-virgin saw  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 (you-do)-not an-explanation if humbly to-speak and-began she-stood  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 man without a-conception that-there-should-be (this)-may-be (of)-how give  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 I know (do)-not a-man for-I to-believe for-me (it-is)-hard  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 acquainted (I-am)-not and-with-marriage  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 all at-the-fullness-(of) and-he-wondered the-fiery-one was-astonished  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 to-her and-to-explain in-awe to-speak and-began (her)-beauty-[pl]  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 to-you will-come Holy the-Spirit the-hidden-mysteries  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 wondrous a-child and-you-will-give-birth-to the-most-high and-will-strengthen-(you)  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 (will)-not an-end whose-kingdom God the-Anointed-one marriage without  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 have  
**وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا** **وَمَعْنًا**  
 which-are-in-the-heights and-of-spirit of-fire and-the-tongues the-mouths all

remembrance of her.

<sup>3</sup> **وَمَعْنًا**: Lit.: “a letter.”

<sup>4</sup> **وَمَعْنًا**: Lit.: “there will (not) be.”

جَبَّتْهَا وَحَلَّ لُؤْلُؤُا بَدَنُهَا كَمَجَّجَتْهَا. هَجَّأ  
 and-all the-blessed-one-[fem] they-call blessed above concealed  
 مَجَّجَتْهَا وَابْدِ خَلَّ أَوْحَا أَسَى؟ أَمِنْهَا: خَرَكَةُهَا مِنْهَا  
 Lord-(of) by-her-prayers she-said as the-earth on that-are the-generations  
 جَلَّ. مَجَّجَتْ كَسَلَتْ. مَجَّجَتْ سَقَا مَجَّجَتْ  
 and-sins (of)-offenses forgiveness in-your-compassion grant all  
 ❖ حَجَّجَتْهَا وَابْدِ خَلَّ أَوْحَا أَسَى؟ أَمِنْهَا: خَرَكَةُهَا مِنْهَا  
 of-the-remembrance-of-her the-day that-celebrates upon-the-assembly

هَمَّجَتْهَا: مَحَلَّأ خَصَمَهُ وَبَجَّتْهَا هَمَّجَتْهَا  
 and-of-the-apostles (those)-of-the-prophets with-them peace-(be) of-the-saints  
 هَمَّجَتْهَا: أَوْحَا وَابْدِ خَلَّ أَوْحَا أَسَى؟ أَمِنْهَا: خَرَكَةُهَا مِنْهَا  
 Holy of-the-Church the-pillars and of-faith the-master-builders and-martyrs  
 وَهَمَّجَتْهَا: هَمَّجَتْهَا أَوْحَا وَابْدِ خَلَّ أَوْحَا أَسَى؟ أَمِنْهَا: خَرَكَةُهَا مِنْهَا  
 and-followed our-Lord for-the-sake-of the-afflictions all who-endured  
 بَقَّيَتْهَا: كَلَّجَتْهَا أَسَى؟ أَمِنْهَا: خَرَكَةُهَا مِنْهَا  
 God O-Anointed-one David sang as after-him their-souls-[suj]  
 ❖ خَرَكَةُهَا مِنْهَا: خَرَكَةُهَا مِنْهَا  
 have-mercy-on-us by-their-prayers

خَرَكَةُهَا مِنْهَا: خَرَكَةُهَا مِنْهَا  
 God the-Word Jesus you we-beseech your-friends by-the-remembrance-of  
 قَالُوا جَبَّتْهَا هَمَّجَتْهَا وَابْدِ خَلَّ أَوْحَا أَسَى؟ أَمِنْهَا: خَرَكَةُهَا مِنْهَا  
 of-life the-way for-us and-trod man and-became in-his-love who-came  
 حَجَّجَتْهَا: مَحَلَّأ خَصَمَهُ وَبَجَّتْهَا هَمَّجَتْهَا  
 blessed the-martyrs and-saw <sup>5</sup>to-the-heart-of-the-kingdom

### Of the Saints

Peace be with the prophets, apostles, and martyrs, the master-builders of the faith and the pillars of the Holy Church, who endured all afflictions for the sake of our Lord, and their souls followed after him, as David sang. Anointed one, God, by their prayers, have mercy upon us.

By the remembrance of your friends, we beseech you, Jesus, God the Word, who came in your love and became man, and trod for us the way of life to the heart of the kingdom. The blessed martyrs saw you, confessed you, and believed in you. Anointed one, God, by their prayers, have mercy upon us.

Who is able to declare the praises of the martyrs, who loved the Anointed one with all the strength of their mind. They hated the honor of this temporal world that passes and loved the fear of God with all their heart? Anointed one, God, by the prayer of your martyrs, have mercy upon us.

The martyrs saw the Anointed one hanging on the wood and his side opened by the lance, and blood and water flowing from it. They hastened to encourage one another and said: Come, let us die for the sake of our Lord, as he died for our sake. Anointed one, God, by the prayer of your martyrs, have mercy upon us.

<sup>5</sup>حَجَّجَتْهَا: Lit.: "to the house of the kingdom."

٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 God O-Anointed-one it and-believed and-have-professed-(their-belief)  
 ❖ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 have-mercy-on-us by-their-prayers  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 who-loved of-the-martyrs <sup>6</sup> the-praises - to-declare is-able who  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 the-honor and-hated their-minds the-strength-(of) with-all the-Anointed-one  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 from God the-fear-(of) and-loved which-passes of-(this)-temporal-(world)  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 your-martyrs by-the-prayer-(of) God O-Anointed-one their-heart all  
 ❖ ٥٥٦٦٦ ٥٥٦٦٦  
 have-mercy-on-us  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 and-(that)-opened the-wood on hanging the-Anointed-one the-martyrs saw  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 and-water blood from-him and-flowing-(out-of-it) with-a-lance (was)-his-side  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 die let-us said and-thus one-another to-encourage and-they-hastened  
 ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 God O-Anointed-one for-our-sake he-died as our-Lord for  
 ❖ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦ ٥٥٦٦٦  
 have-mercy-on-us your-martyrs by-the-prayer-(of)

### Of Repentance

Open to us, Lord, the door of your mercy, as you did to the thief, and accept our repentance, as you did for the publican and the sinful woman. As you pardoned Simon after he had denied you, pardon our offenses and our sins, Lord full of mercy, because you are he who is pleased with penitents, when they come to you in penitence.

Merciful Lord, have compassion upon us as on the thief. Not that we are worthy, but rather because of your grace, by which you descended to the race of men, that you might save it from its oppressors, death and Satan. Physician of our souls, I beg you, have mercy upon us.

The Ninevites trembled at the voice of

Jonah, the son of Matthew, and they took refuge in penitence by watching, fasting, and prayer. By tears and groans the sentence of judgment was then annulled, which Jonah had pronounced concerning the destruction of Nineveh. Blessed be the compassionate one, who turned them from evil to good.

Let us all offer penitence and beg with supplication from the Lord, who is merciful. Let us not grow weary in beseeching him, because the door of God is open at all times. He answers to the one who knocks at it and does not keep back his mercy from sinners who call upon him, because he is good and merciful.

<sup>6</sup> ٥٥٦٦٦: Or: "the eulogies."

**وَالْمُجِبُّ:** فَدَسَ كَ مَدِي لَأَوْحَا وَتَسْتَبِ أَسْ  
 as-(you-did) of-your-mercy the-door Lord to-us open of-repentance  
 وَحَجَّيْهَا. مَحَا مَتَّ الْمُجِبُّ أَسْ وَحَمَّيْهَا هُوَ  
 and-her for-the-publican as-(you-did) repentance from-us and-accept to-the-thief  
 سَلَمَا. دَاسَ وَالسَّعْبَ كَهَ حَمَصَفَ كَلَوُ وَجَبَّ.  
 he-denied-(you) after to-Simon to-him you-pardoned and-as the-sinful-woman  
 سَعَا سَعَصَ دَسْهُةَ. مَدَا حَلَا وَسَعَا. وَآيَهَ دَوَ  
 (are)-he because-you mercy-[pl] full-(of) Lord and-our-sins our-offenses pardon  
 رُجَا جَدَّتْجَا وَآلَا رُؤُوسَ حَدَّجِبَالُ  
 in-penitence to-your-side who-come with-penitents pleased  
 مَدَا مَدَسَعُنَا سَفَنَ أَسْ وَحَجَّيْهَا. كَهَ مَهْ  
 because not on-the-thief as have-compassion-on-us merciful Lord  
 وَمَعَصَ أَلَا مَهْ لَمَحَبَابِرَ. وَجَهَ أَلَا لَمَسَدَبَ  
 you-descended by-which your-grace because-(of) but-rather we-are-worthy  
 رِبَ يَحْهَا وَجَبْتُمْهَا. وَبَافَرَمَهَ. مَ الْكَفَرَهَ.  
 its-oppressors from that-you-might-save-it of-men the-race to-the-side-(of)  
 مَهْ أَلَا مَهْهُنَا. أَمَهْ وَبَعْفَلِ حَجَّجَ مَتَّ وَتَمَكَّ  
 have-mercy-on-us of-you I-beg of-our-souls physician and-Satan death  
 أَوَ سَعَتَا مَ مَكَهَ وَمَعُ خَ مَدَا.  
 Matthew the-son-(of) of-Jonah the-voice at the-Ninevites trembled  
 هَجْدُجِبَالُ أَلَا لَمَحَصَهَ خَمَهَ وَ هَرَهَ مَا دَرَكْتَالُ.  
 and-prayers and-fasting by-watching they-took-refuge and-in-penitence  
 دَجَّيْهَا دَجَسْتَجَالُ أَلَا حَلَّ هَا. حَلَوُ وَ  
 judgment the-sentence-(of) was-annulled and-sighs and-with-tears  
 وَآجَرُ مَعُ. هَفَجَبَا حَسَتَا. مَ  
 from of-Nineveh (concerning)-the-destruction Jonah which-had-pronounced  
 حَبَقَالُ حَلَّتْجَا جَبَّ سَلَا وَآجَبَ أَلَا  
 them who-turned the-compassionate-one blessed-(be) to-good evil  
 نَقَبَ تَكَّ الْمُجِبُّ هَنَجَا جَدَّجَعَالُ. مَ هَا مَدَا  
 Lord the from with-supplication and-beg penitence all let-us-offer  
 مَدَسَعُنَا هَا لَمَا كَ مَ وَنَعْبَهُهَ. وَفَدَّسَ  
 for-open-is beseeching-him from us grow-weary and-(let)-not the-merciful  
 لَأَوْحَهَ حَلَّتْجَا جَبَّ حَبَّ. هَحَلَا لَمَا  
 to-the-one and-he-answers times at-all to-the-penitent-[pl] his-door  
 وَنَعَمَ هَا. هَا جَلَا وَتَمَهَ. مَ سَلَمَا وَمَنَ  
 who-call sinners from his-mercy keep-back and-(does)-not at-it who-knocks

لَهُ مَوْلًى وَهُجَّ بِهِ وَهُجَّ بِهِ وَهُجَّ بِهِ  
he-(is) and-merciful he-(is) good because upon-him

وَحَبَّيْنَا: حَبَّيْ مَذِي وَهَجُنَا لُجَا حَبَّيْنَا  
to-the-departed-[pl] good a-remembrance Lord make of-the-departed-[pl]  
مَدَّةً تَعْنِي. أَجَلَهُ فَيَنْزِلُ مَبْعَاً وَأَمَلَهُ كَبُحْ مَسْمُونًا.  
propitiatory your-blood and-drunk holy your-body who-ate faithful  
هَذَا وَإِلَّا أَيْدِي حَمْدُكَ خَمَّ مَلَأَتْهُمْ. بِقَوْمِهِمْ هَذِي  
Lord let-them-stand your-angels with in-glory you you-come and-when  
حَمَّ سَعْبِي. خَافَا كَحْتِي. مَعْبَسَا كَدَا  
God O-Anointed-one unveiled with-faces your-right-(side) at  
وَبَقَعْمَ مَوْجَسَا لِأَكْهَدِ بِلِيرِ  
to-your-godhead praise and-let-them-offer

مُلَّا وَبُؤَبُ  
second a-hymn

كَمَوْعَمَلَا جَبْنَا مَسْبَعَمَلَا  
fifth in-the-tone body-(hymn)  
حَمْد: دَبْعَمَا كَجَبْنِيرِ أَلْبَتِ  
we-have-come to-your-house in-the-evening with-the-melody

### Of the Departed

Make, Lord, a good remembrance of the faithful departed, who ate your holy body and drank your propitiatory blood. When you come in glory with your angels, let them stand, Lord, at your right with faces unveiled, O Anointed one, God, and let them offer praise to your Godhead.

### A Second Hymn

*Body (hymn) in the fifth tone.*

*With the melody: We have come to your house.*

*Word:* I will go to your house in reverence and pay my vows to you -H-. In the evening, we have come to your house, Lord, to ask for mercy, compassion, and forgiveness of offenses. In the morning, may we come and worship you, our savior, because you are he who has compassion on sinners in their

offenses.

You have given an inheritance to those who fear your name, -H-. Good one, who gave a reward in the evening to the diligent and again counted worthy those who came at the eleventh hour. Grant us, Lord, that we may stand with open faces at the resurrection, that with the first ones and the last ones we may sing your praise.

**Glory...:** Praise to you, the watcher whom the watchers serve, who take pleasure in the service of those on earth in your mercy. We call upon you from the abyss. Hear our voice, as Jonah called upon you from within the sea and you answered him.

**From age...:** On you the afflicted call, compassionate one, and in you, those who are weary take refuge, O lover of mankind. Be a protection to their lives by your cross, and guard them from the evil one who waits for them.

**قَدِجُهَا: أَلَا حَبْدُكَ تَابِعُوا دَاخِبُ نَبَوِّ: هـ**  
 -H- my-vows and-pay-to-you in-reverence to-your-house I-will-go word  
**دَعَمَا حَبْدُكَ أَلَسْ مُنَا. لَحَمَلًا قَسَمَا**  
 mercy-[pl] to-ask-(for) Lord we-have-come to-your-house in-the-evening  
**دَسَمَا مَعْبُجُ سَقَا. نَالَا جَرِفَا**  
 in-the-morning may-we-come offenses and-forgiveness-(of) and-compassion  
**هَنْعَفُو كُفْ فَعَدَمْ. وَآيَا هُوَ سَلَا حَسُمَا**  
 on-sinners who-has-compassion (are)-he because-you our-savior you and-worship  
**مَعْ مَوَحْتَهُ \**  
 their-offenses in  
**مَوْجَدَا نَعَزَالَا حَبْسُكَ مَحْطَا: هـ: رُجَا وَهَوَج**  
 gave good-one -H- your-name to-those-who-fear an-inheritance you-have-given  
**أَكِنَا جَعَمَا لَحَمَبَا. دَاهَمَبَا إِبَاج لَأَكَبَا**  
 those again and-counted-worthy to-the-diligent-[pl] in-the-evening a-reward  
**فَالَاهُ كَحَمَا: دَسَا. هَوَج كَمْ مَدِي كَحَبَلَا أَفَا**  
 faces open O-Lord us grant at-the-eleventh-(hour) who-came  
**جَبَسَمَا. وَحَم فَبَحَمَا دَسَمَا مَعْبُجُ نَادَا**  
 we-may-sing your-praise and-the-last-ones the-first-ones that-with at-the-resurrection

**هـ: هَوَج: مَعْبُجَا كُفْ حَبَا وَحَبَا مَحْضَمُ كَهـ**  
 him serve whom-the-watchers the-watcher to-you praise glory...  
**دَجَلُ مَحْمَدَا وَآوَحْنَا رُجَا جَسَمَهـ. مَنَسْ**  
 we-call <sup>7</sup> in-your-mercy-[pl] take-pleasure of-the-earthly-ones and-who-in-the-service  
**كُفْ مَعْ كَوَحَمَا مَحَدَا مَكْ. أَسْ وَهَبْ وَهَمْ هَمَّ مَعَا**  
 the-sea within who-from Jonah as our-voice hear the-abyss from upon-you  
**مَنْزِرْ دَحَبَسَمَهـ**  
 and-you-answered-him called-upon-you

**هـ: كُفْ هُوَ مَنَسْ وَالكَبَرِ سَلَا. هَجِي**  
 and-in-you O-compassionate-one the-afflicted call - to-you from...  
**مَلَا هَمَّ وَحَمَّ وَسَمَ إِنْقَا. هَدَّ نُهُوَا**  
 a-protection may-(you)-be men O-lover-(of) those-who-are-weary take-refuge  
**كَسَنَدَهْ خَرَجَجِي. هَلَا أَنْفَا مَعْ تَبَعَا وَكُفْ هُوَ**  
 he who-for-you the-evil-one from them and-guard by-your-cross to-their-lives  
**مَحْتَمَّ**  
 waits

<sup>7</sup> دَسَمَهـ: Lit.: "in his mercy."

وَحَبَّالًا ۖ كَلَّهًا: مَحَبَّجًا ۖ اُمًّا ۖ لَّاحِدًا.  
 to-God a-mother who-became blessed-one-[fem] God of-the-birth-giver-of  
 حَبَّجًا ۖ مَحَبَّجًا ۖ اُمًّا ۖ كَلَّهًا ۖ حَبَّ ۖ وَسَعًا ۖ جِهًا ۖ هَٰذَا  
 day on-this (for)-mercy-[pl] beg marriage without and-holiness in-purity  
 وَبُؤْسًا ۖ نَجَبًا ۖ نَهًا ۖ جِهًا ۖ سُلًا ۖ حَبَّجًا ۖ هَٰذَا ۖ  
 and-hope to-the-dead bring-rest on-it that-it-may of-the-remembrance-of-you  
 حَسَنًا  
 to-the-living

اِنْ فَجَّيْكَ وَسَمِ مَنِّ مَحَبَّجًا ۖ رَكْعًا ۖ حَبَّ ۖ اُنَّ  
 they-(are) with-us your-prayers O-holy-one from-us is-far your-body (even)-if  
 نَجَّ ۖ حَبَّ ۖ حَهَّ ۖ سُلًا ۖ جَهَّ ۖ وَبَسًا ۖ هَٰذَا ۖ جَبَّ ۖ  
 in-you and-dwelt that-descended hidden power the times at-all  
 اِنْ اَكْفَيْكَ كَهَّ مَحَبَّجًا ۖ بَسَمَ ۖ حَكَمَ ۖ  
 on-us (that)-he-may-have-mercy O-holy-one him beseech  
 كَلَّ ۖ كَهَّ ۖ وَبَسًا ۖ حَبَّ ۖ مَنِّ ۖ مَحَبَّجًا ۖ مَحَلًا ۖ جَبَّ  
 pure and-milk the-Anointed-one Mary-[suj] carried her-knees on  
 اُنَّ ۖ حَبَّ ۖ وَبَسًا ۖ جَلَّ ۖ حَلَّ ۖ وَبَسًا ۖ  
 in-swaddling-bands all to-him-who-nourishes she-gave-him-to-suck  
 جَبَّ ۖ اِنْ ۖ كَلَّ ۖ وَبَسًا ۖ حَبَّ ۖ وَبَسًا ۖ حَهَّ ۖ وَبَسًا ۖ كَلَّ ۖ وَبَسًا ۖ  
 his-godhead who-united the-one laid-him in-a-manger and-also she-wrapped-him  
 حَمَّ ۖ اُنَّ ۖ حَمَّ ۖ  
 our-humanity with

وَهَّ ۖ مَنِّ ۖ كَلَّ ۖ وَبَسًا ۖ جَهَّ ۖ حَلَّ ۖ مَحَبَّجًا ۖ هَهَّ ۖ  
 was and-the-Anointed-one world in-this of-life a-ship Mary-[suj] was  
 حَلَّ ۖ وَبَسًا ۖ هَهَّ ۖ جَهَّ ۖ مَحَبَّجًا ۖ مَحَلًا ۖ حَلَّ ۖ  
 the-harbor and-reached she-came in-her and-dwelt (who)-descended the-sailor  
 وَبَسًا ۖ هَهَّ ۖ حَبَّ ۖ وَبَسًا ۖ حَلَّ ۖ وَبَسًا ۖ وَبَسًا ۖ  
 of-Adam to-the-children celestial wealth and-gave of-joy

#### Of the Birth-Giver of God

Blessed one, who became the mother of God in purity and holiness, without marriage, beg for mercy on this day of remembrance of you, that it may bring rest to the dead and hope to the living.

Even if your body is far from us, holy one, your prayers are with us at all times. Beseech the hidden power, that descended and dwelt in you, O holy one, that he may have mercy upon us.

Mary carried the Anointed one on her knees and gave pure milk to suck to him, who nourishes all. She wrapped him in swaddling bands and laid him in a manger, who united his Godhead with our humanity.

Mary was a ship of life within this world, and the Anointed one was the sailor, who descended and dwelt in her. She came, reached the harbor of joy and gave celestial riches to the children of Adam.

**وَقَبَّيْهَا:** مَحْمُولًا حَمْدَهُ وَمَعْبُودَاتِهِ قَبَّيْهَا. لَأَكْلًا لِحَبَّتِ  
 who-brought merchants holy-ones your-dwelling with peace-(be) of-the-saints  
 سَتَا كَجَبَّتُمْهَا. فَاسْمِعْ لَهَا بِرُكَّاتِكَ كَهَبَّتُمْهَا.  
 to-the-needy-[pl] of-your-prayers the-treasury open to-the-sons-of-men life  
 هُوَ الْيَاوَا وَيَمْنَدُهُ. حَمٌ تَجْتُنَا ❖  
 harm from - in-which-you-dwell the-place and-keep  
 لَا مَنَّا لِحَبَّتِ خَطَلَتْنَفْ. قَبَّيْهَا. هَلَّا حُجَّ حَكْلًا  
 the-King pass-away and-(does)-not saints (are)-your-works forgotten not  
 مَحْبُسًا وَيُوجَدُهُ نُسُوءٌ. خَذَبًا هَبَّعِبْ يَكْتَصِفْ  
 your-bones-[suj] are-placed in-the-Church whom-you-loved the-Anointed-one  
 ❖ الْإِسْرَافِ. هَجَّجْ سَتَا مَعْدَتْنَفْ. وَسَمْعَهُ يَوْمَ وَجْأُ  
 of-the-Son (you)-friends your-names life and-in-the-book-(of) triumphant  
 مَوْصُوهُ هُوَ قَا هَمَّا وَبُنُو كَجَبَّيْهَا. مَع تَجَلَّا هَمَّ  
 and-from the-waves from the-creation and-protect (you)-martyrs rise-up  
 مَتَعُولًا وَجَبَّجْ كَد. أَسْ هَمَّا وَبُنُو نَفْ قَا جَهَّالًا.  
<sup>8</sup> in-the-ark the-just Noah preserved as it that-surround the-storms  
 حَسَنَتُهَا بِحَبَّتِ يَوْمَ حَمْدَهُ حَمْرَ لَهْ قَلَا ❖  
 of-the-flood on-the-day-(of) with-him which-entered the-animals  
 مَحْ هَمَّ قَا مَع كَه نَعُو لَأَكْدَا. وَمَهْ كَلْبِر  
 (saying)-for-your-sake to-God the-fire the-midst-(of) from the-martyrs cried  
 مَنَّا مَعْ أَلَا لَحْ وَبُنُو. أَسْ دَبَّيْ خَا مَنَّا جَلَا  
 the-chariot on and-descended he-rose to-our-help come we-are-dying  
 ❖ وَجَدَتْ جَلَا. هَمَّ وَأَ يَسْلَا. حَجَّزُهُ هَلَّا وَمَهْ كَلْ  
 dropped dew its-creator which-beheld and-the-fire of-the-Cherubim

### Of the Saints

Peace be with your dwelling, O holy ones, merchants who brought life to the sons of men. Open the treasury of your prayers to those in need and keep the place in which you dwell from harm.

Your works are not forgotten, holy ones, for the Anointed king, whom you loved, does not pass away. Your triumphant bones are placed in the Church and your names are in the book of life, you friends of the Son.

Rise up, you martyrs, and protect the creation from the waves and storms that

surround it. As Noah the just preserved in the ark the animals, which entered with him on the day of the flood.

The martyrs cried to God from the fire: For your sake, we are dying, come to our aid. He rose and descended on the chariot of the Cherubim and the fire, which beheld its creator, dropped dew.

### Of One Person

Among the watchers, your beauty is like the one a pearl, pure and without defect, O Saint Michael, and the sweet odor of your way of life

<sup>8</sup> مَحَالًا: Different than the word for the ark of the covenant: مَحَال.



بَعْلًا مَمْنَةً دَمَكُمُوه. تَحِي مَحَلًا وَمَجْبُوه لَاوَحًا  
 the-earth who-disturb kings among and-his-peace his-tranquility make-to-dwell  
 جَعُجُوه \ جَعُجُوه \  
 with-their-wars  
 كَلَا يَسْف كَلَا سَفَا سَوَف حَك. هَلَا لَأَقَر  
 turn and-(do)-not us pardon Nineveh - who-pardoned God  
 أَقَر مَمْنَةً يَوُؤ \ يَسْفَا. \ لَأَوْح يَأُسَف  
 you-close your-door and-if which-has-sinned our-generation from your-face  
 كَأَقَر سَفَا. كَلَو \ م نَأَو \ نَقَم  
 (and)-knock shall-we-go whose at-the-door O-compassionate-one in-our-faces  
 وَثَم \ نَفَا \  
 men O-lover-(of)  
 كَه مَحَل \ وَاهِب سَفَا نَبَح ك. \ وَهَلَا كَه  
 for-he-will-come we sleep the-bridegroom is-late because (we-do)-not  
 وَهَلَا لَأَوْح يَأُسَف مَحَل. هَلَا لَأَسَف وَمَمْنَةً  
 who-is-late and-anyone the-kingdom of-the-house-(of) the-gates and-close  
 وَهَلَا لَأَسَف وَهَلَا لَأَسَف وَهَلَا لَأَسَف وَهَلَا لَأَسَف  
 for-in-danger it open can man no on-it and-knocks and-comes  
 وَهَلَا لَأَسَف وَهَلَا لَأَسَف  
 great he-(will-be)

وَحَبَبًا: حَلَا م مَحَلًا وَحَبَبًا. حَلَا مَحَلًا  
 will-be-carried of-the-clouds the-beauty-[pl] from above of-the-departed-[pl]  
 كَن مَحَلًا وَهَلَا وَحَبَبًا سَفَا حَبَبًا. مَحَلًا  
 will-hear (to)-the-dead-[pl] life to-give who-comes the-King the-Son-(of)  
 كَأَتَا مَحَلًا مَحَلًا وَحَبَبًا. مَحَلًا  
 which-(goes)-before-him the-trumpet the-voice-(of) the-just-[pl]  
 وَهَلَا لَأَسَف وَهَلَا لَأَسَف وَهَلَا لَأَسَف وَهَلَا لَأَسَف  
 to-meet-him and-go-forth glory (in)-a-garment-(of) and-they-will-be-clothed-[pl]  
 مَحَلًا مَحَلًا وَهَلَا لَأَسَف وَهَلَا لَأَسَف  
 of-repentance <sup>9</sup> cyclic-hymn

## Of the Departed

Above the beauty of the clouds will be carried the Son of the king, who comes to give life to the dead. The just will hear the voice of the trumpet, which goes before him. They will

be clothed in a garment of glory and go forth to meet him.

## A Cyclic Hymn of Repentance

<sup>9</sup> مَحَلًا: From the Greek κύκλιον, "cycle."

حَبُّنَا مَبْعُودًا (مدام مد: ١ - ٥)

5 - 1 102 psalm first in-the-tone

حَبُّنَا مَبْعُودًا رَكْعَاتِي ٥ هَجْلِي كَأَيُّكَ تُخَفِّئُ  
come to-you and-(may)-my-cry -H- my-prayer hear Lord

لَا تَلْهَيْهِ أَفْتِي خَصْمًا ٥ وَأَجْرِي ٥ أَلَّا أُؤْتَى  
incline but-rather -H- of-affliction on-the-day from-me your-face turn (do)-not

كَبُّ أَوْبِي خَصْمًا ٥ إِذَا نَادَيْتَنِي ٥ وَجَجَلْتُ حَسْبِي  
answer-me and-quickly when-I-call-you on-the-day your-ear to-me

مَهْلِكٌ ٥ وَجَمْدٌ خَلَبُنَا ٥ هَكَذَا ٥ سَوْدٌ أَسْفَلُ  
as-(if) are-white and-my-bones -H- my-days in-smoke are-consumed because

٥ مَهْمًا  
they-were-burned

سَعَا ٥ كَبُّ أَسْفَلُ خَصْمًا ٥ هَكَذَا ٥ وَجَمْدٌ أَسْفَلُ  
I-have-forgotten because -H- and-dried-up the-grass like my-heart is-withered

٥ حَاجِبِي ٥ وَكَسْبِي  
my-bread to-eat

مَدَدٌ ٥ مَدَدٌ  
from.. and glory...

ثُمَّ  
then

حَمْدًا

border-hymn

مَحَلُّ مَدْنٍ ٥ لِمَصْمَعٍ ٥ هَكَذَا ٥ أَسْفَلُ ٥ وَجَمْدًا ٥ هَكَذَا ٥  
and-like (those)-of-Moses like and-our-prayers our-service Lord accept

*In the first tone (Psalm: 102:1-5).*

Lord, hear my prayer, -H-, and let my cry come before you.

Do not turn your face from me on the day of affliction, -H-, but incline your ear to me on the day when I call you, and answer me quickly.

Because my days are consumed in smoke, -H-, and my bones are white as if they were burned.

My heart is dried up and withered like the grass, -H-, because I have forgotten to eat my bread.

Glory... From age...

A Border Hymn

Accept, Lord, our service and our prayers, like those of Moses and Elijah, and like those of Aaron the glorious priest. To you belongs praise, O God.

Another

The flood of the abyss surrounded me, and the belly of the whale could have been my grave, but I cried out to you with groaning: Save the sons of men, as you saved and delivered me to your right hand on high, O Lord of all.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).
































another

all

❖ **سُبْحَانَكَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ**  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]

وَبِأَمْرِ جِبْرَائِيلَ

مَقْبُولٌ

of-repentance ordered-prayer

مُلَّا

a-hymn


حَدِّ مَعْلَمٌ نُّبَاهِيهِ ابْجُمَا  
of-the-day the-light is-ending with-the-melody

strengthened them in the conflict, and placed the crowns it had woven on their heads.

**Glorify....:** Job called upon you from the dunghill and Daniel from within the den. The three young men called upon you in the furnace and you saved them from the fire, and we poor sinner, call upon you, have mercy upon us.

**From age...:** Behold, the watchers on high give ear to the voice of the service of those on earth, and they say: How sweet is the voice of the children of the earthly Adam, who sing praise with harps of the spirit and offer thanksgiving.

May he bless us and make his face to shine upon us. Blessed is your evening, which has gathered us together, and your cross, which guards us. Blessed is your right hand, Lord, which wove crowns for the martyrs.

<sup>10</sup> : See Numbers 16:47.

**قَدْ جُعِلَ:** مَا لُجَ هَذَا مَقْبَلٌ: مَعَكُمْ نَبَاهُ وَابْصُرَا.  
 of-the-day the-light is-ending fair and-how good how word  
**مَعَالَا** كَحَيِّ لِهَيْبَةِ أَمِيرٍ. هَجِّكُمُ حَجَبًا مَحْ.  
 from-us the-evil-one and-remove your-grace in-us bring-to-completion  
**وَبَكَلُمُ** قَتَلَا لَنَا كَ. رَكَّبُ نَبَاهُ صَدِّقُ  
 our-guard be (may)-your-cross for-us lays snares who-at-every-hour  
**وَمَهْمَا وَنَ.** نَحَلُّا هَجَابُصَا  
 and-by-day by-night and-our-protection  
**بَجَجَ هَيْبَةُ وَ:** أَفَقِيهَ كَ: حَبِي وَصَمِي  
 your-evening blessed-(is) upon-us his-face and-make-to-shine may-he-bless-us  
**وَمَجَبُ كَ.** هَرَكَّبُ وَصَلُ: كَ. حَبَلُ هِ.  
 it blessed-(is) us that-guards and-your-cross us which-has-gathered  
**مَعْبُي مَدَ.** وَحَصَهُ قُلُ جَبَلَا وَجَلَا. هَسَكَا  
 and-strengthened wove crowns which-for-the-martyrs Lord your-right-(hand)  
**أَنَّهُ كَالِفَا هَجَبَا:** فَخَلَا جَبَلَا هِ  
 on-their-heads the-crowns placed and-the-woven in-the-conflict them  
**مَعَد: مَنُ:** أُنَجَّ مَع مَقَلَا. هُيَلَا مَع كَع  
 within from and-Daniel the-dunghill from <sup>11</sup> Job called-upon-you glory...  
**كَعَبَا. لَكَلَا** مَدَا أَمِيرَ كَالَاهَا. هَمَ  
 and-from <sup>13</sup> in-the-furnace called-upon-you the-three-(young-men) <sup>12</sup> the-den  
**نَبَا جَرَّ أَنَّهُ. كَسَ حَسَبَلَا سَلَّ مَدَ كَ.**  
 upon-you we-call and-sinners poor and-we them you-saved the-fire  
**أَلَا وَصَحَكُ**  
 have-mercy-on-us  
**مَ:** هَا رُتَبَ حَبَتَ وَهَذَا. حَفَا لَمَعَمَلَا  
 the-service to-the-voice-(of) on-high the-watchers listen behold from...  
**وَأَوْحَلَا. هَانَدَ صَعَا جَعَبَم مَلَا.** وَكَبَاهُ  
 of-the-children (is)-the-voice pleasant how and-they-say of-the-earthly-ones  
**وَأَوَمَ كَحَبَلَا. وَجَبَلَا وَهَسَلَا** أُنَدَ هَجَبَلَا.  
 praise sing of-the-spirit-[pl] who-with-harps the-earthly of-Adam  
**وَمَهْمَا لَاهُيَلَا**  
 thanksgiving and-offer

**حَدَّيَا وَنَدِي حَقَقَب**

<sup>14</sup> Jacob of-Saint rogation

<sup>11</sup> مَعَد: See Job 2:8–13.

<sup>12</sup> هَمَا: See Daniel 6.

<sup>13</sup> كَالَاهَا: See Daniel 3:8–30.

<sup>14</sup> مَدِي حَقَقَب: For biographical information

مَنِّعَ كَيْ مَنِّا مَنِّا اَلْحَبِوُتْ: مَعَا حُحْبَا ٥حَجْبِ  
 and-show our-petition hear to-our-help come our-Lord Lord you we-call  
 ٥سَعْلَا ٥بَعْلَا  
 our-souls on mercy-[pl]  
 مَنِّا مَنِّا مَنِّا ٥مَلَّا: مَعَا حُحْبَا ٥مَلَّا  
 our-petition hear and-of-the-angels of-the-watchers Lord our-Lord Lord  
 ٥حَجْبِ ٥سَعْلَا ٥بَعْلَا  
 our-souls on mercy-[pl] and-show  
 مَنِّا ٥حَك مَبْعَا ٥اَمَّا جَسَعْلَا ٥مَب  
 of by-the-mercy-[pl] and-I-will-live pardon and-me O-my-Lord  
 مَبْبُ: ٥لَا اَمْعَا اَمَّ حَلْبَا ٥جَب  
 in the-rich-man like let-me-be-tormented and-(do)-not your-right-(hand)  
 ٥لَا. ٥حَلْبَا ٥مَبَّا ٥حَمَّا ٥بُؤَا ٥جَب ٥اَحْ:  
 to-pass grant-me of-fire through-the-sea of-waters on-a-ship Gehenna  
 ٥لَا ٥بَجْم ٥حَك اَبَا ٥حَمَّا ٥مَكْهَجْبَا  
 of-flames-[sg] grievous the-place me let-harm and-(do)-not

### A Rogation of Saint Jacob

We call upon you, Lord, our Lord, come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

Lord, pardon me and I will live by the mercy of your right hand, and let me not be tormented like the rich man in Gehenna. Grant me to pass on a ship of water through the sea of fire, and let not the grievous place of flames harm me.

May baptism preserve me there from burning and spread its wings over the flames while I pass. May this fountain of living water accompany me, and let me not be in need there, Lord, among those who thirst.

Let me not, Lord, beg for water there of Abraham, where it is known that he who asks does not have it given to him. If the path of fire is my lot on account of the guilt of my hands, let me see you there like Hananiah, as a fourth amid the flames.

My tongue shall praise you, together with the men of the house of Hananiah, and my mouth shall confess you with Daniel from within the den. From the torments of the rich man, deliver me, Lord, and with Lazarus the poor man I will sing your praise.

Anointed one, who have authority over the kingdom and over Gehenna, deliver us, Lord, from Gehenna and have mercy upon us.

O blessed prophets, apostles, and holy martyrs, we take refuge in your prayers, come to our help. Beloved of the Father and sons of the mystery of the only-begotten Son, take from him riches and provide for our infirmity.

O you departed, who dwell in the grave, take courage. There is good news for you: Behold, the resurrection has drawn near to its coming. The word that formed you in the womb of a young woman will call you and will raise up your bodies without corruption.

O you who receive pure praises from the angels, hear and receive the praises of our mouths. Have mercy upon us, and on those who spend themselves in the remembrance of your mother and of your saints. By their prayers, pardon us, Lord, and our departed.

Above in the sky and here on the earth, in the Church, may there be a remembrance of the blessed virgin, of the saints, and of the faithful departed.

**The Prayer of the Evening.**

**Station.**

حَصِّنْهُ وَاِذَا بَاهِلًا وَبِ الْمَاحِي مِمَّ مَعْنَا: هَبْجَهْ هَو تَصِفْتَه ۞  
over its-wings and-spread burning from there preserve-me (may)-baptism

كَمَاحِلًا مَّا وَحَجَّ: اِنَّا. اَوْقَا حَبَبًا وَمَتًا سَتَا  
living-[pl] of-waters fountain (may)-this I-pass while the-flames-[sg]

اِلَاحَا كَ: هَلَا مَذِي اُنَهَا هَبَبًا اِمَّ حَمِي  
among there in-need let-me-be O-my-Lord and-(do)-not me accompany

❖ زَهَوْنَا  
those-who-thirst

لَا مَذِي اُنَجَا مَتَا اِمَّ مِمَّ مَعْنَا: اَبْرَاهَمَ  
Abraham of there (for)-water let-me-beg O-my-Lord (do)-not

اِنَاصَبَ كَهْ اِنَا اِمَّا اَمَّا لَّا مَهَّحَ كَه. اَوَا  
and-if to-him given (it-is)-not who-asks that-the-one <sup>15</sup> where-it-is-known

اِبْلَا كَب اُزَمَا حَبَّوَا جَهَلَا اَوَايَبَ:  
of-my-hands because-of-the-guilt the-fire (of)-the-path on-me (the-lot)-falls

اِنَّمَا اِمَّ اَمَّ سَلَا كَجَبَحَا  
as-a-fourth-(young-man) Hananiah like there let-me-see-you

بَحَسَبَ كَعِي حَمَّ وَاَلَكْنَا اَوَّجَا سَلَا:  
Hananiah of-the-house-(of) the-young-men with my-tongue shall-praise-you

هَبْوَا كَب فَعَبِي حَمَّ وُتَلَا مِمَّ كَهْ كَعَبَا.  
<sup>16</sup> the-den within from Daniel together-with my-mouth you and-shall-confess

مِمَّ اَمْعَبَه وَهَهْ خَلَبَا قِرَا كَم مَذِي: مَحَمَّ كَحَاوْ هَو  
the Lazarus and-with Lord us deliver <sup>17</sup> rich-man of-the the-torments from

مَحَقَلَا مَعَجَسِي نَاهَا  
❖ I-will-sing your-praise poor-man

مَعَبَلَا اَمَكَبِي ۞ مَحَقَبَلَا هَو ۞ كَعَبَلَا  
Gehenna and-over the-kingdom over who-have-authority Anointed-one

❖ مِمَّ كَعَبَلَا قِرَا كَم مَذِي هَوْتَمَكَلَا  
and-have-mercy-on-us O-Lord us deliver Gehenna from

رَكَمَلَا وَوَعَمَلَا.

<sup>18</sup> of-the-evening prayer

مَعَمَلَا.

<sup>19</sup> station.

<sup>15</sup> اِنَاصَبَ كَه: A knowledge which is the result of an attempt, hence the use of the same root as the word for temptation.

<sup>16</sup> مَحَمَلَا: See Daniel 6.

<sup>17</sup> مَحَمَلَا: See Luke 16:19–31.

<sup>18</sup> رَكَمَلَا وَوَعَمَلَا: The text of the Prayer of the Evening can be found on page 668.

<sup>19</sup> مَعَمَلَا: The text of the Station can be found on page 662.

# 5.2 Compline of the Fifth Day

صَبَّأُوا بِسَمْعًا جَمْعًا  
of-the-week of-the-fifth-(day) Compline

مَوَّعًا.  
20 station.

وَبِإِعْجَابٍ  
of-repentance ordered-prayer

مُلَّا  
a-hymn

حَمْدًا: حَمْدًا مَعَ مَرْيَمَ  
God the-birth-giver-(of) Mary with-the-melody  
فِي تَوْنٍ أَوَّلٍ  
first in-the-tone

حَمْدًا لَّا جَنَّةَ جَائِرٍ لَّا تَصْحَى. أَيْدِي دَوَّابٍ. أَجَلًا جَسَدًا  
in-your-wrath and-(do)-not David sang 21 rebuke-us in-your-wrath (do)-not Lord  
لَاؤُوا كَ. مَجَا يَهُوَّا بَعْلًا. وَيَمْنَسُ يَهُوَّا. حَمْدًا لَّا تَصْحَى.  
at-all-times God he-(is) for-merciful the-prophet cried us punish  
هَلَّا رُجَا وَبَلَاغٍ رَحْمًا وَحُجَّتْ أَيْدِيهِ.  
(by)-his-hands created the-image that-should-perish want and-(he)-does)-not

## Compline of the Fifth Day

Station.

An Ordered Prayer of Repentance

A Hymn

*With the melody: To Mary, the birth-giver of God. In the first tone.*

Lord, do not rebuke me in your anger, sang David, and do not punish us in your wrath, cried the prophet. For God is merciful at all times and he does not want that the image created by his hands should perish.

Jesus, the Son of the king, has put upon us a

sign of life, which when the evil one sees on us, he vanishes: He mingles his holy body and his blood for our pardon, that we may give thanks to him for his grace. Blessed is his mercy.

**Glory....:** Let him who comes to the holy temple to pray cleanse his body and soul from evil deeds. Then the Lord will hear his prayers and his petitions, and have compassion and mercy upon him on the day of judgment.

**From age....:** Let each one wash his clothes with the tears of his eyes for, behold, the coming of the Son of God is near. The end of the world is at the door. The apostle witnesses, blessed is he whose judgment shall be with mercy.

<sup>20</sup> مَوَّعًا: The text of the Station can be found on page 662.

<sup>21</sup> لَامَسَ: In both Psalm 6:1 and Psalm 38:1, David used the first person: "do not rebuke me."

بُم جَ تَعَفَ دَ مَحَلَّ. أَلَّ. وِسْتَا. وُحَا. وُسْلا كَه  
 it sees which-when of-life a-sign the-King the-Son-(of) Jesus us has-put  
 جَ جُبَا. مَدَلَّكُم كَه. قَبْلُ. مَبْأَا. هُوه. مَلَّ  
 he-vanishes the-evil-one on-us he-mingles and-his-blood holy the-body  
 كَسْبُهْ. وَنَهْ. كَه. حَلَّ. لُحْبُوه. دَبْجَبْ  
 for-our-pardon for-to-him that-we-may-give-thanks blessed his-grace  
 ♦ تَسْمَهْ  
 (is)-his-mercy

مَه: أَسْلا. وُأَلَّ. كَرَكَبْ. دَهْ. مَبْأَا. بَقْطَا  
 cleanse holy to-the-temple to-prayer who-comes (let)-the-one glory...  
 نَجْمَهْ حَم قَبْلُ. مَ جَبْعُ. وَهَضْ. مَدْنَا. رَكْعَاهْ  
 his-prayers the-Lord-[suj] then-will-hear evil-(deeds) from his-body with his-soul  
 أَوْ حُحْ. هَحْ. حَكْ. سَلَا. هُوه. حَمَا  
 on-the-day and-mercy-[pl] compassion him and-show his-petitions and  
 ♦ وُجْبَا  
 of-judgment

م: بَسَّ. تَكْم. كَلَجْ. خَبْ. وَخَتَهْ.  
 of-his-eyes with-the-tears his-clothes every-man-[suj] <sup>22</sup> let-wash from...  
 وَا. مَزَكْ. كَه. مَلَّ. وَجْ. كَا. سَلَا. وُحَلَّ  
 of-the-world the-end God of-the-Son-(of) the-coming is-near for-behold  
 حَلَّ. أَوْ. هَا. مَكْبَا. هُوه. لُوهْ. لَسْ  
 is-the-one blessed witnesses the-apostle it-(is) the-door at  
 ♦ وَجْ. لُوهْ. وَجْ.  
 his-judgment will-be who-with-mercy-[pl]

حُحْ. وَجْ. أَوْ.  
<sup>23</sup> Ephrem of-Saint rogation

### A Rogation of Saint Ephrem

Lord, have mercy upon us. Lord, accept our service.

Send us from your treasure-house compassion, mercy, and forgiveness.

When you stand in prayer, gather your mind with passion. Put a bridle on your thoughts and order them by the side of your heart.

Let not your body stand there and your heart

be distracted by affairs, but let your body be a church and your mind a glorious temple.

Let your mouth be a censer and your lips a smoke of incense. Let your tongue be a minister to appease the Godhead.

Great is your praise, Lord of all, beyond the praise of those who praise you, for you have greatly loved our nature. Praise to you for our salvation.

<sup>22</sup> سَه: Lit.: "whiten."

concerning Saint Ephrem the Syrian, see page 81.

<sup>23</sup> حَبْ: For biographical information

مَنَ اُبُوَسْعَدَك: مَنَ مَحَلَا لِمَعْمَدَا  
 our-service accept Lord have-mercy-on-us Lord  
 ❖ مَبُو كَ مَحَ كَسْبِ كَلَامُ: سَلَا هَوَسْعَا هَمَجْعَا  
 and-forgiveness and-mercy-[pl] compassion your-treasure-house from us send  
 مَا وَمَا اَيْنَ خَرَكْفَا: حَسَا جَمَّ وَحَبَّ. اَوَا حَا فَعَفَا  
 a-bridle and-put your-mind gather with-passion in-prayer you-stand when  
 ❖ جَبْهَحْتَب: هَلْجَفَه اَنَفَ نَبْ كَحَب  
 your-heart by-the-side-(of) them and-order in-your-thoughts  
 لَا نَبَهَا مَام فَحَبُ: هَكْحَب فَوَا جَهْهَحْتَا.  
 by-affairs be-distracted and-your-heart your-body stand-(there) let (do)-not  
 ❖ نَبَهَا كَب كَجْهَحَب حَبَا: هَوَحَلَا مَجْسَا وَحَبُ  
 your-mind glorious and-a-temple (be)-a-church your-body (but)-let  
 سَلَا فَنَمَا نَبَهَا فَبُحَب: هَحَلَا وَجَقَمَا هَقَقَا  
 your-lips of-incense and-the-smoke your-mouth let-be a-censer in-place-of  
 ❖ هَمَمَمَمَا كَحَب: وَحَحَا لَّاكُهَوَا  
 the-Godhead to-appease your-tongue and-a-minister  
 وَ نَبَهَا مَجْجَب مَنَا جَلَا: مَحَ مَجْسَا وَمَمَحْتَا.  
 of-those-who-praise-you the-praise beyond all Lord-(of) your-praise is great  
 ❖ وَهَجْ اَجَبَد كَحَب: مَجْسَا كَب حَلَا فَبُومَب  
 our-salvation for to-you praise our-nature you-have-loved for-greatly  
 ❖ مَحَحَا وَنَكَفَا: هَمَجْسَا وَحَاكَلَا  
 requests and-who-answer prayers O-you-who-hear  
 مَحَ رَكَفَا اَوَا حَا: كَب هَجَلَا جَسَسَب  
 in-your-mercy-[pl] and-answer with-us and-be-reconciled our-prayer hear  
 ❖ حَاكَلَا  
 our-requests

مَدَامَهَا وَهَبَاؤَا

<sup>24</sup> of-the-compline psalms

مَحْسَلَا وَحَبْ هَقْنَه

<sup>25</sup> Severius of-Saint prayer

O you, who hear prayers and answer requests, hear our prayer, be reconciled with us, and in your mercy answer our requests.

The Psalms of the Compline Service.

The Collect of Saint Severius for the Compline Service.

The Praise of the Cherubim.

The Lord's Prayer.

The Nicene Creed.

<sup>24</sup> مَدَامَهَا وَهَبَاؤَا: The text of the Psalms of the Compline service can be found on page 635.

<sup>25</sup> مَحْسَلَا وَحَبْ هَقْنَه: The text of the Collect of

أَمْحَسُّ سُبْحًا يَحْمَدُ جَلًّا.

<sup>26</sup> the-Cherubim praise-(of)

رُكَّعًا مُدْنُوبًا.

<sup>27</sup> of-the-Lord prayer

مَوْعِدًا يَحْمَدُ صَبْرًا.

<sup>28</sup> of-faith canon

Saint Severius for the Compline service can be found on page 670.

<sup>26</sup> أَمْحَسُّ سُبْحًا يَحْمَدُ جَلًّا: The text of the Praise of the Cherubim can be found on page 665.

<sup>27</sup> رُكَّعًا مُدْنُوبًا: The text of the Lord's Prayer can be found on page 658.

<sup>28</sup> مَوْعِدًا يَحْمَدُ صَبْرًا: The text of the creed can be found on page 671.

## 5.3 Of the Night of the Fifth Day

وَكُلُّهُ بِسَمْعًا جَمْعًا  
of-the-week of-the-fifth-(day) of-the-night

رُكْعًا بِمَعْنَى  
29 opening prayer

مَوْضِعًا.  
30 station.

### Of the Night on the Fifth Day

The Prayer of the Service of the Night.  
Station.

The Prayer of Awakening.

Then:

The Psalms of the Night.

*Bless Lord. Bless the Lord...:* Why do you love sleep more than praise, my soul, and how long will you be engrossed in desirable things which do not profit? Awake now, rise, and sing praise: Lord of all, praise to you.

*Those who stand in the house of the Lord...:* O you my wretched soul, rouse yourself to prayer. Stand and beseech the judge, that he may not condemn you on the day of judgment. On the day of your judgment, have mercy upon me, Lord of all, praise to you.

*Lift up your hands in the sanctuary...:* Behold the time of repentance. Let every man turn from his iniquity, before the time passes and there is no place for repentance. Do not reward us according to our iniquity. Lord of all, praise to you.

*Bless you, the Lord from Zion...:* Before he sinned, David said: Let the wicked perish. But after he had sinned, he said: My Lord and my God, have mercy upon me. Do not reward us according to our iniquity. Lord of all, praise to you.

*May my praise come before you...:* Lord, do

not rebuke us in your anger, for we do not have the strength to bear it. Do not punish us in your wrath, for we are not able to stand before you, and do not reward us according to our iniquity. Lord of all, praise to you.

*My tongue shall seek your word ...:* Forgive me, forgive me, cried the sinful woman at the house of Simon, and our Lord answered and said to her: Go, woman, your offenses are forgiven, your iniquity is blotted out. Lord of all, praise to you.

*My lips shall utter your praise...:* The Lord beheld the earth trembling because of the iniquity of its inhabitants, and the foundations of the whole earth shook, because great was the wickedness within it. Do not reward us according to our iniquity. Lord of all, praise to you.

*My soul longs for your salvation...:* Like Ezekiel and David, I call upon you with groaning. Like the publican and the sinful woman, receive me in repentance, and do not repay us according to our iniquity, Lord of all. Praise to you.

*I have gone astray like a lost sheep...:* The children of the Ninevites asked their fathers, when shall we die, as the Hebrew wrote to us? Do not reward us according to our iniquity. Lord of all, praise to you.

*Praise the Lord all...:* On your altar, Lord, we remember our fathers and our brothers who have slept. Write down their names in the book of life in your kingdom, and let them stand at

<sup>29</sup> رُكْعًا بِمَعْنَى: The text of the Prologue of the Night can be found on page 661. <sup>30</sup> مَوْضِعًا: The text of the Station can be found on page 662.

رَكَعًا ۖ وَمَحَبُّنَا.

<sup>31</sup> of-awakening the-prayer

قَالَ مَدَامَنْ

are-said then

مَدَامَنْ ۖ وَكَلَامًا.

<sup>32</sup> of-the-night the-psalms

كَجُوعٍ: كَيْفَ لِمَنْ: كَلَّ مَنَّا ۖ وَسَعَدَ ۖ هُمَا نَدَبُ مَنَّا  
than more sleep do-you-love why the-Lord bless blessing

مَجْجَلًا نَجْمًا. هَمَّوْا ۖ مَنَّا ۖ مَدَامَنْ ۖ كَجُوعٍ  
in-desirable-things will-you-be-engrossed how-long and-for O-my-soul praise

بَلَّا ۖ نَبَاؤًا. ۖ أَلَا لِمَنْ: هَمَّوْا ۖ مَجْجَلًا ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ  
all Lord-(of) (and)-praise (and)-rise now awake profit that-(do)-not

مَجْجَلًا ۖ  
to-you praise

أَمَّا ۖ وَمَنْ: نَجْمًا ۖ مَدَامَنْ: أَمَّا ۖ كَلَّ أَمَّا نَجْمًا ۖ وَدَبَّ  
wretched my-soul O you O of-the-Lord in-the-house who-stand those

أَجْبَنَ ۖ نَجْمًا ۖ كَرَّوْا ۖ مَجْجَلًا ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ  
that-(he-may)-not the-judge and-beseech and-stand to-prayer yourself rouse

بَسَجَبَ ۖ نَجْمًا ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ  
have-mercy your-judgment on-the-day-(of) of-judgment on-the-day condemn-you

حَكَّ. مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ  
you praise all Lord-(of) on-me

أَوْجَعِ ۖ أَيْبَعِ ۖ حَقَّوْا: ۖ أَمَّا ۖ كَلَّوْا ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ  
(let)-every-man to-repentance the-time behold in-the-sanctuary your-hands lift-up

بَهَقَفَرِ مَنَّا ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ  
and-there-is-no the-time passed (has)-not before his-iniquity from turn

أَلَاوَا ۖ كَلَّوْا ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ مَدَامَنْ ۖ  
Lord-(of) us reward our-iniquity according-to (do)-not for-repentance <sup>33</sup> place

مَدَامَنْ ۖ مَدَامَنْ ۖ  
to-you. praise all

your right on the day when your greatness appears.

and Holy Spirit, one true God. To him be praise and to us mercy at all times, Amen, Amen.

**Glory... From age...:** Praise to the one who is three and the three who are one, Father, Son,

<sup>31</sup> رَكَعًا ۖ وَمَحَبُّنَا: The text of the Prayer of Awakening can be found on page 663.

can be found on page 634.

<sup>33</sup> مَدَامَنْ: Or: "time."

<sup>32</sup> مَدَامَنْ ۖ وَكَلَامًا: The text of the Psalms of the Night

بَجَّ جُ: مَدَّنَا مَعَهُ زَيْدَةً: مَعَهُ مِمْ: وَبَسَّهَا هَلَا يَوَّسَ: أَدْنَى  
 said David he-sinned before Zion from the-Lord shall-bless-you  
 بَهَّجَهُ: وَغَبَّهَا. هَمَّ خُدَّوْ وَسَّهَا أَدْنَى مَدَّنَى  
 my-Lord he-said he-had-sinned but-after the-wicked-[pl] 34 let-perish  
 هَلَاكِي: وَسَمَحَك. كَهْ أَسْ كَهْ كَهْ لُفَّوْهْ كَهْ  
 us reward our-iniquity according-to (do)-not have-mercy-on-me and-my-God  
 مَدَّنَا جَلَّ هَجَّسَا كَهْ ❖  
 to-you praise all Lord-(of)  
 لُكْهَلْ لُكْهَلْ سَدَّيْ مِمْكَب: مَدَّنَا لَا جَبَّجَلْ لُكْهَلْ  
 rebuke-us in-your-anger (do)-not Lord before-you my-praise may-enter  
 يَكْنَهْ كَهْ سَلَا وَنَهَضَ: أَجَلَا جَمَّسَلْ لُؤْؤَا كَهْ  
 us punish in-your-wrath and-(do)-not to-bear-(it) the-strength for-we-do-not-have  
 وَلَا مَحَّيْ وَنَقَبَم مَقَبُوسَ. هَكْهْ أَسْ كَهْ كَهْ  
 our-iniquity according-to and-(do)-not before-you to-stand able for-(we-are)-not  
 لُفَّوْهْ كَهْ. مَدَّنَا جَلَّ هَجَّسَا كَهْ ❖  
 to-you praise all Lord-(of) us reward  
 نَحْ كَهْ كَهْ: مَدَّنَا: مَجَّفَم كَبْ مَجَّفَم كَبْ مَحَّنَا هَلَا  
 cried me forgive me forgive your-word my-tongue-[suj] shall-seek  
 هَلَا سَهَّنَا وَجَّسَ مَحَّهْ. هَجَّجَا مَدَّنَا  
 our-Lord and-answered Simon in-the-house-(of) the-sinful-woman she  
 هَلَا: كَهْ أَكَبْ أَيْدَا مَجَّصَ سَقَصَص. هَلَّهَلَا هَلَا  
 and-is-blotted-out your-offenses are-forgiven woman go to-her and-he-said  
 تَلَا هَجَّكَمَ إِي. مَدَّنَا جَلَّ هَجَّسَا كَهْ ❖  
 to-you praise all Lord-(of) your-iniquity all  
 بَقَلْ هَجَّيْ لُكْهَلْ: بِنَ مَدَّنَا جَلَّ  
 the-earth the-Lord-[suj] beheld your-praise my-lips shall-proclaim  
 هَلَا: مَحَّهْ كَهْ وَخَحَّهْ وَهْ. هَلَّجْ  
 and-shook of-its-inhabitants the-iniquity because-(of) and-it-was-trembling  
 هَلَّ أَقْبَهْ وَجَّسَ. كَهْ وَهَجَّجَ وَهَمَّ  
 the-wickedness because-great-was on of-the-(whole)-earth the-foundations  
 جَهَّهْ. هَكْهْ أَسْ كَهْ كَهْ لُفَّوْهْ كَهْ. مَدَّنَا جَلَّ  
 all Lord-(of) us reward our-iniquity according-to and-(do)-not on-it  
 هَجَّسَا كَهْ ❖  
 to-you praise  
 هَجَّيْ: يَجَّيْ لُكْهَلْ وَهَجَّيْ: كَبَّهَلْ سَامَّ هَلَا هَلَا. كَسَّيْ  
 with-groaning and-David Ezekiel like for-your-salvation my-soul longs

34 ٣٤: Lit.: "be ended."

מִזֶּה אִנָּה כִּי. עֲלֵי מִבְּעָלָהּ וְהִיא שְׁהִיָּה. מְחַכֵּי  
 receive-me sinful-woman and-the the-publican and-like upon-you I-call  
 כְּדִבְעָהּ. הִיא אֵין חֶכְמָה לְפָנֶיהָ. מִזֶּה  
 Lord-(of) us repay our-iniquity according-to and-(do)-not in-repentance  
 כָּל מְבִישָׁא כִּי  
 to-you praise all  
 אֶלְהֵינוּ אֵין חֵצָא אֲבִיָּה: מְכֻוָּלָהּ בְּתֵת טַעְמָה.  
 the-Ninevites sons-of the-children lost a-sheep like I-have-strayed  
 לֵאדֹתָהּ מַעֲלָהּ יָדָהּ. וְיָלֵא אֲבָל מְנַלֵּה. אֵין וְאֲבָל  
 the wrote as shall-we-die when asked their-fathers  
 חֲצִיָּה. הִיא אֵין חֶכְמָה לְפָנֶיהָ. מִזֶּה כָּל  
 all Lord-(of) us reward our-iniquity according-to (do)-not <sup>35</sup> Hebrew  
 מְבִישָׁא כִּי  
 to-you praise  
 מְחַסֵּה חֲצִיָּה חֲלָפָה: כָּל מְחַסֵּה מְדִיב בְּיָדָהּ. אֲבָל  
 our-fathers we-remember Lord your-altar on all-you the-Lord praise  
 עֲלֵי מְבִישָׁהּ. וְיָלֵא אֲבָל מְנַלֵּה. חֲלָפָה  
 in-the-book-(of) them write and-their-names who-have-slept and-our-brothers  
 שְׁתָּא בְּמַלְכֵּיהֶּם. עֲלֵי מְבִישָׁהּ. חֲלָפָה  
 on-the-day your-right-(side) at and-let-them-stand in-your-kingdom life  
 וְיָלֵא  
 your-greatness when-appears

מְחַסֵּה חֲלָפָה: חֲלָפָה חֲלָפָה חֲלָפָה. וְיָלֵא אֲבָל מְנַלֵּה. חֲלָפָה  
 and-the-three is who-three the-one him praise from... and glory...  
 מְחַסֵּה חֲלָפָה. אֲבָל מְנַלֵּה. חֲלָפָה חֲלָפָה חֲלָפָה. חֲלָפָה  
 one Holy and-the-Spirit and-the-Son the-Father are (who)-one  
 אֲבָל מְנַלֵּה. חֲלָפָה חֲלָפָה חֲלָפָה. חֲלָפָה חֲלָפָה חֲלָפָה. חֲלָפָה  
 Amen at-all-times his-mercy and-to-us praise to-him true God  
 עֲלֵי מְבִישָׁהּ  
 and-Amen

מְחַסֵּה חֲלָפָה חֲלָפָה חֲלָפָה  
 of-the-night first station.

لَهُدَا ۖ مَوْلَا ۖ  
God of-the-birth-giver-of

رَكَعًا ۖ جُمُعًا ۖ  
36 the-awakening-prayer that-is-after the-prayer  
ثُمَّ  
then

حُمُودًا  
border-hymn

حَمْدًا ۖ  
Paradise with-the-melody

إِوَاسَ ۖ دَاوُدَ ۖ هَبْشَةَ ۖ  
has-represented 37 by-the-ark are-represented David daughter-(of) your-mysteries  
نَجْمًا ۖ نَجْمًا ۖ هَبْشَةَ ۖ هَبْشَةَ ۖ  
for-the-one the-books in and-has-placed-(it) fair your-image prophecy  
يُحْمَدُ ۖ هَبْشَةَ ۖ هَبْشَةَ ۖ هَبْشَةَ ۖ  
is and-your-Son it-likened-you new jar to-the who-has-understanding  
مَلِكًا ۖ هَبْشَةَ ۖ هَبْشَةَ ۖ هَبْشَةَ ۖ  
lives - and-by-it that-which-had-lost-its-savor which-seasoned the-salt  
حُمُودًا ۖ هَبْشَةَ ۖ هَبْشَةَ ۖ هَبْشَةَ ۖ  
which-was-lost whole the-world

لَهُدَا ۖ مَوْلَا ۖ  
God of-the-birth-giver-of ordered-prayer

#### A Border Hymn

*With the melody: Paradise.*

Your mystery, daughter of David, is represented by the ark. Prophecy has represented your fair image and has placed it in the scriptures for him who has understanding. It likened you to the new jar, and your Son is the salt that seasoned the one that had lost its savor, and by it lives all the world, which was lost.

#### An Ordered Prayer of the Birth-Giver of God

#### A Hymn

*With the melody: Lord, our Lord.*

Lord, our Lord, when your Godhead was

moved to descend and to clothe itself in the flesh of our humanity, Gabriel flew and carried the peace of his Lord. He sowed it in the ear of Mary and said to her: Peace be with you, the Lord is with you and from you shall come forth the savior of all creatures, -H-, the king whose kingdom shall have no end for ever.

Mary said to Gabriel the Archangel: How shall this be, what you have announced to me? When, where, and at what time was it heard that a virgin should conceive, when she had no knowledge of man? The watcher answered: The Holy Spirit shall come upon you and the power from on high shall rest upon you and dwell in you, -H-. You shall bring forth a child of wonder, who by his birth shall save the creation.

<sup>36</sup> رَكَعًا: The text of the prayer that is said after the Prayer of Awakening can be found on page 664. <sup>37</sup> هَبْشَةَ: That is, the ark of the covenant.

مُلَّا

a-hymn

حم: مَدْنًا مَدْنًا

our-Lord Lord with-the-melody

مَدْنًا مَدْنًا: كَبِ اسْمُكَ لَكَهْ يَئِير. وَيُسْفِي لُحْصًا.  
to-clothe-itself to-descend your-godhead was-moved when our-Lord Lord

فَقِيًا وَإِنْعَمًا. هُفَ كَجِئَا: هُجْبَه كَمُكْمًا  
the-peace and-carried Gabriel flew of-our-humanity (in)-the-flesh

وَمَدْنًا. هَجَارُونُ وَمَدْنَم أَوْحَه دَايَد: كَد. مَكْمًا  
peace to-her and-he-said sowed-it of-Mary and-in-the-ear of-his-Lord

كَحْمَج: مَدْنِي كَحْمَج هَمَجِب هُكْس. هَه فَدُمًا  
savior the shall-come-forth and-from-you (be)-with-you the-Lord (be)-with-you

وَبَدْنَه دَتْنًا هَه مَكْمًا وَحَصْحَكَبًا. هَهف لَّا  
(shall)-not an-end whose-kingdom king the -H- the-creatures of-all

بِه دَا مَتَمَّ هَحْكَم  
and-for-ever now have

أَمَّنَّا: مَدْنَم: كَجِئَا: وَمَ كَلَّا. وَأَمَّ لَمَدَا  
this shall-it-be how the-archangel to-Gabriel Mary said

وَهَدَّ أَب. دَا مَدْنِي دَا مَدْنًا: هَجَالَا أَجَلَا  
time and-at-what and-where and-when which-you-have-announced-to-me

أَمَدَمَكَا. خَدَّه كَلَا وَجَهَلَا: كَبِ لَّا أَسَجَمَكَا:  
know-(a-man) (she-did)-not while should-conceive (that)-a-virgin was-it-heard

هَجَبَّ أَجَبَا: وَهَبَّ مَهْمَا بَلَا. هَجَاب. هَسَّ  
and-the-power upon-you shall-come Holy the-Spirit the-watcher and-replied

حَكْمًا نَحَّى هَبَعَا جَب هَه هَبَا أَجَب: نَحَا  
a-child and-you-shall-give-birth-to -H- in-you and-dwell shall-rest from-on-high

وَهَبَّ مَدْنًا. وَجَعَه كَبَه فَدَم دَتْنًا  
the-creation-[pl] he-shall-save and-by-his-birth of-wonder

مه: أَمَّنَّا: مَدْنَم: كَحْمَبَسَا كَبِ كَبِيَا. وَأَمَّ  
how she-gave-birth-to-him when to-the-Anointed-one Mary said glory...

**Glory...:** Mary said to the Anointed one, when she gave birth to him: I do not know what to call you, my son. What I will call you will be wrong: You are older than the ages. I will call you an elder, but you are a babe. I will call you the splendor that shone forth from the Father and gave light to the whole creation, -H-. Blessed is your splendor. Blessed is your manifestation, and worshipful is your Father, who sent you for our salvation.

**From age...:** Mary said to the virgins, her companions: Joy and great gladness is mine, for I carry him who is attended to by the watchers and the angels, and who carries the creation. I sing to him who taught men how to sing. The ranks of fire surround his glory, -H-, and they cry to him: Holy, holy, holy is the Lord, and blessed is his honor.

**م:** أَحَبُّنَا مَعْنَمَ: كَلْبَةُ كُرَّا سَجْدًا. وَمِسْرَبًا إِيَّاهُ. كُ  
 mine is joy her-companions to-the- virgins Mary said from..  
 وَهُدًى وَظِلًّا. وَهَمَّاهُ مَعْنَمَ: مَعْنَمَ جَبْرًا. وَهَمَّاهُ  
 and-by the-watchers by who-is-attended-to for-the-one great and-gladness  
 خَلَقًا. لَحَبْنَا إِيَّاهُ لَهُ هَلْجَبٌ دَنَّا. وَهَمَّاهُ إِيَّاهُ:  
 and-I-sing he-(is) the-creation who-carries him I-carry the-angels  
 لَهُ هَمَّاهُ وَهَلْجَبٌ. مَبْدَأُ لِلْأَعْلَى. هَمَّاهُ. وَهَمَّاهُ  
 honor surround fire and-the-ranks-(of) to-men song who-taught to-him  
 هَمَّاهُ وَهَمَّاهُ لَهُ هَمَّاهُ مَبْدَأُ. هَمَّاهُ مَبْدَأُ. هَمَّاهُ  
 honor and-blessed-is the-Lord holy holy holy to-him and-cry -H-

38 **حُجَّجُ** **وَصِي** **حُجَّجُ**  
Jacob of-Saint rogation

The legions of Gabriel's company will proclaim your praise, but surpassing them appears to us the daughter of David. The watchers and the men upon the earth will sing praise to him who came forth to us from her

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concerning Saint Jacob of Sarug, see page 83.

رَكْعَتَايَ حَصَّ أُو مَحَبَّجَا رَكْعَتَايَ حَصَّ:  
 (be)-with-us (may)-your-prayer blessed-one-[fem] O (be)-with-us (may)-your-prayer  
 ❖ كَرَكْعَتَايَ بَمَعَّ مِنْ أَوْبَسْمَا كَ  
 us and-pardon the-Lord may-he-hear your-prayers  
 صَلَّيْ وَسَلَّيْ أَوْبَسْمَا وَحَبَّ كَحَلَّا وَسَلَّيْ:  
 mercy-[pl] the-one-who-is-full-(of) and-beseech pray mercy-[pl] full-(of)  
 ❖ وَبَحَبَّ وَسَلَّيْ حَ تَجَعْلَا بِقَاكُ وَسَلَّيْ  
 mercy-[pl] of-those-who-ask-(for) the-souls on mercy-[pl] that-he-may-show  
 مَ بَ وَ أَوْ جَاهُ كَلَّا وَمُتْعَا جَبَّوْ حَلَقَا:  
 worlds above-the-course-(of) who-stands virgin this (is)-she who  
 هَلَّا مَوْلَا كَه حَسْمَا وَبَحَبَّ حَ تَتَلَّا مَنَمَ  
 Mary the-creation-[pl] over rule the-darkness it let and-(will)-not  
 أَلَمَن وَجَبَّ نَفَسَه نَبْنِ أَبْعَمَا: هَمَّا وَمَحَلَّا مَعْمَا وَبَسَّ  
 rises the-sun she-speaks and-when the-day (is)-like who-in-her-person she-is  
 مَ هَجَقَا لَه ❖  
 her-lips from  
 مَلَّيْ مَلَّيْ مَلَّيْ مَلَّيْ مَنَمَ وَمَعَبْنِ هَ هَبَّ: قُمَا كَب  
 to-me is-like you are because-fair Mary speak speak speak  
 مَنَمَ مَحَلَّا وَجَبَّ مَجَبَّ كَبَّجَّ: أَمَّا مَنَمَ وَكَب  
 I-am Mary-[suj] said (the-speech)-of-Gabriel of-your-mouth the-speech for  
 لَهَبَّ كَب وَمَحَلَّا مَحَبَّ: هَحَبَّيَا إِنَّا مَحَبَّسَلَّا  
 a-nurse and-I-am-become gave-birth who-to-the-King me blessed  
 كَحَلَّيْ مَحَلَّا ❖  
 kings to-the-king-(of)  
 هَ هَمَمَلَّا وَهَمَمَلَّا سَتَا جَاهُ وَمَه وَحَلَّيْ: لَقَبَّ هَلَمَّوْ  
 and-send intercede of-the-world on-the-way life which-shed veil (may)-that  
 كَرَكْعَتَايَ رَبِّ كَلَّوَا. هَ أَمَّا كَه حَصَّوْ هَجَّوْ  
 and-her-Son to-her-Lord to-him says she God by-the-side-(of) our-prayers  
 أَوْ كَلَّوَا: وَبَسَّ حَ حَلَّيْ وَمَحَلَّيْ سَلَّا  
 the-passion for-which the-world - pardon her-God (who-is)-also  
 هَحَبَّيْ ❖  
 you-endured  
 مَهَجَبَّيْ أَمَّا هَ كَحَعْلَا وَجَبَّ حَجَّيْ: هَتَلَّيْ  
 but-better Gabriel of-the-house-(of) the-legion - will-proclaim your-praise

purity. May her prayers be with us.

rods of wrath.

By the prayer of her who carried you for  
 nine months, Son of God, remove from us the

مَّوَدَّهٖ اِلٰى سَلٰمٍ كَيْ نَبْزِيْكَ وَقَبِيْ بَعَثَ بِنَاصِيَةٍ  
 the-watchers will-praise David the-daughter-(of) she to-us appears than-them  
 وَجَبَتْ لَهَا اَبْدٌ خَالِدٌ اَوْحَا: دَعَاهُ وَيُؤْبَسُ كَيْ مَعِ وَيُجَبِّبُهَا  
 her-purity from to-us who-came-forth him the-earth on who-are and-men  
 رُكَّعًا بِهَا خَطِّ  
 (be)-with-us (may)-her-prayer  
 خَرَجَتْ لَهَا وَهِيَ وَلَهْجُ بِلَاسٍ تِسْعًا اَعْمَالًا  
 nine months who-carried-you of-her by-the-prayers  
 ذَا كَلَامٍ اَحَدٍ مِّنْ مَّجْهَلٍ وَهِيَ جَالٍ  
 of-wrath the-rods-(of) from-us remove God son-(of)

مَّوَدَّهٖ اِلٰى سَلٰمٍ وَكَلَامٍ  
 of-the-night second station.

وَمَكْنَسًا  
 of-the-apostles

اَلْمَحْفُوظُ اِلٰى سَلٰمٍ وَتَعْدَا  
<sup>39</sup> the-Cherubim praise-(of)

حَمْدًا  
 border-hymn

حَمْدًا  
 Paradise with-the-melody

اَلْوَحْيُ حَمْدًا لِّحَمْدٍ اِلٰى سَلٰمٍ اَوْحَا: دَعَاهُ وَيُؤْبَسُ كَيْ مَعِ وَيُجَبِّبُهَا  
 which-crown months and-twelve the-earth it which-carry pillars twelve  
 كَيْ حَمْدًا لِّحَمْدٍ اِلٰى سَلٰمٍ اَوْحَا: دَعَاهُ وَيُؤْبَسُ كَيْ مَعِ وَيُجَبِّبُهَا  
 and-twelve in-the-desert that-flowed springs twelve the-year it  
 مَكْنَسًا: وَمَجْهَلٍ اِلٰى سَلٰمٍ اَوْحَا: دَعَاهُ وَيُؤْبَسُ كَيْ مَعِ وَيُجَبِّبُهَا  
 and-in-the-four and-in-the-depths in-the-heights who-preached apostles  
 قَبِيْ: رُكَّعًا بِهَا اِلٰى سَلٰمٍ اَوْحَا: دَعَاهُ وَيُؤْبَسُ كَيْ مَعِ وَيُجَبِّبُهَا  
 and-a-refuge a-rampart to-us be (may)-their-prayer quarters-(of-the-earth)

**Second Station of the Night: Of the Apostles**

**The Praise of the Cherubim.**

**A Border Hymn**

*With the melody: Paradise.*

There are twelve pillars, which carry the

earth, and twelve months, which crown the year. There are twelve springs that flowed in the desert and twelve apostles who preached in the heights and the depths, and in the four quarters. May their prayer be to us a rampart and a refuge.

<sup>39</sup> اَلْمَحْفُوظُ اِلٰى سَلٰمٍ: The text of the Praise of the

Cherubim can be found on page 665.



هَبُّوا وَتَبَّعُوا  
of-the-saints ordered-prayer

مُلَّا  
a-hymn

حَمْدًا: مَلَأَ مَلَأَ  
our-Lord Lord with-the-melody

مَلَأَ مَلَأَ. حَبِّ وَهَجُّنَا. وَبَجَّتَا. وَجَبَّوْا  
the-mystery who-considered of-the-prophets remembrance make our-Lord Lord  
بَصَلًا وَهَلَّابًا. أَوْ وَهَلَّابًا. وَهَلَّابًا. وَهَلَّابًا  
life-giving who-your-good-news-[obj] of-the-apostles also of-your-death hidden  
وَهَلَّابًا مَلَأَ. وَهَلَّابًا مَلَأَ. وَهَلَّابًا مَلَأَ  
the-martyrs together-with in-the-creation planted tranquility and-full-(of)  
وَهَلَّابًا مَلَأَ. وَهَلَّابًا مَلَأَ. وَهَلَّابًا مَلَأَ  
the-enemy vanquished and-in-their-conflicts were-slain who-for-you  
مَلَأَ مَلَأَ. أَمَّ كَحَقَّابًا نَهَبًا. بَقَعِ كَجَبَّابًا مَكْتَسِبِ  
the-apostles to-the-creation went-forth shining lamps like our-Lord Lord  
تَبَّعًا. هَلَّابًا. كَحَقَّابًا. وَهَلَّابًا. وَهَلَّابًا  
by-the-devil who-were-held-captive of-(all)-peoples and-made-disciples holy  
وَهَلَّابًا. أَمَّ. وَهَلَّابًا. وَهَلَّابًا. وَهَلَّابًا  
and-were-baptized and-they-believed of-truth to-the-way them and-turned  
وَهَلَّابًا. وَهَلَّابًا. وَهَلَّابًا. وَهَلَّابًا  
and-the-Son of-the-Father in-the-name their-offenses - and-were-forgiven

#### An Ordered Prayer of the Saints

Father, of the Son, and of the Holy Spirit.

#### A Hymn

*With the melody: Lord, our Lord.*

Lord, our Lord, make remembrance of the prophets, who considered the hidden mystery of your death, and of the apostles, who planted your life-giving and peaceful good news in the creation, together with the martyrs who were slain for you and vanquished the enemy in their conflicts.

Lord, our Lord, like shining lamps the holy apostles went forth into the creation. They made disciples of the nations, who were held captive by the devil, and they turned them to the way of truth. They believed and were baptized, and their sins were forgiven in the name of the

**Glory...** Simon Peter was catching fish in the sea, when his Lord called him and thus said to him: Come, Simon, and I will give you a catch of the Spirit and you shall draw men from death to life, and on you, Simon, I will build the Holy Church, and the bars of Sheol shall not be able to prevail against it.

**From age...** Lord, our Lord, I entered the struggle of the martyrs and there I saw how they are judged. The flesh is burnt, the body is torn asunder and cast down, but the heart is glad and the mind rejoices. The martyrs cry and say: For your sake we die, come to our help, Jesus, and save us.

هَوَّيْهٖ ۞ مَبْرُكًا  
Holy and-the-Spirit

مَعْد: ۞ مَمْدَكْ ۞ كَاجَا. ۞ بَتَا جَمْعًا ۞ يُوْ يَهْلَا. ۞ هَمَّيْهٖ ۞ مَزِيْ  
the-Lord when-called-him was-catching by-sea fish <sup>40</sup> Peter Simon glory...  
هَوَّيْ ۞ اَمْد: ۞ كَه. ۞ اَل ۞ كَب ۞ مَمْدَكْ ۞. ۞ اَلْا ۞. ۞ كَب ۞ يَبَا  
a-catch you and-I-will-give Simon you come to-him said and-thus  
يُوْ يَهْلَا. ۞ يُوْ يَهْلَا ۞ اِنْعَا ۞ مَهْ اَل ۞ حَسْتَا. ۞ هَكْبَا  
and-the-Church to-life death from men so-that-you-shall-draw of-the-Spirit  
مَبْرُكًا. ۞ حَكْس ۞ مَمْدَكْ ۞ خَلَا اَلْا ۞ كَه. ۞ مَمْبَجْتَه ۞ يُمْنَفْ ۞  
of-Sheol and-the-bars <sup>41</sup> it I-will-build Simon upon-you Holy  
لَا ۞ مَرْج ۞ سَهْب ۞ كَه ۞ ۞  
against-it to-prevail be-able (shall)-not

مَع: ۞ مَزِيْ ۞ مَزِيْ. ۞ لَّا كَهْلَا ۞ يَهْوَيْ ۞ حَكْلَا. ۞ سَاَنْد ۞ اَمْص  
there and-I-saw I-entered of-the-martyrs the-struggle our-Lord Lord from...  
يَاَنْتَ ۞ حَمْلَا ۞ يُوْ يَهْلَا. ۞ فَبَا ۞ يُمْنَف: ۞ هَكْبَهْلَا ۞ يَمْلَكْس ۞ هَمْبَا.  
and-cast-down torn-asunder and-the-body is-burnt the-flesh they-are-judged how  
هَكْلَا ۞ يَسَا ۞ هَوَّيْ ۞ يُوْ يَهْلَا. ۞ هَمْبَهْلَا ۞ يُمْنَف: ۞ يَمْلَكْس ۞  
for-your-sake cry and-the-martyrs rejoices and-the-mind is-glad but-the-heart  
مَزِيْ ۞. ۞ اَل ۞ حَكْب ۞ يُوْ يَهْلَا ۞ نَعْف ۞ هَكْبَهْلَا ۞ كَ ۞ ۞  
us and-save Jesus to-our-help come we-die

حَكْبَا ۞ يَمْنَف ۞ اَمْنَف  
<sup>42</sup> Ephrem of-Saint rogation

مَزِيْ ۞ اَلْا ۞ مَمْدَكْ ۞. ۞ خَرَكْ ۞ اَمْد ۞ مَزِيْ ۞ يَمْلَكْس ۞ ۞  
of-the-apostles Lord by-the-prayers have-mercy-on-us Lord

#### A Rogation of Saint Ephrem

Lord, have mercy upon us, by the prayers of your apostles.

By their prayer and their petition, have mercy upon our souls.

The apostles, like gentle lambs, assembled in the upper room to receive the promise that our savior promised them.

By the prayers of the twelve apostles, whom you chose for your honor, bless by your grace the twelve months of the year.

You entered within me and you enlightened

me, said the Church to the apostles. You made me like the daughter of the king, who is honored by princes.

Praise to him, who at two festivals distributed his gifts among his apostles. At one festival, he gave his flesh and blood, and at the other, the spirit and power.

Lord have mercy upon us, by the prayers of your apostles.

By their prayer and their petition, have mercy upon our souls.

<sup>40</sup> حَاكَا: Lit.: "the rock."

<sup>41</sup> هَه: Lit.: "her," that is, the Church.

<sup>42</sup> مَزِيْ ۞ اَمْنَف: For biographical information concerning Saint Ephrem the Syrian, see page 81.

❖ خَرَكْهَإِءَهْ ۚ ۚجُجْجَهْإِءَهْ ۚ ۚجْ ۚ ۚسَعْلَا ۚ ۚ ۚبَقْلَا ۚ ۚ  
 our-souls on mercy-[pl] show and-by-their-petition by-their-prayer  
 مَكْبَشَا ۚ ۚمَدْرَا ۚ ۚبَحْبَتَا: ۚ ۚحَكْبَدْرَا ۚ ۚإِبْأَصَمَ ۚ ۚهَهْ ۚ ۚ  
 were assembled in-the-upper-room gentle (like)-lambs the-apostles  
 ❖ ۚبَقْجَكْ ۚ ۚهَهْ ۚ ۚهَمَهْ ۚ ۚوُأْ: ۚ ۚإِءَهْ ۚ ۚوُأْ ۚ ۚفُءَهْ ۚ ۚ  
 our-Savior them that-promised promise the to-receive  
 خَرَكْهَإِءَهْ ۚ ۚمَكْبَشَا: ۚ ۚأَوْحَهْ ۚ ۚوُجْجَهْ ۚ ۚلَأَقْبَر ۚ ۚ  
 for-your-honor whom-you-chose twelve of-the-apostles by-the-prayers  
 ❖ ۚكْأَوْحَهْ ۚ ۚسَلَا ۚ ۚهَيْدَا: ۚ ۚخَيْر ۚ ۚأَنَ ۚ ۚخَلَّعْهَإِءَ ۚ ۚ  
 by-your-grace them bless of-the-year months the-twelve  
 خَلَّعْهْ ۚ ۚكَب ۚ ۚهَاهْ ۚ ۚوَأْءَهْ ۚ ۚأَمَدْبَا ۚ ۚخَبْلَا ۚ ۚكَمَكْبَشَا ۚ ۚ  
 to-the-apostles the-Church said and-you-enlightened-me within-me you-entered  
 ❖ ۚجَبْأَهْ ۚ ۚأَسْ ۚ ۚخَبْلَا ۚ ۚمَكْبَا: ۚ ۚوَمَدْبَعْلَا ۚ ۚمَ ۚ ۚوَمَلَا ۚ ۚ  
 princes by who-is-honored the-king the-daughter-(of) like you-made-me  
 مَمَجْسَا ۚ ۚهَهْ ۚ ۚجْأَوْ ۚ ۚخَاوْ ۚ ۚوَمَلَا ۚ ۚفَلْجَا ۚ ۚكَمَكْبَشَهْ ۚ ۚهَهْ ۚ ۚ  
 among-the-apostles distributed his-gifts festivals who-at-two him praise  
 ❖ ۚسَبْ ۚ ۚخَاوْ ۚ ۚفَلْجَهْ ۚ ۚهَهْ ۚ ۚوَمَدَهْ: ۚ ۚهَإَسْ ۚ ۚوُأْ ۚ ۚهَسْلَا ۚ ۚ  
 and-power the-Spirit and-at-the-other and-his-blood his-body festival at-one  
 ❖ ۚمَدْرَا ۚ ۚأَوْسَمَكْ ۚ ۚخَرَكْهَإِءَهْ ۚ ۚمَدْرَا ۚ ۚوَمَكْبَشَر ۚ ۚ  
 of-the-apostles Lord by-their-prayers have-mercy-on-us Lord  
 ❖ خَرَكْهَإِءَهْ ۚ ۚجُجْجَهْإِءَهْ ۚ ۚ ۚجْ ۚ ۚسَعْلَا ۚ ۚ ۚبَقْلَا ۚ ۚ  
 our-souls on mercy-[pl] show and-by-their-petition by-their-prayer

مَهْ مَا ۚ ۚإِكْدَا ۚ ۚوُكْحَا  
 of-the-night third station.

ۚوَأْجَبْهَإَا  
 of-repentance

ۚأَمَحْفَسَدَا ۚ ۚوُءَهْ ۚ ۚجَا ۚ ۚ  
<sup>43</sup> the-Cherubim praise-(of)

### Third Station of the Night: Of Repentance

#### The Praise of the Cherubim.

#### A Border Hymn

*With the melody: Paradise.*

Jesus, Son of the Father, be our help. Jesus,

Son of Mary, be our protection. Jesus, strengthen us. Jesus, guard us. Jesus, drive out the evil one from us. Jesus, pardon us our offenses and sins. Jesus, pardon us, when you judge us.

<sup>43</sup> ۚأَمَحْفَسَدَا ۚ ۚوُءَهْ ۚ ۚجَا ۚ ۚ: The text of the Praise of the

Cherubim can be found on page 665.

## حَمْدًا

border-hymn

حَد: قَبِيْلُهُمَا

Paradise with-the-melody

تَعْفَ ذِيهِ وَآجُلًا. ۞ كَيْ حُفَّوْا. تَعْفَ ذِيهِ وَآجُلًا. ۞  
 of-Mary son Jesus a-help to-us may-(you)-be of-the-Father son Jesus  
 ۞ كَيْ هَتَّوْا. تَعْفَ سَلَّا. تَعْفَ سَلَّا. ۞ كَيْ هَتَّوْا. ۞  
 us guard Jesus us strengthen Jesus a-protection to-us may-(you)-be  
 تَعْفَ خَلَّوْا: حَجَبًا مِّنْ. تَعْفَ سَلَّا. ۞ كَيْ سَخَّتْ  
 our-offenses us pardon Jesus from-us the-evil-one drive-out Jesus  
 ۞ سَلَّوْا. تَعْفَ سَوَّوْا حَكَمًا. ۞ مَّا وَوُؤْا أَيْدِي كَيْ ۞  
 us you-judge when on-us pardon Jesus and-our-sins

## هَبْرًا ۞ وَابْتِجَابًا

of-repentance ordered-prayer

## مَلَّا

a-hymn

حَد: أَمِ قَبِيْلُهُمَا ۞ وَكَبَّ

that-offered the-incense like with-the-melody

فَلَمَّا: هُنَا أَهْبًا ۞ مِّنْ: ۞ خَلَّوْا ۞ وَكَبَّ  
 appeared at-night -H- the-Lord-[subj] the-captives-[obj] shall-free word  
 تَهَبَّ نَبَّوْا ۞ حَتَّفَفَ نَجَّوْا ۞. ۞ جَلَّوْا ۞ مِمَّ  
 stood and-at-night the-open-country inside to-Jacob (of)-light a-star  
 حَمَّوْا ۞ وَنَبَّوْا ۞ لِّلْمَهْرُ ۞. ۞ جَلَّوْا ۞ أَوْسَ ۞ نَبَّوْا ۞. ۞ خَلَّوْا ۞  
 in-the-hearts your-light let-shine and-at-night <sup>44</sup> over-Israel of-light a-pillar  
 ۞ وَهَكَّوْا ۞ وَنَبَّوْا ۞  
 of-those-who-worship-you

## An Ordered Prayer of Repentance

## A Hymn

*With the melody: Like the incense offered.*

**Word:** The Lord shall set free the captives, -H-. At night, a star of light appeared to Jacob in the open country. At night, a pillar of light stood over Israel, and at night, let your light shine in the hearts of your worshippers.

Open the eyes of the blind, Lord, -H-. At night, God called Samuel, the elect, and made him head over Israel to admonish and correct,

and at night, you admonish and correct the hearts of your worshippers.

**Glory....:** At night Simon Peter departed from the prison and at night the chains fell from the hands of Paul. At night also, you cut off from us the fetters and bonds of sin.

**From age....:** At night, our Lord walked upon the sea of Galilee and by night the disciples cried: Lord, help us. Like them, we call upon you, God, come to our help.

<sup>44</sup> ۞ لَمَّا: See Exodus 13:21–22.



❖ **يُجِبْ**  
your-judgment

❖ **دَعَفْنَا كَ سَقَاتِ. نَحْفُكُ الْوَسْطِ الْوَسْطِ**  
of-your-grace in-the-abundance our-offenses us and-forgive

**حَدِّثْ وَجْهَ سَيِّدَا: نَعْمَ الْكَافِرِ. قُلْنَا هَاكُنْ لَدُنْ:**  
their-requests answer the-afflicted-[pl] knock O-compassionate-one at-your-door

❖ **نَحْنُ نَسْتَعِينُكَ**  
in-your-loving-kindness

**لَاؤُكُمْ لَنَاوُ: نَعْمَ: نَعْمَ مَلَا وَنَعْمَ. وَحَلَا**  
he-who-enters mercy-[pl] full-(of) Jesus mercy-[pl] (is)-a-door-(of) your-door

❖ **لُحِبْ سَقَاتَا: نَعْمَ مَقْبَلَا وَنَعْمَ**  
(with)-mercy-[pl] loaded goes-out (with)-offenses burdened

**أَجِبْ وَجَمْعَتَا: مَدَامَجِبْ كُ. مَدَامَجِبْ لِمُصْمَدَا:**  
our-service accept you we-beseech who-is-in-the-sky our-Father

❖ **لَاؤُكُمْ سَعْدَا**  
and-have-mercy-on-us

**مَجْبُوسَا دَهْ وَاجْ: وَمَهْ هَحْلَا إِنَّا. مَهْمَجْ قَلْبَا إِنَّا:**  
(and)-I-will-open and-knock and-I-will-answer call who-said the-one praise

❖ **مَحَاكُ مَدَجْ إِنَّا**  
<sup>50</sup> (and)-I-will-give and-ask

❖ **مَدَا وَحَكَّتَا: مَهْجَا وَبَتَلَا**  
of-those-below and-hope of-those-above Lord

❖ **مَدَا لِمُصْمَدَا: لَاؤُكُمْ سَعْدَا**  
and-have-mercy-on-us our-service accept

*The priest chants: -H-H-H-, praise to you, God (Three times), and then he continues with the following sentence: By our sacrifices and by our prayers, let us remember our fathers, who have taught us when they were alive to be children of God, in this passing world. Son of God, give them rest in the kingdom of the skies, together with the just and the righteous, in the world that does not pass.*

*Then:*

**A General Ordered Prayer.**  
**The Magnificat.**  
**The Hymns of the Magnificat.**  
**The Responsory.**

*Then, the priest praises the Trinity three times, and continues with the following:*

**A Commemoration of One Person**

**A Cyclic Hymn (Psalms 92:12-16).**

The just man shall spring up like a palm-tree, -H-, and like a cedar of Lebanon, he shall grow.

They that are planted in the house of the Lord, -H-, in the courts of our God.

They shall spring up again and shall grow great in old age, -H-, they shall be fruitful and fragrant.

They shall declare that the Lord is just, -H-, that strong he is, and that there is no wrong in him.

**Glory... From age...:** The remembrance of you, O Saint Jacob, is here on earth and above

<sup>50</sup> **لَاؤُكُمْ سَعْدَا:** See Matthew 7:7.



٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 he-(is) (that)-strong -H- the-Lord he-(is) that-just and-they-shall-declare  
 ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 wrong in-him and-there-is-no

٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 here <sup>52</sup> Ephrem O-my-Lord O the-remembrance-of-you from... and glory...  
 ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 the-remembrance-of-you who-honor and-those in-the-sky and-above  
 ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 by-your-prayers they-will-be-helped  
 ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]

٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 person of-one ordered-prayer

٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 a-hymn

٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 God the-birth-giver-(of) to-Mary with-the-melody  
 ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 it-is-like <sup>53</sup> George Saint of-the-remembrance-of-you the-day fair-(is) how  
 ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥  
 her gladdens April flowers with-all-(sorts-of) which-is-adorned April

#### An Ordered Prayer of One Person

honored and magnified the remembrance of you. May your prayer be with us.

#### A Hymn

*With the melody: To Mary, the birth-giver of God.*

How lovely is the day of your remembrance, O Saint George. It is like the month of April, which is all adorned with flowers: April gladdens the earth with its flowers and your remembrance gives joy to our congregation. May your prayer be with us.

Your splendor made those on high marvel, Saint Matthew, and your great name is celebrated among those below. Your Lord, when he saw the beauty of your conduct,

**Glory...:** If from a dry bone, by a miracle, water flowed for Samson and he quenched his thirst at a time when he was thirsty, how much more shall your bones, Saint Abhai, make blessings flow for those who take refuge in your prayers.

**From age...:** Blessed is the mother who gave birth to you, Saint John. How fair a tree she planted in Eden, with its root in the earth and its top in the the sky, and its fruits give help to the children of men.

<sup>52</sup> ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>53</sup> ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥ ٥٥: Variable. For biographical information concerning Saint George, see page 82.

لَا زُحَا. حَهْ حُجَّه. هُوَ حُجْبُ. حَبَّارُ حَبَّعَ.  
to-our-congregation gives-joy and-the-remembrance-of-you with-its-flowers the-earth

رُكَّةُ بَابُ حُطَّ.  
(be)-with-us (may)-your-prayer

حُكَّتَا أَيْدِي. أَمْرُ. أَوْ حُنِي مَكَلَس.  
<sup>54</sup> Matthew Saint O your-splendor-[subj] made-to-marvel those-on-high-[obj]

هَمَلِ لَسْتَا مَحَبَّ وَحَا. إِلا حَلِيَس. هَمْنُ.  
and-your-Lord is-celebrated behold great your-name those-below and-among

وَسَا وَهْ حَس. هَعْبَتَا. بَعَا. دَاهُج  
and-magnified he-honored beautiful your-conduct when-he-saw

هُوَ حُجْبُ. رُكَّةُ بَابُ حُطَّ.  
(be)-with-us (may)-your-prayer the-remembrance-of-you

هه: أَوْ مَحَ كَمَا حَبَّار. حَلِي وَمَكَلَس. بَجَّعَ مَكَلَا حَمَمَف.  
<sup>55</sup> for-Samson waters flowed by-a-miracle dry a-bone from if glory...

دَاهَلَب. حَذَب. رَهْم. تَعَا. بَيَّوَه.  
shall-make-flow how-(much-more) he-was-thirsty at-the-time-when and-he-drank

كَعَمَس. كَجَلَا حُنِي أَجَس. كَبِوَتَا. كَبَلَا كَهَقَب.  
to-those-who-take-refuge <sup>56</sup> blessings-[obj] Abhai Saint the-elect your-bones-[subj]

حَرْكَةُ بَابُ.  
in-your-prayers

هه: لَهْ حَه لَامَا. بَكَبَابُ. حُنِي عَسَس. كَفَا أَجَلَا.  
a-tree how John Saint who-gave-birth-to-you the-mother blessed-(is) from...

مَعْبَا. تَرْحَا. حَحَب. وَحَقَه. كَاوَحَا. هَوَمَه. حَمَمَلَا.  
in-the-sky and-its-top in-the-earth with-its-root in-Eden she-planted fair

هَجَاوَه. هَكَب كَبِوَتَا كَجَبَتَمَا.  
to-the-children-of-men help give and-its-fruits

حُجْبَا لَ حُنِي حَقَفَج.  
<sup>57</sup> Jacob of-Saint rogation

#### A Rogation of Saint Jacob

May your prayer be with us, bishops and fathers. May the Lord hear your prayers and

pardon us.

By your prayers, may the Lord remove the rods of wrath from all those who take refuge in

<sup>54</sup> Variable.

<sup>55</sup> حَمَمَف: See Judges 15:18–19. The “bone from which the water flowed” is not the jawbone with which he slayed the Philistines, but rather the place from which the water flowed, which was named by

Samson after this jawbone. In Hebrew, this place is called: “Lehi.”

<sup>56</sup> حَمَوَتَا: Lit.: “helps.”

<sup>57</sup> حَقَفَج: For biographical information concerning Saint Jacob of Sarug, see page 83.

رَكَعًا بِرُكُوعٍ حَمْدُكُمْ أَفْقَمَقْلًا هُجْرَةً إِيَّاكُمْ  
 and-your-prayers and-fathers bishops (be)-with-us (may)-your-prayer  
 بَعْدُ مُذْنًا دَبَّحًا كُمْ  
 us and-pardon the-Lord may-he-hear  
 خَرَكَةً إِيَّاكُمْ مُذْنًا بِجَهْلٍ مَحْتَلًا وَهَجْرًا: مَعَكُمْ قَلًا أَسْلًا  
 those all from of-wrath the-rods-(of) remove Lord by-your-prayers  
 وَتَحْتَلُّكُمْ خَفَافًا دَهْمُكُمْ إِيَّاكُمْ  
 with-faith in-you who-take-refuge  
 أَفْقَمَقْلًا هُجْرَةً إِيَّاكُمْ وَهَجْرًا: هَجْرَةً قَلًا  
 58 according-to-the-words the-faith who-preached those the-bishops  
 وَبَعْدُ لَكُمُ الْفَقْرُ وَلَا سُمْئًا. هُكُمُ يُوْجِعُ خَلًا حَقَقًا  
 the-footsteps in trod these dispute without taught of-Simon  
 وَتَحْتَلُّكُمْ: دَهْمًا وَهَجْرًا بِمَكْبَسِهِمْ إِيَّاكُمْ وَلَا يَهْمُ  
 stumbling without of-the-apostleship in-the-way and-walked-down of-their-masters

مَكْلًا هَمَزُكُمْ هَمَزُكُمْ كَمَلًا إِيَّاكُمْ هَمَزُكُمْ: هَمَزُكُمْ إِيَّاكُمْ  
 who-drank those John and-also Luke and-with-them and-Mark Matthew  
 مَعَكُمْ مَكْبَسًا جَبَلًا وَجَبَّحًا. دَهْمًا كُمْ دَبَّحًا  
 (as)-a and-went-forth it-gushed-out through-them of-Eden blessed the-spring from  
 بَعْدُ لَكُمُ الْفَقْرُ وَلَا سُمْئًا. هُكُمُ يُوْجِعُ خَلًا حَقَقًا  
 and-gave-to-drink and-they-went-forth life that-is-full-(of) teaching  
 لَا وَحَقَّقَتْ إِيَّاكُمْ دَهْمًا وَهَجْرًا  
 them and-quenched-(the-thirst-of) to-the-four-quarters  
 إِيَّاكُمْ وَجَبَّحًا إِيَّاكُمْ مَعَكُمْ قَلًا وَهَجْرًا: مَكْبَسُهُمْ  
 apostles the-Church cries sides all on I-am-persecuted behold

you with faith.

The bishops, who preached the faith, and taught according to the words of Simon without dispute, trod in the footsteps of their masters and walked in the way of the apostleship without stumbling.

Mathew, Mark, and with them Luke and John, drank from the blessed spring of Eden. Through them, it gushed out and went forth as a teaching full of life. They went forth and gave to drink to the four quarters, and they quenched their thirst.

Behold, I am persecuted on all sides, cries the Church. Apostles of the Son, help me by your prayers. When the Son of God was taken up to him who sent him, he left you to me as

strong fortresses, which cannot be subdued.

Praise to the Father, who chose the apostles to preach. Worship to the Son, who sent them to the four quarters of the earth. Thanksgiving to the Spirit, who gave them understanding of all tongues, and they went forth to preach the Trinity, one God.

By your prayers, may the Lord remove the rods of wrath from all those who take refuge in you with faith.

**The Angelic Hymn.**

**The Prayer of the Evening.**

**Station.**

<sup>58</sup> هَجْرَةً: A "word" literally is a "daughter of the voice."



## 5.4 Of the Morning of the Fifth Day

رَبِّنا بِسْمِنا جَمْعُنا  
of-the-week of-the-fifth-(day) the-morning

رُكْعالُ بِمُؤْذِلُ.  
63 opening prayer

مُؤْذِلُ.  
64 station.

### Of the Morning of the Fifth Day

The Opening Prayer.

Station.

First:

The Psalms of the Morning: 51, 63.

Then:

The Responsory

*My God, my God...:* I come before you. I cry and beseech you to forgive my fault. You are a merciful god, have compassion upon my sin and have mercy upon me.

*My soul is thirsty for you...:* Because I am drowning in a multitude of sins as in a sea, Lord of all, draw me out from them by your grace. Have compassion upon my sin and have mercy upon me.

*Thus I have looked upon you in the sanctuary...:* Because in the world there is no other sinner like me. I have sinned greatly and angered you, but by prayer I appease you. Have compassion upon my sin and have mercy upon me.

*For your mercy is better ...:* Because my offenses are many and my faults have gone over my head. I beseech you, compassionate one, pardon them by your grace. Have compassion upon my sin and have mercy upon me.

*Thus I will bless you as long as I live...:* Because the publican called upon you, as did the thief and the sinful woman, and you answered them, O God, I also call upon you.

Have compassion upon my sin and have mercy upon me.

*As with cream and with fat...:* Because David sang in the fifty-first psalm, have mercy upon me, O God, wash me abundantly from my iniquity. Have compassion upon my sin and have mercy upon me.

*I remember you on my bed...:* Because I am like that fig-tree, which did not give fruit in its season, and you ordered it to be cut down. Fruit, which came forth from Mary, have compassion upon my sin and have mercy upon me.

*For you have been a helper to me...:* Because I am like that servant who did not trade with the talent that was entrusted to him by his lord, count me with him who had ten talents. Have compassion upon my sin and have mercy upon me.

*My soul follows after you...:* Because from the womb of my mother you are my God, do not go far from me, sang David the son of Jesse. Lord, do not rebuke me in your wrath. Have compassion upon my sin and have mercy upon me.

*But those who seek to destroy my soul...:* Because of your mercy, Lord, which abounds on sinners, have mercy upon me, O God. Pardon my offenses and my sins. Have compassion on my sins and have mercy upon me.

*They shall fall by the sword...:* Because Adam transgressed the command of his creator, death reigned over him and his children. Good one, who were moved to mercy and saved him, have compassion upon my sin and pardon me.

<sup>63</sup> لُجْعالُ: The text of the Opening Prayer can be found on page 661.

<sup>64</sup> مُؤْذِلُ: The text of the Station can be found on page 662.

فَإِذْ يُحَدِّثُ

first

65 51 have-mercy-on-me psalm  
مَدَامُفُوا ۖ وَتُصْحِكْ (لَا).

66 63 psalm  
مَدَامُفُوا: (هَي).

حَدِّثُ

after-which

حَسْبُ.

the-responsory

فَإِذْ يُحَدِّثُ: اللَّهُ إِلَهِي أَيُّهَا: حَقِّمْ إِيَّاهُ. هُجَا إِيَّاهُ  
and-I-cry I-come before-you you my-God my-God word

وَمَدَامُفُوا إِيَّاهُ ۖ وَتُصْحِكْ كَ هَجَجْ إِيَّاهُ. أَيُّهَا  
a-god you-(are) my-fault me that-you-would-forgive and-beseech-(you)

❖ مَدَامُفُوا: سَفْتَهُ حَسْبُ إِيَّاهُ ۖ وَتُصْحِكْ  
and-have-mercy-on-me on-my-sin have-compassion merciful

رَبِّهِمْ ۖ وَتُصْحِكْ: نَجِي: مَدَامُفُوا ۖ وَتُصْحِكْ إِيَّاهُ. هَجَجْ إِيَّاهُ ۖ وَتُصْحِكْ  
of-sins in-a-multitude I-am-drowning because my-soul for-you is thirsty

أَسْ ۖ وَتُصْحِكْ مَدَامُفُوا ۖ وَتُصْحِكْ: وَتُصْحِكْ مَدَامُفُوا ۖ وَتُصْحِكْ  
by-your-grace from-them draw-me-out all Lord-(of) in-the-sea as

❖ مَدَامُفُوا: سَفْتَهُ حَسْبُ إِيَّاهُ ۖ وَتُصْحِكْ  
and-have-mercy-on-me on-my-sin have-compassion

وَجْهٌ سُبْحَانُ: مَدَامُفُوا ۖ وَتُصْحِكْ: وَتُصْحِكْ مَدَامُفُوا ۖ وَتُصْحِكْ  
in-the-world there-is-not because in-the-sanctuary I-have-looked-upon-you thus

إِسْمٌ سُبْحَانُ ۖ وَتُصْحِكْ: وَتُصْحِكْ مَدَامُفُوا ۖ وَتُصْحِكْ  
and-I-have-angered-you greatly for-I-have-sinned me like sinner another

وَجْهٌ سُبْحَانُ مَدَامُفُوا ۖ وَتُصْحِكْ: وَتُصْحِكْ مَدَامُفُوا ۖ وَتُصْحِكْ  
on-my-sin have-compassion you I-appease but-by-prayer

❖ مَدَامُفُوا ۖ وَتُصْحِكْ  
and-have-mercy-on-me

*All who swear by him shall boast....* Because the dead within the grave are waiting for you, that you may come and raise up their bodies. Call them by your voice and make them rise, from the grave to Paradise.

*Glory... From age...* Because the forces of

the celestial ones sing praise to you, and we upon earth offer praise with them to you. Have compassion upon my sin and have mercy upon me.

<sup>65</sup> (لَا) مَدَامُفُوا ۖ وَتُصْحِكْ: The text of Psalm 51 can be found on page 642. <sup>66</sup> (هَي) مَدَامُفُوا: The text of Psalm 63 can be found on page 644.

مَهْلًا يُجِبُّ وَيَسْتَجِبُ: مَهْلًا وَهَكَذَا سَعَدَ. وَهَجَلًا  
and-my-faults my-offenses are-many because your-mercy better-(is) because  
حَجَّتِ كَبِيعَ حُجَّكَ حَتَّى سَلَا. سَلَا أُنْثَى  
them pardon O-compassionate-one you I-beseech my-head have-gone-over

❖ حَسْبُكَ بِر. سَعَدَ حَسْبُكَ بِر. هُوَ مُسْحِكٌ  
and-have-mercy-on-me on-my-sin have-compassion by-your-grace  
وَبِأَذْنِ أَذْنٍ حَسْبُكَ: حَسْبُكَ وَبِأَذْنِ حَسْبُكَ  
the-publican called-on-you because as-long-as-I-live I-will-bless-you thus

وَكَيْفَ هُوَ سَهْلًا وَحَسْبُكَ أُنْثَى الْكُلَا. أُوْ أُنْثَى  
I also God them and-you-answered sinful-woman and-the and-the-thief  
❖ مَوْلَا إِنَّا حَب. سَعَدَ حَسْبُكَ بِر. هُوَ مُسْحِكٌ  
and-have-mercy-on-me on-my-sin have-compassion upon-you call

أَبِ عَمَلًا وَأَبِ لَأَوْثَا: مَهْلًا وَآذَنَ وَدَب. خَصَاةَ وَآ وَصَمْعُ  
fifty in-the-psalm David sang because (with)-fat and-as (with)-cream as  
وَسَب. وَصَمْعُ الْكُلَا. أَوَاثَا أَعْيَبَ مَحْ حَوَلِ.  
my-iniquity from wash-me abundantly O-God have-mercy-on-me and-one

❖ سَعَدَ حَسْبُكَ بِر. هُوَ مُسْحِكٌ  
and-have-mercy-on-me on-my-sin have-compassion

أَلَا وَبِأَذْنِ لَأَعْمَدِي: مَهْلًا وَوَدَعَنِي أَسْ وَهَ لَأَل.  
fig-tree that like I-am because my-bed on I-remember-you

وَلَا مَحَلَّ قَاوَا جَابِوْهَ وَجَبَّوْهَ حَكَمَ  
it and-you-ordered in-its-season fruit give which-(did)-not

وَبِأَفْعَمَ. قَاوَا وَوَسَ مَحْ مَحْ. سَعَدَ  
have-compassion Mary from which-came-forth fruit <sup>67</sup> to-be-cut-down

❖ حَسْبُكَ بِر. هُوَ مُسْحِكٌ  
and-have-mercy-on-me for-my-sin

مَهْلًا وَوَدَعَنِي كَ مَحْ وَوَلَا: مَهْلًا وَوَدَعَنِي أَسْ وَهَ حَجَّوْ.  
servant that like I-am because a-helper to-me you-have-been because

وَلَا أَلَا لَأَعْمَدِي: حَوَمَ قَحَلَا وَبِأَفْعَمَ: حَوَمَ مَحْ مَحْ.  
<sup>68</sup> his-lord by to-him which-was-entrusted talent with-the trade who-(did)-not

مَحْبَبِ حَمَ وَهَ وَجَحْ: قَحَلَا. سَعَدَ حَسْبُكَ بِر.  
for-my-sin have-compassion talents who-(had)-ten the-one with count-me

❖ وَوَصَمْعُ  
and-have-mercy-on-me

تَجَعَلَا نَجَمِي تَجَلَا وَوَر: مَهْلًا وَوَجْهَ تَجَعَلَا وَوَحْ. الْكَلِي  
my-God of-my-mother the-womb from because after-you my-soul follows

<sup>67</sup> وَأَفْعَمَ: See Mark 11:12–25, Matthew 21:18–22. <sup>68</sup> مَحْ: See Matthew 25:14–30, and Luke 19:12–27.

أَيْنَ لَأَ بَأُوتِمَ مَحْيَا أَمَّا يَوْمَ ذَا نُعِدُ. مَحْيَا لَأَ  
(do)-not Lord Jesse son-(of) David sang from-me go-far (do)-not you-(are)

❖ جِهَ جَابِرُ لَأُتَصَّيْبُ. سَعْنَهْ  
and-have-mercy-on-me for-my-sin have-compassion rebuke-me in-your-wrath

وَهُنَّ نَحْنُ وَبِهَ ذَهَبُ كَنَفِي: مَهْلُ وَتَقَبُّبُ مَحْيَا.  
our-Lord your-mercy because-of my-soul to-destroy (who)-seek those

وَمَجْبُكُنَّ خَلَّ سُهْلًا وَتَعْمَكُ الْكَلَا. سَهْلًا سَعْنَهْ  
my-offenses and-pardon God have-mercy-on-me sinners on which-abounds

❖ سَهْلَهْ. سَعْنَهْ  
and-have-mercy-on-me on-my-sins have-compassion and-my-sins

بَعْدَ لَحْمٍ حَسْبَا: مَهْلُ وَحَدَّ: أَدَمُ. خَلَّ قَوْمُهَا  
the-command - Adam transgressed because by-the-sword they-shall-fall

بِحُدَّهْ. هَاجِرُ حَكَمَ. هَاجِرُ هَاجِرُ حَكَمَ. هَاجِرُ  
Good-one his-children and-over death over-him and-reigned of-his-creator

وَكَلَّ. وَتَعْمَكُ. هَاجِرُ. سَعْنَهْ  
for-my-sin have-compassion and-saved-him to-mercy who-were-moved

❖ وَتَعْمَكُ  
and-have-mercy-on-me

بَعْدَ جِهَ وَتَعْمَكُ وَتَعْمَكُ: جِهَ: مَهْلُ وَتَعْمَكُ. حَبَبُهَا  
the-departed-[pl] for-you wait because by-him who-swear all shall-boast

وَجِهَ مَجْبَا. وَبَا. بَأَسْمَ. قَبْلَ سَعْنَهْ. مَحْيَا  
call-(them) their-bodies and-raise-up that-you-may-come graves inside

❖ جَمْلُ. هَاجِرُ. أَدَمُ. مَحْيَا. جِهَ. قَبْلَ  
Paradise to graves from them and-make-rise by-your-voice

مَحْيَا. هَاجِرُ. مَحْيَا: مَهْلُ وَتَعْمَكُ. سَعْنَهْ. مَحْيَا  
of-the-celestial-ones the-forces to-you sing-praise because from... and glory...

سَعْنَهْ. حَكَمَ. أَوْحَلَا. أَعْدَسَا. مَحْيَا. مَحْيَا  
to-you we-make-to-ascend praise the-earthly-ones with-them and-we

❖ سَعْنَهْ  
and-have-mercy-on-me for-my-sin have-compassion

وَمَجْبُكُنَّ

we-continue-(with)

مَحْيَا: مَحْيَا.

69 113 psalm

<sup>69</sup> مَحْيَا: The text of Psalm 113 can be found on page 646.

ثُمَّ  
then

حَمْدًا

border-hymn

كَذَّبَا حَيَّوْنِي وَجَاذَعْنَا مَصْصَةً لَا يَسْهُوَا وَيَهْدِنَا  
that-I-have-committed of-the-sins and-tempests for-the-storms help-me O-God  
أَبَاذَجْهَبِ. حَمَانًا وَهَمَانًا كُنْ مَنِي. وَلَا  
that-(I-may)-not O-Lord to-mercy may-(you)-be of-tranquility a-harbor surround-me  
أَلْحَدْ خَمَلًا يَسْهُوَا. أَلَّا مَهْمًا إِنَّا كَلِمَجْهَالًا. أَوْهَمِي  
stretch-out repentance I-seek but-rather of-sins in-the-sea be-drowned  
كُنْ مَنِي أَيْبَرُ أَيْبَرُ وَحَقِّيْهُ هُوَ ٧٠ (you-did)-to-Peter as you-hand O-my-Lord to-me  
❖ and-have-mercy-on-me  
❖ هَلْهَمِيْ مَا كُنْهَمْ مَهْمًا كُنْهَمْ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

مَلَأَ مَبْرُكًا يَرْجُو

of-the-morning the-first a-hymn

هَبْرًا جَهْرًا

general ordered-prayer

*Psalm 113, and then:*

#### A Border Hymn

O God, come to my help, for the storms and the tempests of the sins that I have committed surround me. Be to me a harbor of tranquility, Lord, that I may not be drowned in the sea of sins. I seek to repent. Stretch out your hand to me, Lord, as you did to Peter, and have mercy upon me.

Stomen Qalos Kyrie Eleison (Στώμεν καλῶς Κύριε ἐλέησον).

#### First Hymn of the Morning

##### A General Ordered Prayer

#### A Hymn

*With the melody: Lord, I knock at your door. Body (hymn) in the sixth tone.*

*Word:* May their prayers be a rampart to us. The just men of old offered a pure incense to

your lovingkindness. Phineas arose, prayed, and kept death away. Aaron the priest, by his incense, made atonement for the people and appeased God.

In truth and faith. You are an incense of propitiation, prophets, apostles, and holy martyrs, for upon you the Church is built in faith. Be intercessors for her children, who have taken refuge where your bones are placed.

**Glory....:** Every morning, praise to him who by a gesture rules the creation. The earth and the skies are filled with him and they are too small for him, but the heart of the just is large enough for him. Blessed is he who at every hour worships him.

**From age....:** On this passing morning we worship you, who give light to the creation. On that morning which does not pass, make us worthy, that we may all exult at your right, living lamb, who redeemed us by your cross.

<sup>70</sup> هَلْهَمِيْ: See Matthew 14:31.

חֲדָוְחִי מִן יַעֲקֹב אֵלַי. כָּבֹדָא גִבּוֹרָא  
in-the-tone body-(hymn) I-knock Lord at-your-door with-the-melody

חֲדָבְיָא  
sixth

פִּדְיָא: רַחֲמֵיהֶם מְבֹרָא לְהוֹרָא: פִּתְחָא וְגִתָּא  
pure the-incense to-us be a-rampart (may)-their-prayers word  
וּמִצֵּי צִדְקָתָא קָאֵרְא מִתְּבִי. כְּמִצֵּי שְׂמֵיךְ אִרְ. בְּמִר פִּנְסָא  
Phineas arose to-your-lovingkindness of-old the-just-[pl] that-offered  
וְנִכְבְּ יֵהוּא עָלָא מֵהָא. עֲלֵיךְ וְנָתַן לְיָהוֹשָׁפָט בְּיָד פִּנְחָא  
his-incense by the-priest and-Aaron <sup>71</sup> death and-kept-away and-prayed  
שִׁמְעֵי חֲחָא. וְזָבַח לְאֵלֵהָ  
72 God and-appeased for-the-people made-atonement  
חֲמִיזָא וְעִמְּיָא: פִּתְחָא אֵינִיךְ וְלִזְחֵיךְ אֵלֵיךְ. מִתְּבִי מִכְּשָׁא.  
apostles prophets of-propitiation you-(are) an-incense and-faith in-truth  
וְעִמְּיָא מִתְּבִי. וְחִכְכְּפָא חֲסָא חֲסָא. בְּיָד מִתְּבִי. וְעִמְּיָא  
be in-faith the-Church is-built for-on-you holy and-martyrs  
חֲחָא מִכְּ. חֲחָא מִכְּ. חֲחָא מִכְּ. חֲחָא מִכְּ. חֲחָא מִכְּ.  
in-the-place-(of) refuge who-have-taken her-children on-behalf-(of) intercessors  
וְחִכְכְּפָא  
your-bones

מִיָּד: חֲבִלָּהּ רִפְּא מְבֹרָא לְהוֹרָא. חֲבִלָּהּ רִפְּא  
rules <sup>73</sup> who-by-a-gesture the-one to-him praise morning every glory...  
חֲחָא. מִתְּבִי עֲלֵיךְ מִכְּ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ.  
for-him and-too-small with-him are-filled and-earth skies the-creation-[pl]  
עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ.  
(is)-the-one blessed of-the-just (is)-the-heart for-him but-large-(enough)  
וְחִכְכְּפָא מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ.  
him worships who-at-every-hour

חֲחָא: חֲחָא רִפְּא חֲבִלָּהּ. חֲחָא רִפְּא חֲבִלָּהּ.  
the-creation who-give-light-(to) you we-worship passing morning on-this from...  
עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ.  
all-of-us make-worthy pass which-(does)-not the-morning and-on-that  
וְחִכְכְּפָא מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ. עֲלֵיךְ מִכְּ.  
who-redeemed-us living lamb your-right-(side) at so-that-we-may-exult

<sup>71</sup> מֵהָא: See Psalms 106:28–31, Num 25:7–13.

<sup>72</sup> לְאֵלֵהָ: See Numbers 16:47.

<sup>73</sup> חֲבִלָּהּ: Lit.: “a sign.”

❖ خَرَجَ بِهِ  
by-his-cross

وَحَدِّثْهُ: أَيُّ لَحْمًا وَجَبِلًا مَكْمُوعًا أَيُّ أَيْلًا هـ  
is what Solomon handsome boy O God of-the-birth-giver-of  
حَدِّثْهُ. وَكَذَلِكَ هُوَ حَتَّى هَذَا. وَأَسْبَلًا هُوَ لَهَا  
and-sealed which-was-closed <sup>74</sup> you-sang - of-which the-garden  
جَدِّدَ كَمَالَهُ. مَنَعَهُ يَوْمَ يَوْمَ هـ  
gardener the from-her from-whom-came-forth it-is Mary <sup>75</sup> in-her-virginity  
يَوْمَ هـ حَتَّى يَوْمَ هـ  
Paradise who-planted  
مَلِكٌ حَتَّى مَلِكٍ لَمْ يَخْبَأْ أُنْزِلَ هُوَ كَذَلِكَ. حَتَّى  
the-watcher to-her said the-grace full-(of) (with)-you peace-(be)  
كَجَدِّدَ كَمَالَهُ. وَكَذَلِكَ هُوَ حَتَّى هَذَا. وَكَذَلِكَ هُوَ  
shall-come-forth and-from-you (is)-with-you (saying)-the-Lord to-the-virgin  
مَنْ بَعْدَهُ. هُوَ مَلِكٌ لَمْ يَخْبَأْ هُوَ كَذَلِكَ. هُوَ  
have (shall)-not an-end whose-kingdom king the in-a-holy-manner  
مَنْ بَعْدَهُ هـ حَتَّى هَذَا  
and-forever henceforth  
مَنْ يَوْمَ هـ. وَكَذَلِكَ هُوَ حَتَّى هَذَا. هُوَ  
of outside conceived who-in-her-virginity this-(woman) (is)-she who  
أَبْهَرَهُ. مَنَعَهُ يَوْمَ يَوْمَ هـ. وَكَذَلِكَ هُوَ حَتَّى هَذَا. وَكَذَلِكَ هُوَ  
behold prophesied about-her Isaiah of-whom it-is Mary marriage  
جَدِّدَ كَمَالَهُ هُوَ. وَكَذَلِكَ هُوَ حَتَّى هَذَا. وَكَذَلِكَ هُوَ  
a-complete that-shall-be a-child and-give-birth-to shall-conceive a-virgin  
❖ وَكَذَلِكَ هُوَ حَتَّى هَذَا  
<sup>76</sup> wonder

#### Of the Birth-Giver of God

O Solomon, fair child, what is that garden of which you sang, which was closed and sealed in its virginity. It is Mary from whom came forth the gardener who planted Paradise.

Peace be with you, full of grace, said the watcher to the virgin. The Lord is with you and shall come forth from you in a holy manner, the king whose kingdom shall have no end, henceforth and for ever.

Who is she, who conceived a child in her

virginity, without marriage? It is Mary, of whom Isaiah prophesied: Behold, a virgin shall conceive and bear a child, who shall be a complete wonder.

The door that Ezekiel saw represented you, holy virgin. Man never entered it but only the Lord. Praise to him, who so humbled himself because of Adam to restore him to his inheritance.

<sup>74</sup> حَتَّى هَذَا: To sing, as the chirping of a bird.

<sup>75</sup> حَتَّى هَذَا: See Song of songs 4:12.

<sup>76</sup> وَكَذَلِكَ هُوَ حَتَّى هَذَا: See Isaiah 7:14.

أَوَّلًا وَبِئْسَ سَامِعًا كَيْفَ رَأَى هَذَا. خَلَقَ حَلَا مَبْعُودًا.  
 holy virgin it-was an-image of-you <sup>77</sup> Ezekiel which-saw the-door  
 وَإِلَيْهِ مَعْبُودٌ لَّا جَإِ هَذَا جِهَ إِلَّا مِنْهُ. مَهْجَسًا كَهْ  
 to-him praise the-Lord but-only it entered never a-man  
 تَعَالَى أَلِاحَتٌ عَالٍ أُوْمَر. وَبَعَثَهُ هَإِ حُنُودًا هَإِ  
 to-his-inheritance to-restore-him Adam because-(of) humbled-himself who-so

**وَمَبْعُودًا:** خَرَجْنَا مَقَرًا حَإِ حَلَا وَبَلَاغَةً فَخَلَا.  
 laborers to-hire the-king the-son-(of) went-forth in-the-morning of-the-saints  
 حَجَّ مَإِ وَجَسَ أَجَبَهُ هَإِ هَإِ كَهْ مَقَرًا كَجَبْنَا  
 the-prophets first and-he-hired his-Father of-the-house-(of) for-the-vineyard  
 أَوْ كَمَكَبْنَا. هَجَبْنَا هَإِ حَجَبْنَا هَإِ هَإِ  
 him and-he-gave the-thief and-one-(hour) and-at-the-tenth the-apostles and  
 مَكَبْنَا. هَإِ هَإِ حَجَبْنَا هَإِ  
 to-Paradise and-sent-him the-keys  
 خَرَجْنَا مَهْجَسًا كَهْ كَجَبْنَا جَبْنَا مَكَبْنَا. هَإِ هَإِ  
 and-the-martyrs the-apostles the-prophets the-Son him worship in-the-morning  
 مَبْعُودًا. هَجَبْنَا كَهْ وَهَجَبْنَا وَهَإِ وَهَإِ هَإِ هَإِ هَإِ  
 of-him and-ask of-their-necks the-blood (as)-a-gift him and-they-offer holy  
 هَإِ هَإِ هَإِ هَإِ هَإِ هَإِ هَإِ هَإِ هَإِ  
 his-will to-those-who-do he-promised which the-reward  
 كَجَفَ لَهْجَبْنَا مَبْعُودًا. أَجَبْنَا هَإِ وَكَجَفَ لَهْجَبْنَا.  
 (are)-blessed you our-Lord said saints (are)-blessed you  
 وَهَبْنَا هَإِ حَلَا هَإِ هَإِ هَإِ هَإِ هَإِ  
 is-kept and-behold and-its-desirable-things this the-world because-you-hated  
 كَجَفَ كَجَبْنَا هَإِ هَإِ هَإِ هَإِ هَإِ  
 and-the-table-(of) and-the-garden the-marriage-chamber on-high for-you

#### On the Saints

In the morning, the Son of the king went forth to hire laborers for the vineyard of his Father's house. He first hired the prophets and the apostles, and at the eleventh hour the thief. He gave him the keys and sent him to Paradise.

In the morning, the prophets, apostles, and holy martyrs worship the Son. They offer him the blood of their necks as a present and ask of him the reward that he promised to those who do his will.

Blessed are you, holy ones, our Lord said.

Blessed are you, because you hated this world and its desirable things and, behold, there is kept for you on high the marriage-chamber, the garden, and the table of the kingdom.

Tell me, blessed martyrs, what is the sight you saw in the court of judgment? We saw sharpened swords, a fire kindled, and the Holy Spirit that weaves crowns and places them on the heads of all the saints.

<sup>77</sup> سَامِعًا: See Ezekiel 44.

❖ مَحْكَمٌ  
the-kingdom

أَجِبْ كَبْ هَهُؤَا جَمَلًا أَسَ شَاؤَا. سَأَدَهُ حَبِ  
78 in-the-court-(of) that-you-saw is-the-sight what blessed martyrs me tell

يُؤَلِّ. سَأَسْ هَتَجَلًا وَحَلِيْعَبْ هَبْؤَا وَهَبْؤَا.  
that-was-kindled and-a-fire that-were-sharpened swords we-saw judgment

هَبْؤَا مَبْؤَا وَجَبَلًا هَبْؤَا جَبْؤَا.  
on-the-heads and-place-them crowns who-weaves Holy and-the-Spirit

❖ وَكَلَهُ مَتَبْؤَا  
the-saints of-all

وَسَبْ مَنُؤَا: حَرِجَا أَلَاؤَا نَكَلَا مَبْؤَتَا. هَاهَبْؤَا  
and-they-drew-up Midianites the-merchants came in-the-morning person of-one

مَبْؤَا كَبْؤَا. حَهْؤَا لَحْؤَا جَبْؤَا وَسَلَا هَابْؤَا لَهْؤَا.  
the-price-for-him and-paid Rachel son the-boy 79 Joseph the-pit from

هَبْؤَا جَبْؤَا. هَاهْؤَا مَبْؤَا لَأْؤَا وَهَبْؤَا. هَاهْؤَا جَبْؤَا  
in-it and-he-became of-Egypt to-the-land there from and-went and-took-him

❖ مَحْؤَا  
king

حَرِجَا أَلَاؤَا هَهْؤَا هَاهْؤَا هَاهْؤَا. حَاهْؤَا مَحْؤَا  
the-grave on and-passed and-he-went Joseph was-sold in-the-morning

وَاهْؤَا. هَاهْؤَا لَاهْؤَا هَاهْؤَا أَلَاؤَا. مَحْؤَا وَهَاهْؤَا  
of-the-height Lord he-said and-thus to-God there and-he-prayed of-his-mother

هَاهْؤَا مَحْؤَا هَاهْؤَا كَاهْؤَا. كَاهْؤَا وَهَاهْؤَا  
of-exile in-(this)-place a-companion to-me may-(you)-be and-of-the-abyss

#### Of One Person (Or: Of the morning)

In the morning came the Midianite merchants and drew up from the pit the boy Joseph, the son of Rachel, and paid the price for him. They took him and went from there to the land of Egypt, and there he became king.

In the morning, Joseph was sold, and he departed and passed by his mother's grave. There, he prayed, saying: Lord of the height and of the abyss, be to me a companion in this place of exile.

#### Of Repentance

At all times and at all seasons: At your door,

Lord, I knock, and from your treasure-house, I beg for mercy. I am a sinner who for years have departed from your way. Grant me to confess my sins and to be free from them, and grant me to live by your grace.

At what door shall we go and knock if not at your door, our compassionate Lord, and who do we have who will plead for our fault, if your mercy does not plead for us, king to whose honor the kings of the earth pay homage?

Father, Son, and Holy Spirit, be to us a high rampart and a refuge from the evil one and his forces who fight against us. Under the wings of your mercy, protect us when the good are

78 حَبِ: Lit.: "the house."

79 هَاهْؤَا: See Genesis 37.

**وَالْجِبَالُ:** قَدْ جَاءَ: جَاءَ: at-all-times Lord at-your-door and-at-all-seasons  
 word of-repentance  
 قُمْ إِنَّا هَمَّ بِكَ كَأَمْرٍ. وَتَسْعَا: هَلْ إِنَّا. سَلِمَا  
 a-sinner I-beg (for)-mercy-[pl] your-treasure-house and-from I-knock  
 إِنَّا بِمَمَاتَا هَلْ هَلْ أَدْرُسُ. هَجْ كَ وَآدُو  
 to-confess me grant your-way from have-departed who-(for)-years I-am  
 جَسَدُهُ. ذَلْجَ: حَسَدُهُ. هَلْ إِنَّا جَهْجَهْ أَمْرٍ ❖  
 by-your-grace and-to-live from-them and-to-be-free my-sins  
 جَاءَ وَ هَمَّ نَأَا نَقَمَ أَلَّا جَاءَ وَحَمَّ. سَلَا  
 O-compassionate-one at-your-door if-not and-knock shall-we-go what at-a-door  
 مَنْ: هَمَّ أَمَّا كَ وَبَعْبُهُ هَلْ هَجْجَهْ أَمْرٍ. إِنَّا  
 if our-fault for who-will-plead do-we-have and-who our-Lord  
 وَتَسْعَا لُ بَعْبُهُ هَمَّ مَلَا وَمَلَا. مَنِّجَ لَابَعُهُ  
 his-honor worship whom-kings O-king plead-for-us (does)-not your-mercy-[pl]

أُجَا هَجَا هَوَسْ مَوْهًا هَهُوْ كَهْ هَعْبَا وَهَّا  
high a-rampart to-us may-(you)-be Holy and-the-Spirit and-the-Son the-Father

هَجَبٌ يَهْمُهُا مَحْ خَبْلًا هِسْكَةُ إِيَّاهِ وَنَضَابٌ حَصَفٍ.  
against-us who-fight and-his-forces the-evil-one from and-a-refuge

خَتِفْنَا بِوَسْعِهِ هَلَّاؤَ كَهْ مَا يُصَدَّقُ هَبْ لُجَا مَعْ  
from the-good are-separated when us protect of-your-mercy under-the-wings

❖ خَبَلًا  
the-wicked

بِهَذَا مُلَّا يَرْكَفَأْ مَكِبًا يَجْدُسْ حَلِقَتْهَا يَمْحَطُلَا  
of-the-sky the-door that-opens (be)-a-key of-our-prayer the-voice may

هَبَانِدُوهُ وَقَدْ صَالَحًا مَحْ هَبْوَسُوهُوَ تَعْلًا جَهْبِم مَلَا  
(is)-the-voice pleasant how<sup>81</sup> their-ranks from the-archangels and-may-say

❖ خَجِلْنَا حَمْنًا حَقِّقْ هَاكُنْبِدُوهُ  
their-requests quickly will-grant the-Lord of-those-made-from-the-dust

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separated from the wicked.

May the voice of our prayer be a key that opens the door of the sky, and may the archangels say from their ranks, how sweet is the voice of those made from the dust. The Lord will quickly grant their requests.

## Of the Departed

Make a good remembrance, Lord, of the  
pastors, who tended your flock, of the prophets,  
apostles, and martyrs, of the just, the priests,  
and all the children of the Church from age to  
age and for evermore.

## The Second Hymn of the Morning

<sup>80</sup> **لَا يَحُكِّمُ**: See Matthew 7:7–8.

<sup>81</sup> ١٥٥٥هـ: Griffiths has: “amid their choirs.”

**وَجَبُّنَا: حَبِّ مَنِي** **وَجَبُّنَا** **لُجَا حَتَّحْجَا**  
 of-the-pastors good a-remembrance O-my-Lord make of-the-departed-[pl]  
**وَوَحْه** **مَنْجَبُّنَا** **وَكَبُّنَا** **مَكَبُّنَا** **وَهْهْ**  
 and-the-martyrs the-apostles and-of-the-prophets your-flock who-tended  
**وَجَاتَا** **وَجُتَا** **وَحَجَّجَدَهْ** **حَجَّ** **وَجَبُّنَا** **مَنْ** **وَوُ**  
 age from of-the-Church the-children and-of-all and-the-priests and-the-just  
**حَبُّ. وَجَبُّنَا حَكَم**  
 for-ever and-until to-age

**مَلَا لَوُنَا وَرَجَا**  
 of-the-morning second a-hymn

**حَم:** **حَرَجَا** **سَاوَاوَا** **أَلَحَبَّ**  
 the-disciples saw in-the-morning with-the-melody  
**كَمَمَلَا** **جَبُّ** **مَمَلَا**  
 first in-the-tone body-(hymn)

**قَلَجَبُّ: مَنِي** **نَعْمَا مَعْبُ:** **حَرَجَا** **سَاوَاوَا**  
 saw in-the-morning the-Anointed-one Jesus our-Lord word  
**أَلَحَبَّ** **حَمَلَا** **بَعْمَلَا** **حَا** **مَلَا** **وَجَبُّ**  
 slept and-in-the-morning the-sea on of-the-seas the-Lord the-disciples  
**كَمَمَلَا** **حَبُّ** **وَمَمَلَا** **لَا** **وَمَمَلَا** **وَجَبُّ** **مَلَا**  
 he-shall-call and-in-the-morning sleeps who-never the-watcher in-the-boat  
**حَجَّ** **لَا** **وَحَبُّ** **أَحَبُّ** **وَحَكَّكَّ**  
 of-your-works the-reward and-receive come the-just-[pl]  
**مَمَبُّ** **مَمَبُّ** **مَمَبُّ** **حَم:** **حَرَجَا** **مَمَبُّ** **مَلَّ** **وَمَمَبُّ**  
 and-shake the-angels cry-aloud in-the-morning to-him they-cry holy holy  
**وَحَلَا** **وَمَمَبُّ** **وَمَلَا** **وَمَمَبُّ** **وَمَلَا** **وَمَمَبُّ**  
 its-coming <sup>82</sup> and-hastens the-fiery-ones voice and-give of-the-Seraphim the-wings

*With the melody: In the morning the disciples saw. Body (hymn) in the first tone.*

*Word:* Our Lord, Jesus, the Anointed one. In the morning, the disciples saw the Lord of the seas on the sea, and in the morning, the watcher who never sleeps slept in the boat, and in the morning, he shall call the just: Come and receive the reward of your works.

They cry to him: holy, holy. In the morning the angels cry aloud. The wings of the Seraphim shake. The spirits of fire give voice, and your kingdom hastens its coming, that you may give the martyrs their crowns and the just their reward.

**Glory...:** In the morning, the churches sing praise. In the morning, the monasteries make a joyful sound. In the morning, the tongues of beasts and birds sound. In the morning, the sea worships you, together with the islands and their inhabitants.

**From age...:** In the morning, the Church shall give thanks to you, that Church which resembles Paradise, but instead of trees it is filled with the souls of men and, behold, she sings praise on the harp of David to the celestial bridegroom.

<sup>82</sup> **وَمَلَا**: Lit.: "to extol."

مَلِكُهُمْ بِرٍّ. وَإِلَّا. لَهُمْ قُرْ. جَعَلَتْكُمْ هُ. هَجَاتًا  
 and-the-just-[pl] their-crowns the-martyrs that-you-may-give your-kingdom-[subj]  
 جَبَّ وَخَسَمَهُ  
 their-reward

مَعِد: حَرِّفًا مَعْتَبَرٌ حَرِّفًا. حَرِّفًا مَحْتَجٌ  
 make-a-joyful-sound in-the-morning the-churches sing-praise in-the-morning glory...  
 قُرْ. حَرِّفًا. كَلَامٌ حَمَلًا. وَسَقَا. هَجَاتًا.  
 and-the-birds of-the-beasts the-tongue sound in-the-morning the-monasteries  
 حَرِّفًا مَعًا مَعًا كَب. هَجَاتًا هَجَاتًا  
 and-their-inhabitants and-the-islands you worships the-sea in-the-morning

مَع: حَرِّفًا حَرِّفًا لَهَا. كَب. وَحَرِّفًا  
 which-to-Paradise to-you shall-give-thanks the-Church in-the-morning from...  
 مَعْنَاهُ. هَمَكْنَاهُ سَجَ أُنْكَتًا. نَعْقَلًا. وَجَنَمًا.  
 of-men (by)-the-souls trees instead-(of) which-is-filled resembles  
 هَا أُنْكَتًا جَبَّ. وَهَجَاتًا حَسْبًا مَعْنَاهُ  
 celestial to-the-bridegroom praise David on-the-harp-(of) <sup>83</sup> she-sings and-behold

وَحَبَّ. كَلَامًا: وَحَبَّ. مَقْحًا جَنَمًا.  
 from-the-clouds copious-water-[pl] he-who-makes-pour God of-the-birth-giver-of  
 هَا كَسَ لَأَوْحًا جَعَلَهَا. لُجَبَ. مَلَجًا بَمَ هَا. مَع  
 from sucked milk drops-(of) with-showers the-earth and-sprinkles  
 لَأَوْحًا وَجَلَّهَ حَلًا مَعَم. هَمَكْنَاهُ لَهَا. حَبَّ. نَب  
 when his-birth-giver wonder-[subj] and-filled Mary of-the-virgin the-breasts  
 هَكْبًا هَمَلَسًا كَه  
 him and-carried she-bore

#### Of the Birth-Giver of God

He who makes copious water pour from the clouds and who sprinkles the earth with showers, he sucked drops of milk from the breasts of the virgin Mary, and wonder filled his birth-giver, when she bore and carried him.

Behold, he is lulled like a baby, the infant who is older than the ages and, behold, he leaps like a child, before whom John leapt when meeting him. Behold, he is carried in arms, the elder who is the ancient of days.

The sacred tabernacle of Abraham, in which God entered and dwelt; The tree that carried the lamb that was sacrificed instead of Isaac, and the new palace in the wilderness represent a type of you.

Ezekiel, the exiled, with the eye of prophecy saw the virgin daughter of David, and he represented an image of her glory by divine revelation, which the Lord showed to him wondrously.

<sup>83</sup> هَا: "she," that is, the Church.

84 **وَمَعْبُدٌ** **مَنْ** **أَكْبَرُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 the-ages than who-is-older the-infant a-baby like he-is-lulled behold  
**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 when-meeting-him leapt (before)-whom a-child like he-leaps and-behold  
**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 (who-is)-the-ancient the-elder the-arms in he-is-carried and-behold <sup>85</sup> John  
 ❖ **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 of-days  
**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 also in-it and-dwelt entered that-God of-Abraham <sup>86</sup> sacred the-tabernacle  
**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 and-the-palace <sup>87</sup> was-offered Isaac that-instead-(of) the-lamb carrying the-tree  
 ❖ **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 they-represented of-you a-type <sup>88</sup> in-the-wilderness new  
**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 saw of-prophecy eye with-the the-exile a-son-(of) Ezekiel  
**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 of-her-glory an-image and-he-represented David the-daughter-(of) the-virgin  
 ❖ **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 to-him showed wondrously which-the-Lord <sup>89</sup> divine by-a-revelation

**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 and-the-martyrs and-the-apostles the-prophets by-the-prayer-(of) of-the-saints  
**وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ** **وَيُؤَلِّقُ** **أَبْنًا** **كَأَنَّ** **يُحَنَّنُ** **بِهِ**  
 and-the-teachers holy and-the-fathers your-hope in who-were-slaughtered

#### Of the Saints

By the prayer of the prophets, apostles, and martyrs, who were slaughtered in your hope, and those of the holy fathers and teachers of the orthodox faith, make your peace and tranquility dwell in the four quarters of the creation.

Simon the head of the apostles; Paul the elect of the churches; Thomas, who was sold to India, and the martyrs who triumphed and were crowned, pray and beg of our Lord, that he may show mercy upon us all.

The martyrs carried in their hands lamps

shining with a bright light as they waited for the bridegroom on high, that together with him they would enter the marriage-chamber, and they do not extinguish their lamps, which are dyed with the blood of their necks.

O you martyrs, why did you endure tortures, torments, and sleep in death? Their reasoning was: Because we have heard that our savior said that "Those who lose their own life for my sake shall find it in a bridal-chamber of light."

<sup>84</sup> **وَمَعْبُدٌ**: Not to be mistaken for: **وَمَعْبُدٌ**, "the unjust."

<sup>85</sup> **وَيُؤَلِّقُ**: See Luke 1:41.

<sup>86</sup> **وَيُؤَلِّقُ**: Lit.: "glorious."

<sup>87</sup> **وَيُؤَلِّقُ**: See Genesis 22.

<sup>88</sup> **وَيُؤَلِّقُ**: That is, the tabernacle.

<sup>89</sup> **وَيُؤَلِّقُ**: See Ezekiel 44: 1–3, and John 7:38–39.

ܐܘܒܝܢ ܡܥܒܝܠܐ. ܐܡܢܐ ܡܥܬܝܢ ܕܡܠܟܬܝܢ. ܕܐܘܪܚܐ  
 orthodox in-the-four and-your-peace your-tranquility make-to-dwell  
 ܩܬܝܢ ܐܘܒܝܠܐ ܕܡܥܬܝܢ  
 quarters of-the-creation  
 ܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ  
 Simon of-the-churches the-elect and-Paul of-the-apostles the-head  
 ܐܡܢܐ ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ  
 91 who-triumphed and-the-martyrs 90 to-India who-was-sold and-Thomas  
 ܕܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ  
 mercy-[pl] that-he-may-show our-Lord of and-beg pray and-were-crowned  
 ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ  
 on us-all  
 ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ  
 lamps of-light bright carried the-martyrs in-their-hands as-they-waited  
 ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ  
 for-the-bridegroom on-high that-with-him they-would-enter the-marriage-chamber  
 ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ  
 and-(they-do)-not extinguish their-lamps which-in-the-blood-(of) are-dyed  
 ܐܡܢܐ ܕܡܥܬܝܢ  
 their-necks  
 ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ  
 O martyrs why did-you-endure 92 tortures and-torments and-in-death  
 ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ  
 sleep they-thought we-have-heard that-said our-Savior those-who-lose  
 ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ. ܐܡܢܐ ܕܡܥܬܝܢ  
 93 their-own-(life) for-my-sake light in-a-bridal-chamber-(of) it shall-find

## Of One Person

We see you in the assembly of Peter, O our father, Saint Abhai, who said to him with an unveiled face: Because the sheep that were given to me have confessed you while they were living, I confess them in front of the one who begot you.

Small feathers and wings I bought for you, our father Saint Gabriel. With the feathers, accept the reward. With the wings, fly to the heights by the virtues of your conduct, and go out to meet your Lord.

<sup>90</sup> ܕܡܥܬܝܢ: According to the apocryphal *Acts of Thomas*, the apostle would either have been recruited or been enslaved by a man named Habbai, in order to make him work as a master-builder for an Indian king.

<sup>91</sup> ܐܡܢܐ: Or: “were honored.”

<sup>92</sup> ܡܥܬܝܢ: More precisely: “torturing with the iron

comb, tearing the flesh, laceration” (PS p393).

<sup>93</sup> ܕܡܥܬܝܢ: Matthew 10:39: “Whoever finds his life will lose it, and whoever loses his life for my sake will find it” (English Standard Version). Syriac: “ܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ ܐܡܢܐ ܕܡܥܬܝܢ.”

**وَمِنْ مَعَهُمَا: صَاحِبُهُمَا** **وَهُ قِيلَ: هَهُنَا.** **نَسَبُ آبَا**  
 our-father we-see-you <sup>95</sup> of-Peter - <sup>94</sup> in-the-assembly person of-one  
**مَنْ أَبَا جَس. وَأَنْتَا كَه خَجَلْتَا أَقَا. وَهَكَب حَجَا**  
 sheep those face-[pl] with-an-unveiled to-him who-said Abhai Saint  
**وَمِنْ جَه كَ مَنْ. وَأَهَوَّه جُ كَب سَب هَه.**  
 they-were-living while you because-they-confessed my-Lord to-me that-were-given  
 ❖ **أَهُوا جَه هَ مِمَر كَفُور**  
 the-one-who-begot-you in-front-of them I-confess  
**أَجَا هَكَا مَكْتَلَا. مَبَا آبَا. مَنْ جَجَلَا.**  
 Gabriel Saint our-Father I-bought-(for-you) small and-wings <sup>96</sup> feathers  
**كَا جَا مَحَا فَمُوحَا. خَجَا أَجَسَا كَهْتَهْمَا.**  
 to-the-heights fly with-the-wings the-reward accept with-the-feathers  
**كَمَهْزَهْ أَلَا وَهَوَّه. لَاهَوَّه وَخُزِرَ. جُفَمَا أَيْه.** ❖  
 go-out your-Lord to-meet of-your-conduct by-the-virtues  
**وَمَهْزَهْ: خَجَا مَهْزَهْ مَهْزَهْ. فَمَا مَجَلَا لَاهَا.**  
 to-God offered prayer the-faithful Shamuni in-the-morning <sup>97</sup> of-Shamuni  
**لَاهَا جَج كَب وَبَلَا. مَه مَحَلَا أَلَهْجَهْ. وَكَجَلَا**  
 who-my-sons <sup>99</sup> Antiochus the-king before judgment me <sup>98</sup> give God  
 ❖ **نَحْمَ أَسْ أُنْتَا. هَحْ كَامَ أَسْ أُولَا**  
 a-lion like rushes and-upon-me lambs like slaughters  
**مَه مَحَلَا جَدَ نَسَلَا. أُنْتَا كَه مَهْزَهْ حَحَلَا. سَب**  
 one to-the-king <sup>100</sup> Shamuni to-him said noble sons (my)-seven of  
**مَهْزَهْ لَ أَلَا مَهْزَهْ كَب. بَعْضَمَ مَهْزَهْ خَجَلَا. لَاهَا**  
 to-God as-a-slave in-your-presence to-serve to-you give (I-will)-not of-them  
**مَهْزَهْ أُلَا كَه هَ. وَبَجَهْ أَلَهْزَهْ خَجَلَا.** ❖  
 his-servants they-are because-of-him them I-will-give

**Of Shamuni**

In the morning, the faithful Shamuni offered prayer to God. God, give judgment for me before king Antiochus, who slaughters my sons like sheep and rushes upon me like a lion.

Of my seven noble sons, said Shamuni to the king, I will not give one to you to serve in

your presence as a slave. I give them to God, because they are his servants.

**Of Repentance**

Our God, have mercy upon us, as your grace is used to, and drive the evil one away from us,

<sup>94</sup> **صَحْبَا**: Lit.: “the band,” “the company.”

<sup>95</sup> **قِيلَ: هَهُنَا**: Or: “Petrine.”

<sup>96</sup> **أَجَا**: The word sometimes also means “wings,” “pinions.”

<sup>97</sup> **مَهْزَهْ**: For biographical information concerning Shamuni, see page 84.

<sup>98</sup> **حَجَر**: Lit.: “do.”

<sup>99</sup> **أَلَهْجَهْ**: The Seleucid king Antiochus IV Epiphanes (Ἀντίοχος ὁ Ἐπιφανής) who lived between 215 B.C. and 164 B.C.

<sup>100</sup> **مَهْزَهْ**: For biographical information concerning Shamuni, see page 84.

**وَبِإِجَابَةِ:** **لَهُ** **وَسَمِعَكَ** **أَسْ** **وَمَحْذُوا** **وَهُجَبُورٍ**  
 your-grace is used-to as have-mercy-on-us our-God of-repentance  
**وَجَهْلِكَ** **حَجَبًا** **مَنْ** **وَجَلَمُ** **فَتَا** **وَلَا** **كَ**  
 for-us lays snares who-at-every-hour from-us the-evil-one and-drive-away  
**رُجْبُ** **بِهِ** **مَنْ** **هَجَّه** **نَهْدًا** **❖**  
 may-we-be-protected and-by-it our-guard be (may)-your-cross  
**لَهُ** **هَجَب** **وَسَعَا** **حَب** **حَسُّهُمَا** **وَمَنْ** **كُ**  
 you who-call-upon sinners answer mercy-[pl] <sup>101</sup> (who)-is-full-(of) our-God  
**مُبْخِبٍ** **مَنْ** **وَسَلَمُ** **حَلْوَ** **وَسَعَس** **نُفْعِبٍ**  
 we-knock of-your-mercy at-the-door that-we-have-sinned O-my-Lord (for)-we-know  
**أَهْنُ** **كَمْ** **مَوْجَمُ** **سَعَا** **مَمْ** **حَلْوَ** **حَلْبًا** **❖**  
 rich your-treasure-house from (of-our)-offenses forgiveness for-us bring-forth  
**كَ** **مَعْلَا** **وَسَلَمُ** **كُ** **لَوْ** **حَلْوَ** **جَاهِ** **جُتَا**  
 with-afflictions the-world chastise against-you we-have-sinned because (do)-not  
**مَعْلَا** **بَقَا** **مَعْبُتَا** **مَعْلَا** **هَمْ** **وُ**  
 the-martyrs and-for-the-sake-(of) and-the-apostles the-prophets for-the-sake-(of)  
**مَنْ** **أَوْسَم** **حَا** **مَنْ** **جَبُورٍ** **حَا** **وَجَلَمُ** **لَاجِبِهِ**  
 the-Father who-in-all-(things) Son your-flock on have-mercy holy  
**وَمَا** **❖**  
 resembles  
**سَلَمًا** **إِلَّا** **جَب** **وَسَعَا** **وَجَلِب** **أَوْحَهُ** **وَلَا** **هَمْ**  
 and-he of-God the-door for-is-open mercy-[pl] (and)-beg-(for) come sinner  
**مَنْ** **كُ** **مَنْ** **كُ** **لَا** **بَلَمُ** **حَلْبُورٍ** **وَلَا**  
 because-(you-do)-not repentance delay (do)-not your-requests you will-grant  
**مَنْ** **حَلْبًا** **مَحْدًا** **مَنْ** **كُ** **مَحْلَا** **مَحْدًا** **❖**  
 death the-angel-(of) you will-reach hour at-which know

who at every hour lays snares for us. May your cross be our guard and by it may we be protected.

Our God, rich in mercy, answer sinners who call upon you, because we know, Lord, that we have sinned. We knock at the door of your mercy. Bring forth forgiveness of our offenses from our rich treasure-house.

Do not chastise the world with afflictions because we have sinned against you. For the sake of the prophets and apostles, and for the sake of the holy martyrs, have mercy upon your flock, Son, who are like your Father in all things.

Sinner, come and beg for mercy, for the door of God is open, and he will grant your requests. Do not delay repentance, because you do not know at which hour the angel of death will come upon you.

#### Of the Departed

On the altars in the four quarters of the earth, make remembrance, our savior, of all who ate your flesh and blood and confessed your passion. Protect the living by your cross, and pardon the dead in your mercy.

<sup>101</sup> **مَنْ**: Lit.: "who has many."

**وَحَبَبًا:** **حَلَّ مَتَحَسًا وَجَاوَحَ** **قَتُّ**  
 quarters-(of-the-earth) which-(are)-in-the-four the-altars on of-the-departed-[pl]  
**حَبَّيْ وَيُوجِبُ سَوَاهٍ** **قُدُّهُمْ** **وَجَلَّ** **وَأَجَلِهَ قَبِيرٌ** **وَهُمْ**  
 and-your-blood your-body who-ate of-all our-Savior remembrance-of-them make  
**وَأَوَّاهُ** **حَقَّقَهُ** **وَمَلَكُهُمْ** **حَسَّتَا** **لَهُ** **حَرَجَجِبُ**  
 by-your-cross protect the-living your-own <sup>102</sup> the-passion and-have-confessed  
**حَكْبًا** **سَهْلًا** **جَسَّسَ**  
 in-your-mercy-[pl] pardon (and)-the-departed-[pl]

**مَوَمَكَنَ** **مَبْمُنًا**  
 first <sup>103</sup> cyclic-hymn  
 (حَام: ١ - ٤)  
 4 - 1 27 psalm  
**مُنَا لَبَّوِي هَجَبُومِي** **جَبَ نَمَ** **أُوسَلَا** **وَاهِ مُونَا**  
 Lord -H-H- should-I-be-afraid what of and-my-salvation my-light Lord  
**كَبَمَلَا يَسَّتَ مَمَ** **مَلَبَّ أَلَا إِي**  
 shall-I-tremble what in-front-of of-my-life strength  
**كَبِ مَزَجِ** **كَبِ جَبَلَا** **لَحَلَّ جَهِي** **وَاهِ نَحَلَّ جَبِ**  
 my-enemy -H-H- my-flesh to-eat the-evil-one to-me draws-near when  
**هَمَلَا** **أَجَبَا** **أَهَلَّ جَعِ** **وَبَعَلَا**  
 and-fall shall-be-overthrown together and-my-hater  
**أَلَا لَمَلَا** **حَكَّ** **مَعَبَلَا** **أَلَا** **يُسَلَا** **لَحِي**  
 my-heart fear (will)-not <sup>104</sup> an-army against-me should-encamp (even)-if  
**وَاهِ وَا** **بَقَمَر** **حَكَّ** **مَزَجَا** **جَهَلَا** **بَجَبَلَا** **إِي**  
 I-will-trust (even)-then war against-me should-stand and-(even)-if -H-H-  
**وَسَلَا** **هَلَاكِي** **مَمَ** **مُونَا** **وَكَنَ** **وَاهِ** **جُخَا** **إِي** **وَاهِ**  
 -H-H- I-will-seek - and-it the-Lord from I-asked because-one-(thing)  
**وَلَحَلَّ** **جَبَلَا** **وَمُونَا** **جَكَلَا** **وَسَّتَ**  
<sup>105</sup> of-my-life the-days all of-the-Lord in-the-house to-dwell

#### A Potter's Hymn. First tone.

(Psalm 27:1-4)

Lord, my light and my salvation, of what should I be afraid? -H-H- Lord, strength of my life, in front of what shall I tremble?

When the evil one draws near to me to eat my flesh, -H-H-, my enemy and my hater shall be overthrown and fall together.

Even if an army should encamp against me, my heart will not fear, -H-H-, and even if war should stand against me, I will trust.

For I asked one thing from the Lord, and this will I seek, -H-H-, to dwell in the house of the Lord all the days of my life.

Glory... From age...

<sup>102</sup> حَقَّقَهُ: Lit.: "his passion."

<sup>103</sup> مَوَمَكَنَ: From the Greek κύκλιον, "cycle."

<sup>104</sup> مَعَبَلَا: Lit.: "a camp."

<sup>105</sup> وَسَّتَ: Quote from: Psalm 27:4.

من... and glory...

from... and glory...

ثم  
then

حَمْدًا

border-hymn

مُكَلِّمًا كُفَّ مَدْنًا نُبَّهًا. مَحْمُودًا كُفَّ قَسَمًا  
celestial the-assemblies you praise the-light-[suj] Lord you worships  
مُنْجِبًا كُفَّ قَلْبَهُ دَبِيرًا جَرِيرًا  
light appears when in-the-morning the-creation all you worship

بِالْحُجَّةِ

of-repentance ordered-prayer

هَبَّوْا

مُلَّا

a-hymn

حَمْدًا: جَرِيرًا سَأَدَةً  
saw-him in-the-morning with-the-melody

جَرِيرًا أَلَمَّا كُنَّ مَعَهُ هَبَّوْا حَقَّقَ قَائِلًا  
and-he-marveled the-just Jacob his-sleep from was-awakened in-the-morning  
نَهَضَ لَهَا هَبَّوْا جَارِحًا. هَبَّوْا مَلَأَ كَمَلًا.  
106 the-sky reached and-its-top on-the-earth which-was-set at-the-ladder  
وَمَلَأَ جَا هَبَّوْا. هَبَّوْا هَبَّوْا  
and on-it ascend (in)-the-heights and-the-watchers and-the-angels

#### A Border Hymn

The light, Lord, worships you. The celestial assemblies praise you, and all creation worships you in the morning, when light appears.

#### An Ordered Prayer of Repentance

#### A Hymn

*With the melody: In the morning, saw him.*

In the morning, Jacob, the just, was awakened from his sleep and he marveled at the ladder, which was set upon the earth, with its top reaching the sky. The angels and the watchers in the heights ascend on it and are carried up.

In the morning, Moses ascended the mountain and saw the Church being built. It

was fair in its building, for it was built by the Holy Spirit. He then descended and made in the same manner as her the earthly tabernacle for Israel.

**Glory...:** In the morning, Simon Peter cried: Command me, O my Lord, to come to your side. Our Lord answered and said to him: Walk upon the waves and do not be afraid, for everyone who believes in me will not be submerged in the sea or on the dry land.

**From age...:** In the morning, Simon walked on the sea before his Lord and, when his mind wavered, he began to sink in the waves. The Lord of all then gave him his hand and drew him from the sea to the dry land.

<sup>106</sup> حَمْدًا: See Genesis 28:10–19.

❖ **مَدَّحَلِي**

they-are-carried-up

**خَرَجَا** **هَلَمَ** **مَعَهَا** **حُفَّوْا**. **رَسَا** **حَبْلَا** **بِ**  
while the-Church and-saw the-mountain Moses ascended in-the-morning  
**كُنَا**. **كُنَا** **هَقَبَ كُنُونَا**. **وَجَّوْنَا**  
for-(inspired)-by-the-Spirit (in)-its-building (was)-fair the-building it-was-being-built  
**وَمَعَهَا جُنَا**. **نَسَبَ** **هَجَّ** **أَجُونَا**.  
in-the-same-manner-as-her and-he-made and-he-descended it-was-built Holy  
❖ **مَمَّتْ أَيْنَا** **لَأَمْنُنَا**  
for-Israel the-earthly-tabernacle

**مَد:** **خَرَجَا** **مَجَا** **مَمَحَفَا** **طَافَا**. **قَفَفَا** **كَ** **مَدِي**  
O-my-Lord me command Peter Simon cried-out in-the-morning glory...  
**أَلَا** **نُؤَيِّسَ**. **هَجَبَا** **مَدَا** **وَأَجَنَا** **كَا**. **وَوَفَّرَا**  
on walk to-him and-he-said our-Lord and-answered to-your-side to-come  
**تَجَلَّلَا** **هَلَا** **أَيُّسَا**. **وَجَلَا** **أَمْنَا** **وَمَدَعْنَا** **جَبَا**. **كَمَلَا**  
in-the-sea in-me who-believes for-anyone be-afraid and-(do)-not the-waves  
❖ **هَجَبَا** **لَا** **لُجَبَا**  
<sup>107</sup> be-submerged (will)-not and-on-the-dry-land

**مَد:** **خَرَجَا** **هَجَبَا** **هَلَا** **مَمَحَفَا**. **كَلَا** **عَلَا** **كَمَجَلَا**  
before the-sea on Simon walked in-the-morning from...  
**وَحَدَا**. **هَمَمَا** **وَأَفْلَحَا** **وَحَمَمَا**. **هَمَمَبَا** **لُجَبَا** **تَمَدَّجَلَا**.  
the-waves in to-sink he-began his-mind was-divided and-when <sup>108</sup> his-Lord  
**مَدَبَا** **كَا** **أَيْبَلَا** **مَدَا** **بَلَا**. **مَدَّجَمَا** **مَمَا** **عَلَا**  
the-sea from and-drew-him-out all the-Lord-(of) a-hand him he-gave  
❖ **كَمَلَا**  
to-the-dry-land

**حُجَبَلَا** **وَمَدِي** **سَحَفَبَا**  
<sup>109</sup> Jacob of-Saint rogation

#### A Rogation of Saint Jacob

Open to us, Lord, the great door that is full of mercy. Hear our petition and have mercy upon our souls.

Lord of the mornings and ruler of all seasons, hear our petition and have mercy upon our souls.

The Lord loves prayer in secret, inside one's chamber. It is not by loud cries that the just won their victories. The prayer of Moses and his humility divided the sea, the people crossed over, and Pharaoh drowned because of his impiety.

<sup>107</sup> **هَجَبَا**: See Matthew 14:22–33.

<sup>108</sup> **هَمَمَبَا**: Lit.: “master.”

<sup>109</sup> **مَدِي** **سَحَفَبَا**: For biographical information concerning Saint Jacob of Sarug, see page 83.

فَعَلِمَ كَيْ مَنَ لَأَوْحَا وَكُلَا يَوْحَلَا  
 our-petition hear mercy-[pl] that-is-full-(of) great the-door Lord to-us open  
 وَحَجَبْ وَسَعَا خَلَّ بَعْقَلَا  
 our-souls on mercy-[pl] and-show  
 حُنَا وَرَفَلَا هَمُّهُصَلَا وَكَلَّكُتَبْ: مَهْمَا حُحَبَلَا هَحَجْ  
 and-show our-petition hear of-all-seasons and-ruler of-the-mornings Lord  
 وَسَعَا خَلَّ بَعْقَلَا  
 our-souls on mercy-[pl]  
 رُكْفَلَا جَبَصَلَا حَبَّهْ لَأَوَلَا وَشَمْرُ مَنَلَا: هَكْ  
 and-(it-is)-not the-Lord loves (one's)-chamber inside in-secret the-prayer  
 حَمْدَلَا مَجَلَا أَوْبَلَا تَرُسْتَهْ: رُكْفَلَاهْ وَحَبَلَاهْ  
 of-Moses the-prayer their-victories the-just-[pl] <sup>110</sup> (that)-won by-loud-cries  
 هَمَّصَبْجَهْ لَاهْ حَمَلَا فَجَلَا: هَحَجْ حَمَلَا هَلْجْ  
 and-drowned the-people and-crossed-over divided the-sea and-his-humility  
 فَخَفْ خَلَّ وَآوَجْ هَهْ  
<sup>111</sup> he-was impious because Pharaoh  
 تَعَفْ دَ: نَهْ حَمَصَلَا هَهْهْ وَآ جَلَا جَبَبَلَا:  
 in-the-firmament stopped and-the-moon the-sun Nun son-(of) <sup>112</sup> Joshua  
 هَكَلْوَبْ هَعَصَبْ أَسْ سَبْ عَمَلَا حَجْ خَرُكْهْ لَاهْ: حَحَبْ تَقَهْ هَهْ  
 in-the-depths <sup>113</sup> by-his-prayer he-made day one like days and-two  
 وَبَعَلَا جَبَبْهَهْ وَبُولَا رُكَبْ مَهْ: هَحَصَلَا  
 all and-the-Lord-(of)-[obj] <sup>114</sup> Jonah prayed of-the-whale in-the-belly of-the-sea  
 وَجَبْ جَبْهَمَلَا جَبَلَا  
 his-petition by-the-voice-(of) on-high he-appeased  
 رُكْفَلَاهْ وَبُوهَبْ مَهْمَا كَلَّهْ هَشَمْرُ  
 upon-him and-he-had-mercy God heard of-David the-prayer

Joshua, the son of Nun, stopped the sun and the moon in the firmament and made two days like one by his prayer. In the depth of the sea, Jonah prayed in the belly of the whale and the voice of his petition appeased the Lord of all on high.

God heard the prayer of David and had mercy upon him. He passed over his iniquity and gave back to him the gift of prophecy. Those of the house of Hananiah called upon God in the furnace and he delivered them from the burning of the flames.

Praise to the Father, who answered the just

who called upon him. Worship to the Son, who replied to all their requests. Thanksgiving to the Spirit, by which they were moved in secret, and they went forth and preached the Trinity, one God.

There are three things, Lord, that make me tremble and terrify me: The hour of death, the dreadful judgment-seat, and Gehenna.

**The Prayer of the Morning.  
Station.**

<sup>110</sup> مَحَد: Lit. "took," "received."

<sup>111</sup> هَه: See Exodus 14.

<sup>112</sup> هَه: In Syriac, there is no difference between

the names "Jesus" and "Joshua."

<sup>113</sup> حَرُكْهْ: See Joshua 10.

<sup>114</sup> مَهْ: See Jonah 2.

٥١٥: ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 to-him he-gave back and-(the-gift-of)-prophecy <sup>115</sup> his-iniquity and-he-passed-over  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 upon-God called the-furnace inside Hananiah those-of-the-house-(of)  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
<sup>116</sup> of-the-flame the-burning from them and-he-delivered  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 and-worship who-called-upon-him the-just-[pl] who-answered to-the-Father praise  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 thanksgiving their-requests (to)-all them gave who-a-reply to-the-Son  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 and-they-went-forth secret in they-were-moved by-which to-the-Spirit  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 God one the-Trinity and-preached  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 me and-terrify me that-make-tremble O-my-Lord there-are three-(things)  
 ٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥  
 Gehenna and dreadful and-the-judgment-seat death the-hour-(of)

٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥

<sup>117</sup> of-the-morning prayer

٥١٥ ٥١٥ ٥١٥ ٥١٥ ٥١٥

<sup>118</sup> station.

<sup>115</sup> ٥١٥: See Psalms 51.

the Morning can be found on page 668.

<sup>116</sup> ٥١٥: See Daniel 3.

<sup>118</sup> ٥١٥: The text of the Station can be found on

<sup>117</sup> ٥١٥: The text of the Concluding Prayer of page 662.

## 5.5 Of the Third Hour of the Fifth Day

وَبِأَكْبَرُ مَحْتٍ وَبِصَعْمَا جَعْلًا  
of-the-week of-the-fifth-(day) of-the-third-hour

مَعْمَا.

119 station.

هَبُّوْا بِأَجْبَا  
of-repentance ordered-prayer

مُلَّا

a-hymn

حَمْدُ: مَدْبُ مَدْبُ

our-Lord Lord with-the-melody

مَدْبُ مَدْبُ. لَأَمَّا أَنَّى مَع وَهَبُ: دَلَمَّا أَلْهَمَّا مَع  
from shall-I-hide and-where your-spirit from shall-I-go where our-Lord Lord  
مَعْمَا وَتَجَلَّى. حَزَمَّا أَهَمَّا. حَزَمَّا حَزَمَّا. حَزَمَّا حَزَمَّا.  
you-are there eternally I-ascend (if)-on-high your-greatness the-presence-(of)  
دَلَمَّا حَزَمَّا. حَزَمَّا حَزَمَّا. حَزَمَّا حَزَمَّا.  
in-your-mercy-[pl] your-authority-(is-there-also) to-Sheol I-descend and-if

### Of the Third Hour on the Fifth Day

Station.

An Ordered Prayer of Repentance

A Hymn

*With the melody: Lord, our Lord.*

Lord, our Lord, where shall I go from your spirit or where shall I hide from the presence of your greatness? If I ascend up on high, you are there eternally, and if I descend to Sheol, your authority is there also. In your mercy, have compassion upon me and make me stand at your right, because no man living can be justified in your sight.

Lord, our Lord, more than gold and silver, blessed is the one who acquires a good name in the passing world, and blessed is the one who is

diligent and acquires a good name that does not pass, -H-, as it is valued in this world, and in the one that comes he will inherit the kingdom.

**Glory...:** In the years of my youth I worked in your presence as a slave, king of error, and greatly you tormented me. Now that I have grown old, you are not satisfied with my life, and you seek from me the habits of my youth. The Lord will see me. He will seek judgment upon you and will snatch me from you, in his lovingkindness.

**From age...:** Woe to the one whose soul is attached to this world, because it is a great bond which will never be cut off. The one who loves it cannot be diligent, for it is very desirable and it deceives those who enter into it. Blessed is the one who like a diligent merchant has gained possession of the eternal life that is promised.

<sup>119</sup> مَعْمَا: The text of the Station can be found on page 662.

سَعَتِي. ۞ اَجْبِصْ. ۞ مَعِ مَعْبُوبٍ: ۞ وَلَا حَيًّا  
because-cannot your-right-(side) at and-make-me-stand have-compassion-on-me

۞ اَجَا ۞ مَبُوصٍ ۞ كَلَّا ۞ وَءَسَ ۞  
living anyone before-you be-justified

حُنًّا مَوْلَا. ۞ نَبِيٍّ مَعِ يَوْجَا هَمَّالًا: ۞ لُجَّهٍ ۞ لَأَمَّا ۞ يَوْمًا  
who-acquires the-one blessed-(is) and-silver gold than more our-Lord Lord

مَعًا ۞ لُجًّا. ۞ وَحُلْمًا ۞ حُجًّا: ۞ هَمًّا ۞ لُجًّا ۞ لَا ۞ حُجًّا  
pass (that-does)-not good and-the-name passing of-the-world good a-name

لُجَّهٍ ۞ لَأَمَّا: ۞ زَالِصًا ۞ هَمَّالًا ۞ ۞ وَجَدَهُ ۞ ۞ خُلًّا  
world as-in-this -H- and-acquires-it who-is-diligent the-one blessed-(is)

۞ حَلًّا: ۞ دَجَّة ۞ وَحَلَبٍ ۞ مَبَا ۞ حَلَّوْهُ ۞  
the-kingdom he-will-inherit that-comes and-in-the-one it-is-valued

مَعِد: ۞ حَقِّد ۞ لَحَبَلِي. ۞ قَلَمْنِي مَعِ يَوْمٍ ۞ حَجَبِي ۞  
as-a-slave in-your-presence I-worked my-youth in-the-years-(of) glory...

مَلَكًا ۞ يَوْمَ ۞ هَمَّ ۞ لُجَّي. ۞ هُمَّا ۞ يَهَاجِي. ۞ لَا  
not that-I-have-grown-old now you-tormented-me and-greatly of-error king

هَجَّ ۞ أَيْدٍ ۞ مَعِ سَت: ۞ هِجَّ ۞ أَيْدٍ ۞ مَبٍ ۞ حَيًّا ۞ وَحَمَّي. ۞  
of-my-youth the-habits from-me and-you-seek my-life with you-(are) satisfied

بَسَامِي ۞ حُنًّا. ۞ هَبَّ ۞ يَوْمًا ۞ مَعِ أَيْدٍ ۞  
120 you upon judgment and-he-will-seek the-Lord will-see-me

۞ هَبَّ ۞ مَبٍ ۞ حَمَّ ۞ سَمَّي. ۞  
in-his-lovingkindness from-you and-he-will-snatch-me

مَع: ۞ هَ ۞ كَه ۞ لَأَمَّا. ۞ وَاهَّ ۞ يَجْه ۞ دَه ۞ حَلْمًا:  
world to-this whose-soul-is-attached to-the-one to-him woe from...

۞ هَمَّ ۞ يَوْمًا ۞ ۞ وَكَلَّا ۞ وَلَا حَلْمًا ۞ مَبٍ ۞ هَمَّ. ۞ هَمَّ ۞ كَه.  
it and-he-who-loves be-cut-off that-will-never great it-is because-a-bond

لَا حَيًّا ۞ وَبَه ۞ جَمَّ: ۞ وَوَجِي ۞ هَمَّ ۞ هَمَّ ۞  
and-it-deceives very for-(it-is)-desirable diligent be cannot

حَلْمًا ۞ ۞. ۞ لُجَّهٍ ۞ لَأَمَّا. ۞ وَاسٍ ۞ لَمَّا ۞ جَمَّ:  
diligent a-merchant who-like the-one blessed-(is) those-who-enter-into-it

مَبَا ۞ كَه ۞ سَمَّا ۞ مَكَّبًا ۞ وَحَلْمًا ۞  
eternal that-is-promised the-life of-it has-gained-possession

حَجَبِي ۞ وَحَبِي ۞ حَقَّي

121 Jacob of-Saint rogation

120 Lit.: "your hands."

121 حَبِي: For biographical information

مَدْعٍ كَبِ مَدْعًا مَدْعًا لَا حَدِّوْؤُنْ: مَدْعًا حُدِّبًا  
 our-petition hear to-our-help come our-Lord Lord upon-you we-call  
 ❖ دَحْبٍ وَسْعًا حَلَّ بَجَقْدٍ  
 our-souls on mercy-[pl] and-show  
 مَدْعًا مَدْعًا مَدْعًا وَحَبَّأَ دَوَّحَلَّا قَا: مَدْعًا حُدِّبًا  
 our-petition hear and-of-the-angels of-the-watchers the-Lord our-Lord Lord  
 ❖ دَحْبٍ وَسْعًا حَلَّ بَجَقْدٍ  
 our-souls on mercy-[pl] and-show  
 122 أُو سَهْلًا أَوَّيَ دَوَّحَلَّوْؤُ مَدْعًا كَدَّوْنَا: دَوَّحَلَّوْ  
 and-you-hastened Gehenna because-of and-trembled shuddered (you)-sinner O  
 وَوَهْلٍ خَدِّجَبًا جَعْبُ أَدَّ: وَسْبًا سَعْفًا هَوَسْبًا أَوَّيَ  
 also and-fearful the-darkness fearful-(is) diligently to-repentance your-course  
 ❖ مَحْدَهْ جَبَّأَ: دَوَّسْبًا حَبَّأَ هَسْمُومَ مَتَّا وَوَهْلًا أَوَّيَ  
 there that-is teeth and-the-gnashing-(of) the-weeping and-fearful the-flame  
 لَا أَدَّ خَعْفًا لَا أَدَّحْبًا وَلَا نَوَّيَا:  
 (any)-luminaries nor rays-(of-light) (there-are)-no in-Sheol there-is-no  
 هَلَّا إِيْمَ سَلَّا مَدْعًا مَلَّا وَسَجَّوْهَ أَوَّيَ: مَحْدَهْ جَبَّأَ  
 it-seems there of-his-fellow the-voice or-hear see man and-(do)-not  
 كَدَّهْ لِإِيْمَ إِيْمَ أَوَّيَ حَبَّوْهَ كَدَّوْنَا: وَلَا أَدَّ أَوَّيَ إِيْمَ  
 a-man there there-is-not Gehenna inside there (that)-a-man to-man to-him  
 ❖ مَدْعٍ حُكْمَ أَلَّا إِيْمَ وَوَهْلٍ  
 him except always

### A Rogation of Saint Jacob

We call upon you, Lord, our Lord, come to our help, hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels. Hear our petition and have mercy upon our souls.

O you sinner, you shuddered and trembled because of Gehenna. You diligently hastened your course to repentance. Fearful is the darkness; fearful also are the flames, and fearful are the weeping and the gnashing of teeth that is there.

There are no rays of light nor any luminaries in Sheol, and the man there cannot see or hear the voice of his fellow. To him, it seems that there is no one in Gehenna except him, always.

In Gehenna, fire consumes the members of every man. It leaves him and returns on him as a whirlwind. How bitter is the torment of Gehenna, and how sweet is the pleasure of the kingdom.

Praise to the Father, worship to the Son, and thanksgiving to the Spirit, for he freed us from Hell and from torture. Good is the one who reigns over the kingdom and over Gehenna. Through you, all your servants are saved from Gehenna.

At the time when all the hidden things will be revealed, deliver us, Lord, from the burning of the flame.

**Station.**

concerning Saint Jacob of Sarug, see page 83.

<sup>122</sup> دَوَّحَلَّوْ: Lit.: “to lighten.”

تَكْلُمُ بَعْدَهُ مَعَ اَوْفَاقِهِ ۖ مَعْلَمًا جِهًا : مَحْمَدًا  
 it-comes-out from-him in-it consumes his-members on the-fire any-man  
 عَظَمَتِهِ ۖ قُبُلًا جَاهًا ۖ وَكُلًا : اُوهُ صُلًا مَذَبًا : ذُوهُ هُمُلًا  
 the-torment is bitter how O great with-a-movement it-returns and-on-him  
 ❖ يَجْهَرُ نَارًا : هَبْلًا جَهِيمًا ۖ ذُوهُ كَبْهَمًا ۖ يَجْعَلُ كَبْلًا  
 of-the-kingdom the-pleasure is sweet and-how of-Gehenna  
 هُمُجًا لَأَلًا ۖ هُمُجًا لَأَلًا ۖ كَجْرًا ۖ هَلْهَلًا ۖ كَذِبًا : ذُوهُ  
 for-he to-the-Spirit and-thanks-giving to-the-Son and-worship to-the-Father praise  
 مَجْرًا كَ مَعَ كَهْلًا ۖ هُمُجًا ۖ لَأَمْبَلًا : لُجًا ۖ مَكْبَلًا  
 who-reigns good-(is-the-one) torture and-from Gehenna from us freed  
 كَلَّ مَلَكَبًا ۖ هَلَّ ۖ كَهْلًا : حَبْ ۖ نَعْلًا ۖ اَجَّ ۖ تَكَلَّ  
 all are-saved through-you Gehenna and-over the-kingdom over  
 ❖ كَجَبَّ ۖ مَعَ كَهْلًا ۖ  
 Gehenna from your-servants  
 ❖ ذُوهُ حَبْلًا ۖ مَعْلَمًا ۖ ذُوهُ تَلَّ ۖ تَهْتَلًا  
 the-hidden-things all in-it that-will-be-revealed time at-the  
 ❖ قُرًا ۖ مَذَبًا ۖ مَعَ مَهْلًا ۖ مَعْلَمًا ۖ جَبْلًا ۖ  
 of-the-flame the-burning from Lord us deliver

مَعْلَمًا.

123 station.

<sup>123</sup> مَعْلَمًا: The text of the Station can be found on page 662.

## 5.6 Of the Middle of the Day of the Fifth Day

وَبُكْرَةً وَبَعْدًا وَسَعْمًا جَمْعًا  
of-the-week of-the-fifth-(day) of-the-day of-the-middle

مَعْمًا.

124 station.

هَبْرًا جَهْرًا  
general ordered-prayer

مُلَّا

a-hymn

حَمْدًا: حَمْدًا سَاءَ لَوْنًا لَحْمًا  
the-disciples saw in-the-morning with-the-melody  
يُجْجِبُ مَقْدًا جَدَّتًا هُرْكًا لَأَوْحًا  
the-earth and-sprinkles from-the-clouds copious-water-[pl] he-who-makes-pour  
جَهْبَهَا. لُؤْفًا مَلْجًا بَيْفًا هَلًا. مَعْنًا لُؤْفًا وَجَدَّهَا  
of-the-virgin the-breasts from sucked milk drops-(of) with-showers  
مَنْعَرًا هَمَكًا لُؤْفًا حَكْبًا هَلًا. جَبْرًا هَمَكًا هَمَكًا  
him and-carried she-bore when his-birth-giver wonder-[suj] and-filled Mary  
هَلًا هَمَكًا لُؤْفًا هَمَكًا هَمَكًا هَمَكًا  
the-ages than who-is-older 125 the-infant a-baby like he-is-lulled behold

### Of the Middle of the Day on the Fifth Day

Station.

A General Ordered Prayer

A Hymn

*With the melody: In the morning, the disciples saw.*

He who makes copious water pour from the clouds and sprinkles the earth with showers, sucked drops of milk from the breasts of the virgin Mary, and wonder filled his birth-giver, when she bore and carried him.

Behold, he is lulled like a baby, the infant who is older than the ages. Behold, he leaps

like a child, before whom John leapt when meeting him and, behold, he is carried in the arms, the elder who is the ancient of days.

**Glory...:** By the prayer of the prophets, apostles, and martyrs, who were slaughtered in your hope, of the holy fathers and of the teachers of the orthodox faith, make your peace and tranquility dwell in the four quarters of the creation.

**From age...:** On the altars in the four quarters of the earth make remembrance, our savior, of all those who ate your body and your blood, and confessed your passion. Protect the living by your cross and pardon the departed in your mercy.

<sup>124</sup> مَعْمًا: The text of the Station can be found on page 662.

<sup>125</sup> هَمَكًا: Not to be mistaken for: هَمَلًا, "the unjust."

٥٥٠ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 when-meeting-him leapt (before)-whom a-child like he-leaps and-behold  
 ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 (who-is)-the-ancient the-elder the-arms in he-is-carried and-behold <sup>126</sup> John  
 ❖ ٲٲٲ ٲٲٲ  
 of-days

ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 and-the-martyrs and-the-apostles the-prophets by-the-prayer-(of) glory...  
 ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 and-the-teachers holy and-the-fathers your-hope in who-were-slaughtered  
 ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 in-the-four and-your-peace your-tranquility make-to-dwell orthodox  
 ❖ ٲٲٲ ٲٲٲ  
 of-the-creation quarters

ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 make quarters-(of-the-earth) of-the-four the-altars on from-age...  
 ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 and-your-blood your-body who-ate of-all-(those) our-savior remembrance-of-them  
 ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 by-your-cross protect the-living your-own the-passion and-confessed  
 ❖ ٲٲٲ ٲٲٲ  
 in-your-mercy-[pl] pardon (and)-the-departed-[pl]

ٲٲٲ ٲٲٲ ٲٲٲ  
 Balai of-Saint rogation

ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ ٲٲٲ  
 Lord us pardon your-saints and-all your-birth-giver by-the-prayer

#### A Rogation of Saint Balai

By the prayer of your birth-giver and of all your saints pardon us, Lord, and pardon our departed.

May the remembrance of Mary be a blessing to us and may her prayer be a rampart for our souls.

Prophets, apostles, and holy martyrs, beseech and beg for mercy for us all.

Sprinkle, Lord, the dew of gladness on the faces of our fathers and brothers, who have

slept in your hope.

Praise to him, who has magnified the remembrance of his mother and glorified the saints and raised up the departed.

By the prayer of your birth-giver and of your saints, pardon us, Lord, and have pity upon our departed.

**The Petition of Saint Severius of the Sixth Hour Service.**

**Station.**

<sup>126</sup> ٲٲٲ: See Luke 1:41.

❖ **هَمَّا حَتَّيْ**

our-departed-[pl] and-pardon

**وَهَجُنَا نَمَّا حَجَّهْ وَتَلَّا. دَرْكَلَا**

be and-her-prayer a-blessing-to-us be of-Mary (may)-the-remembrance

❖ **مَهْوَ حَقَقْلَا**

for-our-souls a-rampart

**بَجْتَا دَمَكْسَلَا. هَمَّوْزَا مَقْبَلَا. اِلْصَعَجْ دَجَّهْ. وَسَمَّا**

mercy-[pl] and-beg-(for) beseech holy and-martyrs and-apostles prophets

❖ **سَلَجْ تَكْ**

us-all on-behalf-(of)

**لَلَا وَجَهْ هُفَقْلَا. وَهْمَا مُدَيَّ حَاقْتَدَهْ. وَاجُتَّ**

of-our-fathers on-the-faces O-my-Lord sprinkle of-gladness-[pl] the-dew

❖ **دَلْسَب. وَمَجَّجْ خَلَّ هَجْبُرْ**

your-hope in who-have-slept and-our-brothers

**مَهْجِسَا حَدَهْ وَاهُوجْ. وَهَجُنَا وَكَبَلَا. هَنْسَب**

and-glorified his-birth-giver the-memory-(of) who-has-magnified to-him praise

❖ **حَقْبَلَا. هَسَم حَتَّيْ**

the-departed-[pl] and-raised-up the-saints

❖ **خَرْكَلَا مَكْبَلُرْ. هَجْدَهْ مَقْبَسْ**

your-saints and-all your-birth-giver by-the-prayer

❖ **سَمَّا كْ مُدَيَّ. هَسَمَا حَتَّيْ**

on-our-departed-[pl] and-have-pity Lord us pardon

**حَحْبَلَا وَدَيَّ هَمَمْنَهْ.**

127 Severius of-Saint petition

**هَمَمَا.**

128 station.

<sup>127</sup> **حَحْبَلَا وَدَيَّ هَمَمْنَهْ**: The text of the Petition of Saint Severius of the Sixth hour service can be found on page 669.

<sup>128</sup> **هَمَمَا**: The text of the Station can be found on page 662.

## 5.7 Of the Ninth Hour of the Fifth Day

وَبِأَمْحَمَّتْ وَيَسْعَمًا جَمْعًا  
of-the-week of-the-fifth-(day) of-the-ninth-hour

مَمْلًا  
129 station.

وَحَبَّيْنَا هَبَّيْنَا  
of-the-departed-[pl] ordered-prayer

مَلَّا  
a-hymn

حَمْلًا حَمْلًا حَمْلًا  
our-Lord Lord with-the-melody

حَمْلًا حَمْلًا: حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
pardon our-race by-the-side-(of) that-has-sent-you by-the-love our-Lord Lord  
: حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
you come-near who-here of-the-Church the-children on and-have-mercy

### Of the Ninth Hour on the Fifth Day

Station.

An Ordered Prayer for the Departed

#### A Hymn

*With the melody: Lord, our Lord.*

Lord, our Lord, by the love that has sent you to our race, pardon and have mercy upon the children of the Church who have here come to you and have received from you the gift from the hand of the master of the house, the priest, who cleanses them. Do not deprive them of your divine vision for, behold, the sign of your cross is with them.

Lord, our Lord, when the seat of judgement is established and the just judge sits upon it, the watchers shall descend and distinguish the good from the wicked: The wicked into the fire, and

the good into the kingdom. At that time, O our savior, pardon your servants who ate your body and drank your living blood.

**Gloria...** O mighty one, who rose above the heights of Golgotha and cried, and the rocks were broken by your voice. I heard your voice in the place of the dead that devoured generations, and it raised those who slept in the soil, -H-. We thank you for your grace, for you are the one who raises the dead.

**From age...** The Church is sad, and the holy altar of atonement is clothed in black, with pain and anxiety, because death assaulted the priests who served in it with splendor, and it destroyed their beauties. We beseech you, our God, full of mercy, reward them with the wages of their work, and make them worthy, that together with Phineas and Lazarus, they may serve in your presence in the Church of the first-borns.

<sup>129</sup> مَمْلًا: The text of the Station can be found on page 662.

دَهَجَوُ مَحْبُ مَهْجَا حَبْ  
 from-the-hand-(of) the-gift from-you and-have-received  
 وَحَسَدًا. صَا مَحْسَنًا. لَا بَدَّحَا: مَحْ  
 of deprive-them (do)-not who-cleanses the-priest <sup>130</sup> the-master-of-the-house  
 سَابِرَ لَكُنَا وَهَا أَبَدِ كَصَدَّ. وَبَمَصَّ وَرَكْبُ  
 of-your-cross the-sign with-them there-is for-behold divine your-vision  
 حَنَا مَضَ: مَا وَبَاقَ كَوَهْ وَبَا. سَلَا حَكَمَ  
 upon-it and-sits judgment the-seat-(of) is-established when Lord Lord  
 وَبَا جَانَا. هَسَدَا حَبَا: هَجَبُ لُجَا  
 the-good and-they-shall-distinguish the-watchers shall-descend just the-judge  
 مَحْ جَبَا جَبَا حَبَا حَبَا. هَلَا حَلَلَكُمَا  
 into-the-kingdom and-the-good-[pl] into-the-fire the-wicked-[pl] the-wicked-[pl] from  
 حَهْ حَبَا: سَهْ فَهْ مَحْ حَلَّ حَبَسَ وَاجَلَّ فَبَرِ  
 your-body who-ate your-servants on our-Savior pardon time at-that  
 دَهَلَكْ وَحَبْ سَا  
 living your-blood and-drunk

مَهَا: أَلَا حَبَا: وَمْ حَلَّ وَهَلَا وَكَلَمَدَا. دَمَجَا  
 and-cried of-Golgotha the-heights above who-rose mighty-one O glory...  
 جَمَلَا. هَفَلَا أَلَلَا. أَمَلَا مَلَا:  
 your-voice (and)-I-heard were-broken and-the-rocks with-his-voice  
 دَهْمُ خَلَلَا عَجَلَا هَسَمَ أَلَا  
 them and-it-raised <sup>131</sup> generations that-devoured in-the-place-of-the-dead  
 كَمَجَبَا حَبَا هَ وَهْ وَهْ كَبْ حَلَّ لَمَجَبَا  
 your-grace because-(of) you we-thank -H- (in)-the-soil those-who-slept  
 وَابَا دَهْ أَبَسَ. مَحْسَلَا وَجَبَلَا  
 the-dead-[pl] the-one-who-raises are - because-you

مَحْ: تَحَبَلَا حَبَا: مَحَبَسَ مَهْوَا مَحْسَلَا حَبَبِ أَوْتَلَا  
 (in)-black is-clothed of-atonement holy and-the-altar the-Church sad-(is) from...  
 حَسَلَا هَجَبَلَا. مَحَلَّ قَدَلَا: وَهَجَمَ دَهْ دَهْ أَلَلَا  
 with-splendor in-it who-served the-priests because <sup>132</sup> and-anxiety with-pain  
 دَهَجَا مَهَلَا. مَحَلَّ مَهَجَسَا. مَحَبَسَبَا كَبْ: لَكَا  
 our-God you we-beseech their-beauties and-it-destroyed death-[subj] assaulted  
 هَكْ وَسَلَا وَبَفَدَا أَلَا لَجَا وَحَقَكَمَدَا  
 of-their-works (with)-the-wages them reward mercy-[pl] full-(of)

<sup>130</sup> وَحَسَدًا: Contraction: حَسَدَا.

<sup>132</sup> مَحَلَّ: Lit.: "shortness," "brevity."

<sup>131</sup> مَحَلَّ: Or: "tribes."

١٢٤٥ : ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 they-may-serve and-Lazarus Phineas that-together-with them and-make-worthy  
 ❖ ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 of-the-first-borns the-one in-the-Church in-your-presence

١٢٤٥  
 another

١٢٤٥ : ١٢٤٥ ١٢٤٥ ١٢٤٥  
 in-the-beginning on-the-Eve with-the-melody  
 ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 his-commandments who-kept in-the-Son those-who-departed  
 ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 second at-his-coming in-him and-believed and-have-confessed-(him)  
 ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 -H-H- pass that-(shall)-not and-the-life the-kingdom they-shall-inherit  
 ❖ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 they-shall-take-pleasure and-in-Eden  
 ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 (do)-not death in-the-Anointed-one that-the-dead to-us wrote Paul  
 ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 how them has-(yet)-called life they-sleep while-(now) and-if taste  
 ❖ ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 sleep who-in-the-Anointed-one of-those -H-H- the-blessedness great-(is)

١٢٤٥ : ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 of-the-Son the-coming will-resemble powerful a-flash-of-lightning glory...  
 ١٢٤٥ ١٢٤٥ ١٢٤٥ ١٢٤٥  
 the-departed-[pl] and-shall-rise the-graves will-be-burst-open of-God

#### Another

*With the melody: On the Eve, in the beginning.*

Those who departed in the Son, who kept his commandments, confessed him, and believed in him, at his second coming they shall inherit the kingdom and the life that does not pass, -H-H-, and in Eden they shall take pleasure.

Paul wrote to us that the dead in the Anointed one do not taste death, and if now they sleep, yet life has called them. How great is the blessedness, -H-H-, of those who sleep in the Anointed one.

#### Glory...: Like a powerful flash of lightning

will be the coming of the Son of God. The graves will be burst open, and the departed will rise and sing praise, -H-H-, to the Lord who raises them up.

#### From age...: I passed by the door of a tomb,

and I considered and saw the nature of the world. The slave and his lord are equal, and the disciple and his master, and kings who have gone to their rest, -H-H-, and their dominion has been dissolved.

❖ **هَبِّهْ سَلَا اُنْحَبِّ** **هَهْ هَهْ هَهْ** **لَحْنًا مَسْخُودًا**  
 who-raises-them-up the-Lord -H-H- they-shall-sing and-praise-[obj]

**ص: كَلَّا اَوْجَدَه وَمَجَّلَا** **حَجَبًا** **وَالْاِحْصَانَا** **وَسَانَا**  
 and-I-saw and-I-considered I-passed of-a-tomb the-door by from...

**لَحْلَحْنَا** **هَمَّا** **كَجَلَا مَوْلَانَا** **وَالْحَقْبَانَا** **هَوْدَانَا**  
 and-his-master and-the-disciple and-his-lord a-slave are-equal (the-nature-of)-world  
 and-his-master and-the-disciple and-his-lord a-slave are-equal (the-nature-of)-world

❖ **مَحَلَّتَا وَمَجَبَبَا** **هَهْ هَهْ هَهْ** **مَعْلُومَانَا**  
 (is)-their-domain and-dissolved -H-H- who-have-been-laid-to-rest and-kings

**حَجَبَالَا وَمُذَي نَكَّ**

<sup>133</sup> Balai of-Saint rogation

❖ **مَجَّلَا مَلَا وَسَعَلَا** **خَبِيرَا** **خَبِيرَا**  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew

❖ **لَحْلَحْتَنَّا** **هَهْجَةً** **وَمَجَبَبَا** **وَمَجَبَبَا** **وَمَجَبَبَا**  
 your-hope in and-who-have-slept and-worship-you those-who-serve-you

**اُنْبَسَ هَسَعَلَا دَوْدَا** **مُذْنَا** **لَحْلَحْتَنَّا** **وَمَجَبَبَا**  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest

❖ **هَجَبَبَا** **هَسَنَبَا** **لَحْلَحْتَنَّا**  
 to-your-coming and-look-forward your-hope

**اُنْبَسَ كَمَجَبَبَا** **مَحَلَّتَا** **هَهْجَةً** **هَهْجَةً**  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest

❖ **لَحْلَحْتَنَّا** **هَهْجَةً**  
 faithful for-the-departed-[pl]

**خَبَرَدَا** **وَأَجْرَدَا** **وَأَمْسَدَا** **وَأَمْسَدَا** **أَمْرًا**  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms

❖ **لَحْلَحْتَنَّا** **وَمَجَبَبَا** **وَمَجَبَبَا**  
 your-hope in who-have-slept your-servants

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

Station.

<sup>133</sup> **مُذَي** **حَدَّ**: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

مُجْبِلًا كَحَمْبَسًا: وَمَا حَبَّبَ. هُمْضِبْ وَلَا  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
 ❖ سَجَلًا: هُوَضِبْ أُمَحْفَسًا  
 praise and-they-shall-sing corruption  
 ❖ فَبَّ: هَبْقُؤًا: بَصَحْ هَمَلًا  
 in-unison proclaim and-souls (their)-bodies  
 ❖ حَبِبْ وَلَا: هُمُضِبْ هُمُضِبْ  
 the-dead and-raise and-shall-come-(again) be-the-one-who-came blessed

مَمُحًا.  
 134 station.

<sup>134</sup> مَمُحًا: The text of the Station can be found on page 662.

## **Chapter 6**

### **The Eve**

## 6.1 Of the Twilight of the Eve

وَيْسُومُ مَقَرُ حَبِيبُ  
the-Eve of-the-day-(of) of-the-twilight

مَوَاضَا.  
1 station.

حَسْبُنَا وَيُصَلِّ.  
of-the-evening the-responsory

مَوَاضَا مَوَاضَا وَيُصَلِّ.  
2 of-the-evening the-psalms first

ثُمَّ  
then

مَوَاضَا  
border-hymn

وَيْسُومُ مَقَرُ حَبِيبُ  
was-borne of-the-cross (by)-the-wood the-creation-[pl] all who-bears the-one

وَيْسُومُ مَقَرُ حَبِيبُ  
has-tasted death-[obj] life and-the-one-who-gives living-one the

وَيْسُومُ مَقَرُ حَبِيبُ  
(by)-the-ends-(of-the-world) 3 who-(can)-not-be-held the-one of-his-own-will

وَيْسُومُ مَقَرُ حَبِيبُ  
the rested in-the-tomb the-creation-[suj] him contain and-(can)-not

### Of the Twilight of the Eve

Station.

The Responsory of the Evening.

First

The Psalms of the Evening.

Then:

### A Border Hymn

The one who bears the whole creation was

borne by the wood of the cross. The living one and the giver of life tasted death of his own will. The one, whom the ends of the world cannot hold, and the creation cannot contain, rested in the tomb. The mighty of the worlds reclined among the departed.

Stomen Qalos Kyrie Eleison (Στόμεν καλῶς Κύριε ἐλέησον).

<sup>1</sup> مَوَاضَا: The text of the Station can be found on page 662. Evening can be found on page 631.

<sup>2</sup> مَوَاضَا وَيُصَلِّ: The text of the Psalms of the

<sup>3</sup> وَلَا يُسَبِّحْهُ: Not in the passive voice in Syriac.

مَكْنِي حَقًّا. هَجْدًا حَبَبًا مَكْنِي  
reclined the-departed-[pl] among the-worlds mighty-(of)

هَلْهُمِّي مَلَاكِهِ مَهْزِلًا كَهْمِي  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

هَبْرًا جَعْلًا  
general ordered-prayer

مُلَّا

a-hymn

حَمْدًا: دَجْدًا حَقًّا  
the-incense like with-the-melody  
جَعْلًا جَبْلًا جَعْلًا  
eighth in-the-tone body-(hymn)

قَدْ جَعَلًا: رَكْعَاتٍ هَبْرًا بَلَدًا كَ: حَلَّةً خَلَا مَدْنَمَ أَم  
the-one Mary virgin to-us be a-rampart (may)-your-prayer word

أَلَا كَلَّا. أَلَا كَلَّا. أَلَا كَلَّا. أَلَا كَلَّا.  
of-God the-mother and-became generations all from who-were-chosen

أَقْبَسِي هَجْدًا كَسْبِي بِي وَبَحْبِي وَبَحْبِي.  
on mercy-[pl] that-he-may-show your-only-begotten and-beseech pray

تَكْ خَرَكَاتٍ بِ  
by-your-prayers us-all

لُحْبَبِي هَلْجِدًا حَبَبِي: لُحْبَبِي مَدْنَمَ وَبَحْبِي  
because-from Mary you-are-blessed (is)-your-soul and-blessed you-are-blessed

لُحْبَبِي حَبْبِي كَلَّا. أَلَا وَبَحْبِي  
the-day and-he-magnified God chose-you your-childhood

وَبَحْبِي وَبَحْبِي. أَلَا حَبْبِي حَبْبِي وَبَحْبِي وَبَحْبِي  
sing monasteries together-with churches and-behold of-the-remembrance-of-you

### A General Ordered Prayer

#### A Hymn

*With the melody: Like the incense. Body (hymn) in the eighth tone.*

*Word:* May your prayer be a rampart to us. Virgin Mary, who were chosen from among all generations to be the mother of God, pray and beseech your only-begotten, that he may have mercy upon us all by your prayers.

You are blessed and blessed is your soul.  
You are blessed, Mary, because God chose you

from your childhood and he magnified the day of the remembrance of you. Behold, the churches and the monasteries sing praise, to the Lord who magnified the remembrance of you.

**Glory...:** Praise to the Father, worship to the Son, and thanksgiving to the Spirit, glorious Trinity, three persons, three names, one true God, to him be praise.

**From age...:** All creation shall declare your glory, Anointed king. Behold, angels and men, whom you have created for your praise, they offer praise to you by night and by day.



حَبَّوْجَا مَعْمَا وَنُسَا مَنَا حَيَّوْ حَسْبَا. مَعْمَلَا حُو  
 in-it and-mixes the-grape inside (and)-rests which-descends the-sun like  
 سَكْبَا. وَجْ مَحْلَا بَبَا مَع وَهَلَا جَنَا جَبَّوْ حَلَا  
 in-the-virgin (and)-dwelt the-heights from descended the-Word so sweetness  
 وَوَبَّوْ حَلَا وَوَسَلَّوْ  
 and-(she-remained)-sealed from-her and-came-forth  
 حَبَّوْ كَ مَنَا مَهْلَا جَعْم وَوَجَّوْ. وَوَلَا  
 of-the-mother of-the-remembrance in-the-day a-share Lord us give  
 جَبَّوْ حَلَا وَوَلَّوْ. وَوَجَّوْ حَلَا وَوَلَّوْ  
 the-times-(of) from-us remove and-by-her-prayers who-gave-birth-to-you virgin  
 جَبَّوْ. وَوَسَلَّوْ وَوَلَّوْ  
 of-wrath and-the-rods and-the-scourges evil

وَوَلَّوْ: وَوَلَّوْ حَلَّوْ وَوَلَّوْ  
 the-apostles and-blessed-(are) the-prophets blessed-(are) of-the-saints  
 وَوَلَّوْ حَلَّوْ. وَوَلَّوْ وَوَلَّوْ. وَوَلَّوْ  
 they-shall-hear of-the-resurrection great on-the-day the-martyrs and-blessed-(are)  
 لَّوْ وَوَلَّوْ وَوَلَّوْ وَوَلَّوْ. وَوَلَّوْ وَوَلَّوْ  
 crowns which-weaves Holy and-to-the-Spirit the-Son and-shall-see the-Father  
 وَوَلَّوْ  
 for-their-heads  
 وَوَلَّوْ وَوَلَّوْ وَوَلَّوْ. وَوَلَّوْ وَوَلَّوْ. وَوَلَّوْ  
 of-the-physician (and)-disciples chosen apostles physicians - you-(are)  
 وَوَلَّوْ. وَوَلَّوْ وَوَلَّوْ وَوَلَّوْ. وَوَلَّوْ  
 in-faith your-bones the-vicinity-(of) who-approaches and-the-one great  
 وَوَلَّوْ وَوَلَّوْ وَوَلَّوْ  
 help-[pl] from-you receives  
 وَوَلَّوْ وَوَلَّوْ وَوَلَّوْ. وَوَلَّوْ  
 the-fire from fear (we-do)-not to-their-persecutors the-martyrs say

### Of the Saints

Blessed are the prophets. Blessed are the apostles. Blessed are the martyrs, on the great day of the resurrection. They shall hear the Father and shall see the Son and the Holy Spirit, which weaves crowns for their heads.

You are physicians, chosen apostles, and disciples of the great physician, and the one who approaches your bones in faith receives help from you.

The martyrs say to their persecutors: We do not fear the fire or the sharpened sword and, if the body perishes, the soul shall live and sing praise and thanksgiving.

The martyrs were slain for their Lord and their Lord was slain for the salvation of Adam. Blessed is he, who by his violent death and the violent death of the martyrs redeemed his Church and, behold, she sings praise to him.

هَمَّجِلَا ۖ وَحَلْبَعِ. ۚ اَبَدَهٗ وَفَجِّرَا مَدَسَخَا ۚ كَهٗ تَجْعَلَا سُنَا.  
shall-live the-soul perishes the-body (and)-if that-is-sharp or-the-sword

❖ هُنَا ۖ هَمَّجِلَا هَلَا ۚ هُنَا ۖ  
and-thanking-giving praise and-sing

مَلْبَكِبْ هَاهُ ۚ مَدَلْ ۚ مَدَوَّهٗ ۚ مَمْلَبْ ۚ مَدَوَّهٗ ۚ مَدَلْ ۚ  
for their-Lord and-was-killed their-Lord for the-martyrs were-killed

فَمَوْمَنَ ۚ ۚ اَوْمَر. ۚ خَبِر ۚ وَجَفَلَهٗ ۚ مَمْلَا  
and-the-killing the-one-who-by-his-killing blessed-(is) of-Adam the-salvation

ۚ هَاهُ ۚ هَمَّجِلَا ۚ فَجَبَهٗ ۚ حَبْلَا ۚ هَا ۚ اُنَا ۚ كَهٗ لَمَحَسَلَا ۚ  
praise him she-sings and-behold his-Church saved of-his-martyrs

ۚ اَلْحَبْلَا! ۚ هَلَّجَهٗ ۚ لَّسَا. ۚ وَبِصَبْ ۚ مَدَلْ ۚ هَبْ ۚ مَوْ ۚ هَا.  
gold than more Lord who-loves-you the-one blessed-(is) of-repentance

هَلْبْ ۚ مَوْ ۚ قَاقَا ۚ هَلْبَا. ۚ وَجَهٗ ۚ خُلْخُلَا ۚ هَلَا ۚ اَبَدَهٗ  
his-honor he-will-increase world in-this precious stones than and-more

هَجَهٗ ۚ وَحَلْبَب. ۚ سَا ۚ سَتَا ۚ وَحَلْخَلْم ۚ  
eternal life he-shall-inherit which-is-to-come and-in-that

كَلَهٗ ۚ خُلْخُلَا ۚ اِنَا ۚ بَعَلَا ۚ هَبْجَهٗ ۚ بَسَقَا. ۚ كَهٗ مَمْر  
thing no lacks but-his-soul gains-possession man if the-world (of)-all

هَهٗ ۚ مَسَنَهٗ. ۚ هَبْ ۚ كَهٗ ۚ مَدَلْ ۚ وَنَهَلَا ۚ خُلْخُلَا  
the-world to-hate Lord us grant what-he-possesses is

هَنَمَلَا ۚ بَعَج. ۚ هَنَا ۚ سَتَا ۚ وَحَلْخَلْم ۚ  
eternal life and-to-inherit our-souls and-to-gain-possession-(of)

اَبَدَ ۚ مَدَلْ ۚ هَا ۚ سَهْلَا ۚ وَاَلْب ۚ كَلْب ۚ اَبَدَا. ۚ مَجْبَبْ  
are-forgiven woman you go sinful-woman to-the our-Lord said

سَقَكْتَب ۚ سَهْلَهٗ ۚ مَب. ۚ اَمَب ۚ اَمَب ۚ اُنَا ۚ كَلْب ۚ وَخَم  
together-with to-you I-say amen amen and-your-sins your-offences

كَدَهٗ ۚ خَصَجَلَا ۚ خَلْب ۚ اُنَا ۚ كَلْب ۚ  
of-you I-will-write in-the-gospel my-preachers

### Of Repentance

Blessed is the one who loves you, Lord,  
more than gold and more than precious stones.  
In this world, he will increase his honor and in  
the one to come he shall inherit eternal life.

If anyone gains possession of all the world  
but loses his soul, it is as if he had nothing.  
Grant us, Lord, to hate the world, to gain  
possession of our souls, and to inherit eternal  
life.

Our Lord said to the sinful woman: Go,  
woman, your offenses and your sins are  
forgiven. Amen, amen, I say to you. Together  
with my preachers I will write of you in the  
gospel.

The watcher said to the lions: Behold,  
Daniel descends into the den beside you. Bend  
your necks and prostrate yourself to him, that  
the king may say: Great is your God, O Daniel.

اَنْذَرَ حَبْرًا لَاوْتَهُلًا يَا دَانِيَالُ. حَجَّجًا نُسِدَ زَاوْمَحَفَ.  
 beside-you descends into-the-den Daniel behold to-the-lions the-watcher said  
 تَعَجَّرَ زَهْوَخَفَ هَهْجَهْوَ. كَهْ وَبَلَاغَ مَحْكًا. وَوَدَّ  
 great the-king that-may-say to-him and-prostrate-yourself your-necks bend  
 ❖ اَللَّهُمَّ يَا دَانِيَالُ  
 6 O-Daniel (is)-your-God

وَحَبْرًا: اَنْبَسَ مِنْ لَحَجَّجًا وَكَلَّمَ دَهْ مَحْكَبًا.  
 kingdom in-that your to-the-servants Lord give-rest of-the-departed-[pl]  
 وَلَا حَجَّجًا هَلَّا حَمَلًا. هَجَّجَهْجَ اَنْتَ  
 them and-write 7 end and-(does)-not pass which-(does)-not  
 ❖ كَمَعْدَهْ هَهْجَهْ سَتَا. كَاةَ وَمَحْمَ هُ. وَجَمَعْنَا  
 that-is-in-the-sky those-one in-Jerusalem life in-the-book-(of) their-names  
 مُلَّا يَاوَبَ  
 second a-hymn

حَم: حَذَّجَهْجَا جَنْمَلَا  
 in-the-beginning On-the-Eve with-the-melody  
 جَوَمَلَا جَنْبَلَا مَيْمَلَا  
 first in-the-tone body-(hymn)

قَدْ جَعَلَا: رَجَّجَلَا هَهْجَهْجَ حَكَّ اَيُّرَ: حَذَّجَهْجَا  
 On-the-Eve your-hands on-me and-placed you-created-me word

### Of the Departed

Give rest, Lord, to your servants in that kingdom which does not pass or come to an end, and write their names in the book of life in that Jerusalem which is in the sky.

### A Second Hymn

*With the melody: On the Eve, in the beginning. Body (hymn) in the first tone.*

*Word:* You created me and placed your hands upon me. On the Eve, in the beginning, God created Adam from the dust and breathed on him the Spirit and gave him speech, that he might sing praise to him, -H-, and give thanks to his creator.

Your knowledge is too wonderful for me.

On the Eve, God created Adam and placed him in Paradise. He commanded him and said to him: All the trees shall be for your pleasure, -H-, but from one keep your soul, because death is hidden within it.

**Glory...:** Praise to the strong one, who descended from the heights and saved us by his cross, freed us from the curse, and taught us to worship his exalted cross, -H-H-, to bless and worship it.

**From age...:** On the Eve, the Lord of the creation stretched out his hands on the cross and instead of the fruit, which Adam ate, tasted death of his own will, -H-H-, and restored him to his inheritance.

<sup>6</sup> يا دانيال: See Daniel 6.

<sup>7</sup> حَمَلًا: Lit.: "be dissolved."

جَنَّمَ. كَخَلَقَ الْإِنْسَانَ مِنَ الدُّسْتِ. هَبَسَ  
on-him and-he-created the-dust from Adam God created in-the-beginning

وَبَسَّ. هَكَجَاهُ مَكَلًا وَبَسَّ. كَهْ هَبَّجَاهُ هَاهُ  
-H-H- praise to-him that-he-might-sing speech and-gave-him<sup>8</sup> the-Spirit

هَبَّجَاهُ هَبَّجَاهُ  
to-his-creator and-give-thanks

مَنْ هَاهُ يَبْحَثُ هَلْ وَكَمْ زِلْ: خَدَّجَاهُ كَخَلَقَ. الْإِنْسَانُ  
God created On-the-Eve (is-too)-wonderful (your)-knowledge is for-me

لِلْإِنْسَانِ هَبَّجَاهُ خَدَّجَاهُ هَبَّجَاهُ. هَاهُ هَبَّجَاهُ  
to-him and-he-said and-commanded-him in-Paradise and-placed-him Adam

وَكَلَّاهُ أَكَلْنَا بَهْ هَاهُ خَدَّجَاهُ هَاهُ مَنِ سَبَّ لِي بَعْجَاهُ  
your-soul keep one from -H- for-your-pleasure they-shall-be the-trees all

وَكَلَّاهُ هَاهُ خَدَّجَاهُ  
<sup>9</sup> within-it is-hidden because-death

هَاهُ: هَبَّجَاهُ هَاهُ سَلَا. وَبَسَّ. مَنِ وَهَّجَاهُ  
the-heights from who-descended strong-one to-the praise glory...

هَبَّجَاهُ هَبَّجَاهُ. هَبَّجَاهُ. مَنِ كَلَّاهُ. هَاهُ هَبَّجَاهُ  
to-worship us and-taught the-curse from and-freed-us saved-us and-by-his-cross

كَرَّجَاهُ مَدَّجَاهُ هَاهُ هَبَّجَاهُ هَبَّجَاهُ. هَاهُ  
it and-to-worship to-bless -H-H- exalted his-cross

مَنِ: خَدَّجَاهُ جَعَلِي هَاهُ. أُبَيَّجَاهُ خَدَّجَاهُ  
the-Lord during-the-crucifixion his-hands stretched-out On-the-Eve from...

وَجَّجَاهُ. هَاهُ هَاهُ. هَاهُ هَاهُ. هَاهُ هَاهُ  
death Adam-[subj] which-ate fruit-[obj] the and-instead-(of) of-the-creation

هَاهُ هَاهُ هَاهُ هَاهُ  
to-his-inheritance and-restored-him -H-H- of-his-own-will he-tasted

### Of the Birth-Giver of God

All generations shall call me blessed, Mary answered and said, because I gave birth to the Son. He betrothed the Church to himself and, behold, she sings praise to him, -H-H-, to the bridegroom who betrothed her.

Mary and Elizabeth were wondrous ships, which sailed into the harbor. Elizabeth gave birth to the preacher and Mary to the savior of the world, -H-H-. May their prayer help us.

Blessed are you, daughter of the just, mother of God, because mercy was shown to you. You found grace and you bore God, and he has magnified the remembrance of you, -H-H-, in the sky and upon the earth.

Not among virgins nor among maidens, or among previous generations, not in pure gold nor in the fair sun is there any beauty like the one of Mary, -H-H-, the noble and holy.

<sup>8</sup> هَاهُ: That is, the "breath of life." See Genesis 2:7. <sup>9</sup> هَاهُ: See Genesis 3:2.

وَحَيُّ: كَبْ بَدَكْ لُجْجَا. قَكْهَ مَجْجَا  
 generations all blessed shall-name me God of-the-birth-giver-of  
 حُنْ: هَإِئْجَا: مَئْج. وَبَكْإِ  
 and-he-betrothed to-the-Son because-I-gave-birth-to-him Mary and-said answered  
 كَهْ حَيَّأْ مَعْجَمَا كَهْ أَمْجَا هَهْ حَسْجَا  
 who to-the-bridegroom -H-H- she-sings to-him and-praise the-Church to-himself  
 حَئْج: ❖  
 betrothed-her  
 مَئْج هَإِئْج. لَقْجَا إِئْجَهْإْ وَوْجْ كَحْجَا.  
 into-the-harbor which-sailed wondrous (were)-ships and-Elizabeth Mary  
 لُجْجَا حَيَّأْ: حُؤْجَا مَئْج مَئْج قَؤْهْ وَحُحْجَا  
 of-the-world (to)-the-savior-(of) and-Mary the-preacher gave-birth-to Elizabeth  
 هَهْ رَكْهْإِئْجَ لَحْجْوَ كَ ❖  
 us help (may)-their-prayer -H-H-  
 لُجْجَئْجَ حَيَّأْ حَاتْجَا. أَمْجَهْ وَكْجَا وَوْجْجَا  
 because-mercy-[pl] of-God mother the-just-[pl] daughter-(of) blessed-(are-you)  
 هَهْ لُؤْجْجَ. هَإِئْجَئْجَ لُجْجَئْجَ. لَأْجْجَا.  
 God and-you-bore grace and-you-found to-you was-shown  
 ❖ هَإِئْجْجَ وَوْجْجَ هَهْ حَمْجَا هَؤْجْجَا  
 and-on-the-earth in-the-sky -H-H- the-remembrance-of-you and-he-has-magnified  
 لَا جَجْجْهْ كْجَا. هَلَا جَجْجْجْجَا هَلَا جْجْجَا  
 previous among-the-generations and-not among-maidens and-not among-virgins not  
 هَلَا جْجْجَا هَبْجَا. هَلَا جَجْجْجَا جَلْجَا أَسْ  
 (is-there-something)-like fair <sup>10</sup> in-the-sun and-not pure in-gold and-not  
 مَؤْجْجْجْجَ وَوْجْجَ هَهْ هَؤْجْجَا ❖  
 and-holy noble -H-H- of-Mary the-beauty

وَوْجْجْجَا: لُجْجَا كَجْجْجَا. هَؤْجْجَا كَمْجْجْجَا  
 the-apostles and-blessed-(are) the-prophets blessed-(are) of-the-saints

### Of the Saints

Blessed are the prophets. Blessed are the apostles. Blessed are the martyrs, and blessed are those who are without stain in the way of the Lord, -H-H-, and who keep his commandments.

Like bright stars in the creation are the prophets and the apostles. Our Lord, in his gospel, called them light, for they enlighten the world, -H-H-, by their excellent teaching.

The martyrs were strengthened and descended into the battle to conquer Satan, and

a holy voice called to them from the heights, saying: You shall conquer, -H-H-, and they conquered and triumphed.

Martyrs, beg for mercy for our generation which has sinned, that by your prayer we may be protected; that Satan may be put to shame and his army be overthrown by the power of your prayer, halleluia and halleluia. May your prayer help us.

<sup>10</sup>حَمْجَا: Griffiths has: "in any form of beauty."

هَلُوبَجَسَدَهْ \ حَهْهَوْنِ. هَلُوبَجَسَدَهْ \ لَلْحَب. وَيُولَا \ مَحْص  
 stain who-(are)-without those and-blessed-(are) the-martyrs and-blessed-(are)

❖ اَنَهْ \ كَلَهْ وَيُسَلِّمُهْ وَيُحْبِلْ \ هَهْ هَهْ هَهْ هَهْ هَهْ هَهْ هَهْ هَهْ هَهْ هَهْ  
 his-commandments and-who-keep -H-H- of-the-Lord in-the-way -

حَقَّةَ تَجَا نَهْ بِلَا. وَيُحْبِلْ \ حَجَبِلَا \ جَتَا \ هَمَكَبَشَا.  
 and-the-apostles the-prophets in-the-creation resemble bright stars-[obj]

هَمَنْ \ حَهْجَبِلَا. نَهْ هُوَا جَبَا اَنَهْ \ وَيُحْلِلْ نَهْ هُوَا  
 they-enlighten for-the-world <sup>11</sup> them called light in-his-gospel and-our-Lord

❖ هَهْ هَهْ حَهْ حَهْ حَهْ \ حَجَلَا  
 choice-[adj] by-their-teaching -H-H-

اِسْلَحَهْ هَهْ هُوَا. هَسْبِلَهْ \ لَلْكَلَا \ وَيَبَاخَفْ \ حَهْ هُوَا.  
 Satan to-conquer into-the-conflict and-descended the-martyrs were-strengthened

هَمْلَا \ قَبْلَهْ. اِبْلَا \ حَهْ هَهْ \ مَهْ \ وَهْمَا \ وَيَايَهْ \ اَصْدَهْ  
 shall-conquer (saying)-you the-heights from to-them came holy and-a-voice

❖ هَهْ هَهْ هَهْ هَهْ \ اَجَهْ \ هَبَسَهْ  
 and-triumphed conquered and-they -H-H-

هَهْ هُوَا جَهْ \ وَسْعَا. \ وَوَا \ وَسْهَا  
 which-has-sinned our-generation for mercy-[pl] beg-(for) martyrs

بِرْجَهْ اَجَفْ \ نَبِيَهْ. هَبْجَهْ اِ \ هَهْ هُوَا.  
 Satan that-may-be-put-to-shame we-may-be-protected that-by-your-prayer

هِيَا \ حَهْجَبِلَا \ خَسْلَا \ بِرْجَهْ اَجَفْ \ هَهْ هَهْ  
 -H-H- of-your-prayer by-the-power his-army and-may-be-overthrown

❖ رْجَهْ اَجَفْ \ اَحْوَ كَهْ  
 us help (may)-your-prayer

يَسْ. مَهْمَا: حَلَا \ مَهْ هَهْ \ نَهْ. مَهْمَا جَبَبِلَا  
 in-the-firmament the-sun Nun the-son-(of) Joshua stopped person of-one

هَهْ هُوَا \ هَلَا \ هَلْجَهْ. كَهْ \ مَهْ \ حَبْلَا.  
 your-Church from O-Lord keep-away go-(on-its-course) (did)-not and-the-moon

مَجَلَا \ مَهْسَهْ اِ \ جِرْجَهْ \ مَهْ اِ \ هَهْ هَهْ \ مَهْمَا  
 and-of-the-saints -H-H- Thomas Saint by-the-prayer-(of) and-the-scourges the-rods

#### Of One Person

Joshua, the son of Nun, stopped the sun in the firmament and the moon did not go on its course. Keep away, Lord, from your Church the rods and the scourges by the prayer of Saint Thomas, -H-H-, and of the saints who are his comrades.

On the day when there is a remembrance of you, our father, the chosen Saint Adai, the creatures rejoice and sing praise to the Anointed one who has magnified you, -H-H-. May your prayer help us.

<sup>11</sup> اَنَهْ: See Matthew 5:14.

❖ **ܣܕܝܗܝܐ**  
 his-comrades  
**ܚܬܡܐ ܩܕܝܫܐ ܗܘܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 Saint the-elect our-father remembrance-of-you on-it when-there-will-be on-the-day  
**ܐܕܐܝܬܐ ܫܬܪܥܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ**  
 to-the-Anointed-one praise and-they-sing the-creatures rejoice <sup>12</sup> Adai  
 ❖ **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 us help (may)-your-prayer -H-H- who-has-magnified-you

**ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 and-ruled the-command - transgressed Adam On-the-Eve of-the-Eve  
**ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 the-Jews-[subj] crucified our-Lord-[obj] and-on-the-Eve death over-him  
 ❖ **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 the-creatures and-saved -H-H- the-worlds through-it and-lived  
**ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 the-top-(of) on the-Anointed-one the-Church-[subj] saw On-the-Eve  
 and-she-answered to-him and-prostrated-herself and-she-bowed-down Golgotha  
 ❖ **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 and-saved-me who-came -H-H- Lord praise to-you to-him and-said

**ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**  
 that-tomorrow Lord I-promise day to from-day of-repentance

#### Of the Eve

On the Eve, Adam transgressed the command and death then ruled over him. On the Eve, the Jews crucified our Lord, and through it the worlds lived, -H-H-, and he saved the creatures.

On the Eve, the Church saw the Anointed one on the top of Golgotha. She bowed down and prostrated herself to him, and she answered and said to him: Praise to you, Lord, -H-H-, who came and saved me.

#### Of Repentance

From day to day I promise, Lord, that tomorrow I will repent. My days have passed and gone, but my sins remain. May your mercy be poured out upon me, -H-H-, and I will live

by your grace.

From the sea of fire and from the dreadful crossing deliver us, Lord, as the young men were delivered in the furnace in the land of Babylon, -H-H-, and put the Chaldeans to shame.

Extent, Lord, your grace and let your gift flow over the whole world. Grant reconciliation to kings, tranquility to the churches, and concord to the priests, -H-H-, and to us forgiveness of our offenses.

O slothful wretch, take a rest from doing evil deeds. The end has come to him. Gehenna threatens and calls the wicked, who are burning in it, -H-H-. Lord, deliver us from it.

<sup>12</sup> ܐܕܐܝܬܐ: For biographical information concerning Saint Adai, brother of Saint Thomas, see page 78.

أَلْجُ إِنَّا. حَجَّوْهُ مَقَّوْهُ ذَاكَ. مَقَّوْهُ بِيَوْمِهِ  
 may-be-poured remain but-my-sins and-gone my-days have-passed I-will-repent  
 ❖ حَكِّمْ وَسَمَّوْهُ ذَاكَ جَهَنَّمُ  
 by-your-grace and-I-will-live -H-H- your-mercy-[pl] on-me  
 مَعِ سَمَّا يُنْزِلُ. مَحْذَرًا. وَبَدَلًا قَرًا كَيْ مَنَّا. أَسْ  
 as Lord us deliver dreadful and-from-the-crossing of-fire the-sea from  
 وَابْقِيَهُ هَهُ. لُكْتُا جَلَّوْنَا جَاوْنَا وَجُكْتُا هَهُ  
 -H-H- of-Babylon in-the-land in-the-furnace the-young-men were-delivered  
 ❖ جَجَّوْنَا  
<sup>13</sup> the-Chaldeans and-put-to-shame  
 فَنَهْهُ مَنَّا لُحْجُ بَابِ. ذَاكَ هَفَّوْهُ مَهْ جَلَّوْنَا خُلْطَا جَلَّوْنَا  
 whole the-world over your-gift and-let-flow your-grace O-Lord extent  
 حَكَّوْنَا بَاوْجُ بَابِ. مَمَّا حَكَّوْنَا ذَاكَ هَفَّوْنَا  
 and-concord to-the-Churches and-tranquility (grant)-reconciliation to-kings  
 ❖ حَجَّوْنَا هَهُ هَكَ هَفَّوْنَا مَجَّوْنَا سَقَّوْنَا  
 of-(our)-offenses forgiveness and-to-us -H-H- to-the-priests  
 سَجَّوْنَا يُوْمًا. نَوَّوْنَا مَعِ خَبَّوْنَا مَهَّا كَهْ مَجَّوْنَا.  
<sup>14</sup> the-end to-him has-come (doing)-evil-(deeds) from rest wretch O-slothful  
 كَهْ نَا حَسْبَا. مَمَّا حَكَّوْنَا وَجَّوْنَا بَامَّوْنَا هَهُ هَفَّوْنَا  
 Lord -H-H- are-burning who-in-it the-wicked and-calls threatens Gehenna  
 ❖ قُيْ مَمَّا  
 from-it deliver-us

وَخَبَّوْنَا: خَبَّوْنَا وَجَّوْنَا. قُيْ بِيَوْمِهِ فَنَهْهُ  
 O-our-Savior your-body who-received the-departed-[pl] of-the-departed-[pl]  
 ذَاكَ هَفَّوْنَا وَجَّوْنَا سَمَّا. بَعَصَّوْنَا كَهْ مَمَّا. وَبَاهْ كَفَّوْنَا  
 enter (saying:)-come voice that shall-hear living your-blood and-drunk  
 حَتَّوْنَا هَهُ وَابْجِي مَمَّا مَحْكَوْنَا هَهُ هَفَّوْنَا سَمَّا وَبَاهْ  
 that-(does)-not and-the-life -H-H- the-kingdom inherit of-my-Father (you)-blessed  
 ❖ خَجَّوْنَا  
 pass

## Of the Departed

The departed, who received your flesh, O our savior, and drank your living blood, shall hear that voice saying: Come, enter, you

blessed of my Father, inherit the kingdom, -H-H-, and the life that does not pass.

<sup>13</sup> حَكَّوْنَا: That is, the magicians and astrologers of Babylon. <sup>14</sup> مَحْكَوْنَا: An end in the sense of a “completion.”

مَبْمُكِّنْ وَهَوَا  
of-the-martyrs<sup>15</sup> cyclic-hymn

ذَبَلْنَا مَبْمُكِّنْ (مَدَامْ: حَب - حَب)  
25 - 22 44 psalm first in-the-tone

مَحْكُكِبْرُ أِبْمَلْجِ حَكْكَنْمَرِ هَوَا هَوَا هَوَا  
(to-be)-like and-we-are-considered -H-H- every-day we-are-slain for-your-sake

أَمْرًا حَصْمَلًا  
for-the-slaughter lambs

أَلْمَحْنُ هَلَا أِبْمَلْجِ مَبْمُكِّنْ هَوَا هَوَا هَوَا  
forget-us and-(do)-not help-us -H-H- Lord sleep and-(do)-not awake

هَلَا أَلْمَحْنُ أَلْمَحْنُ مَبْمُكِّنْ هَوَا هَوَا هَوَا  
our-humiliation forget and-(do)-not -H-H- from-us your-face turn and-(do)-not

هَوَا هَوَا هَوَا هَوَا هَوَا هَوَا  
and-our-affliction

مَحْكُكِبْرُ أِبْمَلْجِ حَكْكَنْمَرِ هَوَا هَوَا هَوَا  
our-belly and-is-pressed -H-H- our-soul the-dust in has-slept because

لَاوَحَا  
to-the-earth

مَدَامْ: حَب  
from... glory...

ثُمَّ  
then

حَمْلًا  
border-hymn

أَوَّ هَوَا هَوَا مَبْمُكِّنْ. هَوَا هَوَا هَوَا هَوَا هَوَا هَوَا  
impious judges from and-afflictions torments who-endured holy martyrs O

#### A Cyclic Hymn of the Martyrs

First tone (Psalms: 44:22-25).

For your sake we are slain every day, -H-H-, we are considered to be like lambs for the slaughter.

Awake and do not sleep, Lord, -H-H-, help us and do not forget us.

Do not turn your face from us, -H-H-, do not forget our humiliation and our affliction.

Because our soul has slept in the dust, -H-H-, and our belly is pressed to the earth.

#### Glory...From age...

#### A Border Hymn

O holy martyrs, who endured torments and afflictions from impious judges, behold, your reward is kept for you in the marriage-chamber of light, which will not pass. May your prayer be a high rampart and a refuge for us.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

<sup>15</sup> مَمْمَكِّنْ: From the Greek κύκλιον, "cycle."

نُورٌ فِيهِ نَارٌ وَخُبْرَةٌ. تَحِيَّةٌ  
 light in-the-marriage-chamber-(of) your-reward is-kept behold  
 بِأَمْرٍ مَعْدُومٍ. رَحْمَةً لَكُمْ لَعْنَةُ الْبَاطِلِ  
 high a-rampart to-us be (may)-your-prayer be-dissolved which-(will)-not  
 وَجَدْتُمْ فِيهَا  
 and-a-refuge  
 صَلُّوا عَلَى مَلَكِهِمْ وَمَا كُنْهُمْ  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]  
 هَبُّوا وَهَبُوا  
 of-the-martyrs ordered-prayer  
 مَلَأَ  
 a-hymn  
 حَمْدُكُمْ  
 you his-martyrs with-the-melody  
 هُوَ الْوَحِيدُ الْيَسِيرُ. وَتَبَّحُّوهُ الْيَسِيرُ  
 of-the-first-born you-are-[pl] beloved of-the-only-begotten you his-martyrs  
 وَتَحْكُمُ. وَتَحْكُمُ الْيَسِيرُ. وَتَحْكُمُ الْيَسِيرُ  
 sufferings his-love and-for were-slain who-for-his-sake of-the-most-high  
 هَمَّزٌ لَهُ. وَتَحْكُمُ الْيَسِيرُ: حَمْدُكُمْ لَعْنَةُ الْبَاطِلِ  
 blessed-(be) were-offered in-sacrifice and-for-his-sake endured  
 وَتَحْكُمُ الْيَسِيرُ  
 the-remembrance-of-you the-one-who-has-magnified  
 لَعْنَةُ الْبَاطِلِ وَتَحْكُمُ الْيَسِيرُ. هَمَّزٌ لَهُ  
 the-martyrs and-blessed-(are) the-apostles blessed-(are) the-prophets blessed-(are)

### An Ordered Prayer of the Martyrs

#### A Hymn

*With the melody: You his martyrs.*

Martyrs of the only-begotten Son, you are the beloved of the firstborn of the most high, who for his sake were slain, who for his love endured sufferings, and who for his sake were offered in sacrifice. Blessed be the one who has magnified the remembrance of you.

Blessed are the prophets. Blessed are the apostles. Blessed are the martyrs on the day of the resurrection. They will hear the Father, and see the Son and the Holy Spirit, which weaves crowns for them. They will enter and inherit the blessed one, who the eye has not seen, and the

ear of flesh has not heard.

**Glory...:** Praise to you, Lord, because in every generation you have just men who appease your name. In the first generations Noah, Abraham, Isaac, and Jacob, and Moses and Elijah, and in this generation, the blessed martyrs will intercede with you by the blood which flowed from their necks.

**From age...:** There are four quarters in the world and in all four of them we have helpers. In the east, there is Thomas the apostle, and in the west Simeon Stylites. In the north, there are the forty holy martyrs and in the south Saint John.

جَهَّوْده وَّبُسْعَا. وَّمُصَحَّبَ لَّاجَا وَّسَلَّ كَجَا.  
 the-Son and-see the-Father they-will-hear of-the-resurrection on-the-day  
 هَكَّوْده وَّمَبُومَا وَّجَلَا جَكْتَكْهَه. وَّحَاكَب  
 and-they-will-enter crowns-for-them which-weaves Holy and-the-Spirit  
 مَبُومَا: حَهَّوْده وَّوَجَا وَّحَسَا لَّا سَلَا وَّوَلَا وَّجَهَّوْده  
 of-flesh and-ear seen (has)-not who-the-eye blessed-one-[fem] the and-inherit  
 لَّا مَحَكَب. ❖  
 heard (has)-not

مَه: مَبُومَا كَب مَنِي وَّجَبَلَا وَّوْجَب اَمَّ كَب  
 you-have 16 generations because-in-every O-Lord to-you praise glory...  
 كَاوَا. وَّوَجَّحَب كَمَحَب. حَبُولا وَّتَبَلَا نَفَّه وَّاجَبُوم  
 and-Abraham Noah first in-the-generations your-name who-appease just-men-[sg]  
 وَّالْمَصْم وَّحَفَفَب. مَبُومَا وَّكَلَا. وَّجَهَّوْده وَّوْجَا:  
 generation and-in-this and-Elijah Moses and-Jacob and-Isaac  
 بَقْمَهوْجَب هَهوْجَا جَبَّجَا جَبُومَا وَّوْجَوْجَه وَّوْجَهوْده  
 from-their-necks which-flowed by-the-blood blessed the-martyrs will-intercede-for-us  
 ❖

م: اَوَّحَه اَقَب اَبَّي حَبَبِلَا. وَّجَاوَحَلْمَه اَبَّي كَب  
 we-have and-in-the-four-of-them in-the-creation there-are quarters four from...  
 كَبُوْجَا. مَبُومَا اَبَّي مَكَبَا. مَهَّي وَّحَبَّجَا مَحَكَب  
 Simeon the-west and-from the-apostle (is)-Thomas the-east in helpers  
 وَّالْمَهوْجَه. مَهَّي وَّحَبَّجَا: اَوَّحَه هَهوْجَا وَّتَبَلَا مَهَّي اَمَّوْجَا  
 the-south and-in holy martyrs the-forty the-north and-in 17 Stylites  
 مَنِي كَمَسَل. ❖  
 John Saint

حَبَّجَا كَمَسَلَا وَّحَبَّي حَفَفَب  
 18 Jacob of-Saint general rogation

#### A General Rogation of Saint Jacob

Make us share, Lord, in the remembrance of your mother and of your saints. By their prayers pardon us, Lord, and our departed.

By the prayers of your mother with those of the prophets, apostles, and martyrs, protect the living and pardon the departed in your mercy.

How fair and lovely is the day of the remembrance of the blessed virgin Mary, who became the mother of the Son of God. By her prayers, may the Lord remove the rods of wrath from all those who take refuge in her, in faith.

How fair is the Church, during her festivals

<sup>16</sup> وَّوْجَب: Griffiths has: "age."

<sup>18</sup> مَهَّي مَحَكَب: For biographical information

<sup>17</sup> وَّالْمَهوْجَه: مَهَّي مَحَكَب: For biographical information concerning Saint Jacob of Sarug, see page 83. concerning Saint Simeon Stylites, see page 85.

هَمَّاؤُا كَ مَني خَوبُؤُا اُحَبُّوْا  
 and-of-your-saints your-mother in-the-remembrance-(of) O-Lord us make-share  
 ❖ خَرَكَةُاِهْؤُا سَمَّا كَ مَني هَلْحَبَبُؤُا  
 and-our-departed-[pl] Lord us pardon by-their-prayers  
 خَرَكُؤُا اُحَبُّوْا حَمَّ وَبَجَّتَا مَكْبَشَا  
 the-apostles (those)-of-the-prophets (and)-with your-mother by-the-prayer-(of)  
 هَمَّؤُاؤُا: حَشَّتَا نَهْؤُا هَلْحَبَبُؤُا سَمَّا  
 pardon and-the-departed-[pl] protect the-living-[obj] and-the-martyrs  
 ❖ جَسَّطُؤُا  
 in-your-mercy-[pl]  
 مَا فَاا هَوَكُؤُا مَوم وَوَجِبُؤُا  
 of-the-blessed the-remembrance-of-her (is)-the-day-(of) and-desirable fair how  
 خَدُؤُا حَمَّؤُا وَوَهْؤُا اُمَّا حَجْؤُا كَلَّؤُا. خَرَكُؤُا  
 by-her-prayers God of-the-Son-(of) the-mother who-became Mary virgin  
 مَني بَجَّؤُا مَعَّؤُا وَوَهْؤُا: مَؤُا كَلَّؤُا اُسَّا وَمَدَّؤُا  
 who-take-refuge those all from of-wrath the-rods-(of) remove the-Lord  
 ❖ دَهْؤُا دَهْؤُا  
 in-faith in-her  
 مَا مَعْبُؤُا حَبَّؤُا جَلَّؤُا هَوَّا كَاؤُا:  
 festivals and-when-there-are-no during-her-festivals (is)-the-Church fair how  
 مَوم دَهْؤُا رَكْبَا هَمَّؤُا دَهْؤُا مَتَّؤُا مَؤُا سَؤُا كَا  
 side one on pearls in-her and-arrayed the-cross in-her placed  
 بَجَّتَا مَكْبَشَا هَمَّؤُاؤُا جَبَّؤُا: خَرَكَا اِسَّؤُا مَعَّؤُا  
 the-passion other and-on-the-side blessed and-martyrs apostles the-prophets  
 ❖ وَؤُاؤُا هَامْبَجَّؤُا  
 and-his-crucifixion of-the-Son  
 هَمَّا مَعْبُؤُا وَوَهْؤُا هَجَّؤُا هُؤُا وَحَجَّؤُا مَني: حَجَّتُؤُا  
 to-the-dead the-Lord-[suj] which-passed good the-hope-[obj] is fair and-how

and when there is none. The cross is placed in the Church and pearls are arrayed in it. On one side are the prophets, the apostles, and the blessed martyrs, and on the other side, the passion of the Son and his crucifixion.

How fair is the good hope, which our Lord gave to the dead in Sheol, when he went beside them as a dead man. Behold, death has been slain. Come out to your borders, you inheritors, and sing praise to him who has saved you from destruction.

How fair are the watchers on high who attend to him in his place in the heights, when

they cry out to him, saying: Holy, holy, holy is the Lord, exalted is the remembrance of all his saints. Holy are the three in one holy. Praise to him.

Above in the sky and here in the Church upon the earth, may there be a remembrance of the blessed Virgin, of the saints, and of the departed.

The Prayer of the Evening.  
Station.

وَجَعَلَهُ كَبِ أَسِ صَبِيًّا جَاءَ نَافِلُهُمْ وَهَلْ مَلِكًا  
 has-been-slain behold beside-them he-entered a-dead-(man) like when in-Sheol  
 حَتَّى إِذَا هُوَ قَدْ مَاتَ لَكُمْ سُبُحَاتِهِمْ: هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ  
 to-him praise and-sing to-your-borders (you)-inheritors go-out come death  
 وَجَعَلَهُ مِمَّنْ خَلَّاهُ ❖  
 destruction from who-saved-you  
 مَا هَكَذَا هُوَ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ  
 in-the-heights him who-attend-to on-high (are)-the-watchers fair how  
 جَاءَ هُوَ كَبِ مَحَبَّةٍ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ  
 exalted-is Lord holy holy holy to-him they-cry-out when in-his-place  
 وَجَعَلَهُ كَبِ مَحَبَّةٍ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ  
 to-him holy in-one three holy his-saints all the-remembrance-(of)  
 أَمْدَحُهُمْ ❖  
 praise  
 ❖ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ  
 a-remembrance may-there-be in-the-Church and-here in-the-sky above  
 ❖ هَلْ يَمْدَحُهُمْ هَلْ يَمْدَحُهُمْ  
 and-of-the-departed-[pl] and-of-the-saints of-the-blessed-one-[fem]

رَكَعَاتُ الْوُضُوءِ

<sup>19</sup> of-the-evening prayer

مَقَامُ

<sup>20</sup> station.

<sup>19</sup> رَكَعَاتُ الْوُضُوءِ: The text of the Prayer of the Evening can be found on page 668. <sup>20</sup> مَقَامُ: The text of the Station can be found on page 662.

## 6.2 Compline of the Eve

مَهْلًا وَآيًا وَنَمْرًا حَذَّجْنَا  
of-the-Eve of-the-day Compline

مَهْلًا.

<sup>21</sup> station.

وَأَعْبَدْنَا هَبْرًا  
of-repentance ordered-prayer

مُلَّا

a-hymn

حَدَّ: هُوَ يَوْمَهُ يَوْمَ آيَدِهِ  
you-[pl] his-martyrs with-the-melody

حَذَّجْنَا

first in-the-tone

كَبْرًا وَجَهْرًا وَسُلْبًا  
greatly and-by-our-faults against-you that-we-have-sinned Lord we-know

أَوْكَلْنَا. ذَاكَ كَانُوا مَحْضًا  
the-sword should-unsheathe justice and-if we-have-angered-you

سَلْبًا. حَذَّ. أَوْكَلْنَا. بَقْعًا خَافَتِ. ذَاكَ حَذَّ.  
Lord and-if <sup>22</sup> stand-up-for-us - Lord (may)-your-compassion

### Compline on the Eve

Station.

An Ordered Prayer of Repentance

### A Hymn

*With the melody: You his martyrs. In the first tone.*

We know, Lord, that we have sinned against you. By our faults, we have greatly angered you. If justice should unsheathe the sword, may your compassion, Lord, stand up for us, and if, Lord, the end of time shall come, may our end be in your mercy.

We know, Lord, that our iniquity is great, and again we know that great are your mercies, and if your mercy should not persuade you, we

should surely perish. Because of our evil deeds, Lord, do not take away your hands from us, whom you have redeemed by your precious blood.

**Glory...** If a slave has offended his lord, he will go and take refuge in the friend of his lord, and because of his petition and supplication the lord will forgive the offense of his servant, and we, Lord, who take refuge in your cross, may your mercy come quickly to us.

**From age...** Like a merchant who travels by sea, we travel in this passing world. When we set out to depart from it, the one who is laden rejoices and the one who is empty is sad. Blessed is the one who like a diligent merchant has gained eternal life.

<sup>21</sup> مَهْلًا: The text of the Station can be found on page 662. <sup>22</sup> بَقْعًا خَافَتِ: Idiom. Lit.: "to stand in our faces."

وَمَعَكُمْ كَلِمَةً وَأَجَلًا مَّحَلًّا جَسَسَ بَعْدَ هَذَا هَمَّ كَلِمَةً  
 our-end may-be in-your-mercy-[pl] shall-come of-time the-end  
 مَبْرُكًا مَنِيًّا وَمَكْرَبًا كَرِهًا لَأَجَلٍ مَبْرُكًا وَمَكْرَبًا  
 that-great-(is) we-know (and)-again our-iniquity that-great-(is) Lord we-know  
 وَسَسَّ. هَذَا هُوَ يَسَّسَ لَأَنْ بَقِيعَهُمْ جَزَا ثُمَّ  
 then surely plead-(for-us)-to-you (should)-not your-mercy and-if your-mercy-[pl]  
 هُجِبَ مَحَلًّا خَبِيرًا. لَأَنْ مَنِيًّا لَأَنْ مَنِيًّا  
 Lord (do)-not Lord (do)-not our-evil-(deeds) because-(of) we-shall-perish  
 لَأَنْ لَوْ قُلْنَا جَبَّ أُنْتَبَأَ وَجَبَّ مَقْبُورًا  
 precious whom-by-your-blood (your)-hands from-us take-away (do)-not  
 أَجَلًا  
 you-have-redeemed

**ههـ:** أَلَمْ يَكُنْ لَكُمْ يَوْمَئِذٍ خَبِيرًا جَسَسَ جَسَسَ مَنِيًّا أَلَمْ  
 he-will-go Lord in-the-friend-(of) his-lord <sup>23</sup> a-slave has-offended if glory...  
 هَمَّ كَلِمَةً. هَجَبًا هَجَبًا هَجَبًا هَجَبًا  
 will-forgive and-(his)-supplication and-because-of-(his)-petition and-take-refuge  
 مَنِيًّا هَجَبًا هَجَبًا هَجَبًا هَجَبًا هَجَبًا هَجَبًا  
 take-refuge who-in-your-cross Lord and-we of-his-servant the-offence his-Lord  
 خَجَبًا بَقِيعَهُمْ وَسَّسَ  
 your-mercy come (may)-quickly

**هـ:** أَلَمْ يَكُنْ لَكُمْ يَوْمَئِذٍ خَبِيرًا جَسَسَ جَسَسَ مَنِيًّا أَلَمْ  
 world in-this in-it we-travel by-sea who-travels a-merchant like from...  
 وَجَبَّ. هَمَّ هَمَّ هَمَّ هَمَّ هَمَّ هَمَّ  
 rejoices the-one-who-is-laden from-it to-depart we-set-out and-when which-passes  
 هَمَّ هَمَّ هَمَّ هَمَّ هَمَّ هَمَّ  
 a-merchant who-like the-one blessed-(is) him is-sad and-the-one-who-is-empty  
 جَسَسَ مَبْرُكًا هَمَّ هَمَّ هَمَّ هَمَّ هَمَّ هَمَّ  
 eternal life for-himself has-gained diligent

**إِسْنًا**  
 another

#### Another Hymn

With the melody: *On the Eve, in the beginning.*

In the evening, when you enter the prayer of the earthly ones, the watchers do not notice it.

Cut their ranks and enter to prostrate yourself to him, to God, the most high, -H-H-, and receive its requests.

In the evening, when all the creatures rest

<sup>23</sup>حجرا: Or: "a servant."

حَدِّهْ جُؤْا جَبْعِي

at-the-beginning on-the-Eve with-the-melody

دَبْعُمَا مَا وَحَالًا. رَكَعًا وَاقُحًا. حَبَا لُ  
(do)-not the-watchers of-the-earthly-ones the-prayer you-enter when in-the-evening

وَجَعِب. رُؤَا هَبْرُؤَه. هَالًا مَجِبًا. كَه. لَأَكُه  
to-God to-him to-prostrate-yourself and-enter their-ranks cut notice-(it)

دَبْعُمَا هَه هَه هَه قَاكُؤَه  
24 its-requests and-receive -H-H- the-most-high

دَبْعُمَا وَمَنَابَتَس. قَدَه قَدَا. مَه بَهْمَه وَخُحَا.  
of-the-world the-burden from the-creatures all when-rest in-the-evening

لَا بَحَه كَبَا. حَلِي وَجَبِي هَبْرُؤَه. وَجَعِب  
for-by-your-name and-trouble-it my-mind the-evil-one enter (let)-not

أَلَسَلَكَا هَه هَه أَل مَدِي نَهْنَه  
guard-it Lord you -H-H- it-is-sealed

هَه: هَحَبَاه وَاجَا. دَسَلَه وَجَا. هَه وَهَقَه  
25 and-the-pity of-the-Son and-the-compassion of-the-Father the-grace glory...

وَهَقَه. إَوَا. إَكْبَلَا. بَبَن صَلَا. جَبَا حَبُحَا  
26 the-end until in-us dwells threefold the-mystery of-the-Spirit

هَه هَه هَه هَه هَه هَه هَه هَه هَه هَه  
and-for-ever henceforth -H-H-

هَه: هَوَا. جَبْعِي. هَه هَه جَبْعِي.  
to-the-idle-[pl] and-woe on-the-diligent-[pl] (there-will-be)-a-blessing from...

هَه هَه وَهَقَه. هَوَا. حَحَقَه. هَجَبَا  
and-the-wicked the-kingdom the-good-[pl] of-the-resurrection on-the-day

حَقَقَه. دَبَا نَبَا. هَه هَه مَدِي قَرِي مَحَه  
from-it deliver-me Lord -H-H- he-shall-inherit outer the-darkness

حَبَا وَهَبِي حَقَقِي

27 Jacob of-Saint rogation

from the burden of the world, let not the evil one enter my mind and trouble it, for it is sealed by your name, -H-H-. Guard it, Lord.

**Glorify...** The grace of the Father, the compassion of the Son, and the pity of the Spirit: The threefold mystery dwells in us until the end, -H-H-, henceforth and for ever.

**From age...** There will be a blessing on the diligent and woe to the idle on the day of the resurrection. The good will inherit the kingdom, and the wicked the outer darkness, -H-H-. Deliver me from it, O Lord.

<sup>24</sup> قَاكُؤَه: Lit.: "her requests," that is, the requests of the prayer, a feminine word.

<sup>25</sup> هَه وَهَقَه: Also: "incubation," "brooding," "descent."

<sup>26</sup> حَحَقَه: Or: "the completion."

<sup>27</sup> وَهَبِي حَقَقِي: For biographical information concerning Saint Jacob of Sarug, see page 83.

مَدْعٍ كَيْ حَمْلًا مَدْعٍ لَا حَمْلًا وَرُبَّ: مَدْعٍ حُجْبًا  
 our-petition hear to-our-help come our-Lord Lord upon-you we-call  
 ❖ حُجْبٍ وَسَعَا حَا بَقْدًا  
 our-souls on mercy-[pl] and-show  
 مَدْعٍ مَدْعٍ مَدْعٍ وَحَبَا مَدْعًا وَحَبَا: مَدْعًا حُجْبًا  
 our-petition hear and-of-the-angels of-the-watchers Lord our-Lord Lord  
 ❖ حُجْبٍ وَسَعَا حَا بَقْدًا  
 our-souls on mercy-[pl] and-show  
 حَلَا هَذَا حَمْلًا أُوْمَرُ كَحْتَهُ نَهَبُ ابْنًا: وَابْنًا وَحَا  
 the-reason is what clearly his-children Adam them taught  
 مَدْعٍ وَبَقْدًا حَمْلًا فَوَيْهًا. نَأْلًا هَذَا حَمْلًا  
 about them he-told Paradise from to-depart (that)-called-him  
 مَدْعُهُ هَذَا مَدْعًا: أُوْ حَمْلًا وَوَيْهًا هَذَا حَمْلًا  
 when and-his-exile the-Fall about also former the his-dominion  
 ❖ إِبْرَاهِيمُ  
 he-was-put-to-shame

### A Rogation of Saint Jacob

We call upon you, Lord. Our Lord, come to our help. Hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

Adam taught his children clearly what reason called him to depart from Paradise. He told them of his former dominion, of the Fall, and of his exile, when he was put to shame.

I will not send a crown to the Lord by the hands of Eve, lest she hand it over to her counselor, as she is used to. I will not offer a sacrifice to the Lord, as I am not clean, and it is not lawful for a priest who has been excommunicated to offer sacrifice.

It is not fitting for the foot that ran to the tree to tread the place of the sanctuary, when it is not clean, and it is not right for the hand that plucked the fruit in Eden to wave over the offering of the Godhead.

Praise to the Father, who of his own will created Adam. Worship to the Son, who descended and saved him by his suffering and his death. Thanksgiving to the Spirit, who had compassion for him and restored him to Paradise. Blessed is the one whose nature is three. Praise to him.

The Anointed one came, walked upon the

earth, and uprooted its thorns. By him, exiled Adam was restored to his inheritance.

May baptism protect me there from burning and may it spread its wings over the flames while I pass. May this fountain of water of life accompany me, and let me not be in need there, Lord, among those who thirst.

Let me not, Lord, beg for water there of Abraham, where it is known that to the one who asks it is not given to him. If the path of fire is my lot on account of the guilt of my hands, let me see you there like Hananiah, as a fourth.

My tongue will praise you together with the young people of the house of Hananiah, and my mouth shall confess you with Daniel from within the den. From the torments of the rich man deliver us, Lord, and with Lazarus the poor man I will sing your praise.

O Anointed one, who have authority over the kingdom and over Gehenna, deliver us, Lord, from Gehenna and have mercy upon us.

**The Psalms of the Compline Service.**

**The Collect of Saint Severius for the Compline Service.**

**The Praise of the Cherubim.**

**The Lord's Prayer.**

**The Nicene Creed.**

لَا مَعْبُودَ إِلَّا جُكَلًا حَصَنًا جَابِيًا سَأَا وَلَا  
 lest Eve by-the-hands-(Eve) to-the-Lord a-crown send (I-will)-not  
 مَحْضًا كَهَ رَبِّ كَيْ مَحْضَهْ أَسْ وَيُحْضِرُ. هَلَا  
 and-(I-will)-not she-is-used-to as her-counselor to she-hand-it-over  
 مَقْبُوبَ إِلَّا يُجْسًا حَصَنًا وَكَهْ وَجَبْنَا إِلَا: وَلَا  
 and-(it-is)-not clean because-(I-am)-not to-the-Lord a-sacrifice offer  
 هَقْنِ كَهْ حَصَنًا لَهْبِيًا وَيُجْسًا بِقَبِي ❖  
 to-offer sacrifice excommunicated for-a-priest for-someone appropriate  
 لَا هَقْنِ كَهْ حَصَنًا وَيُجْسًا لَهْبِيًا رَبِّ أَمْكَلُ: وَيُجْسًا لَهْبِيًا  
 the-place to-tread the-tree to that-ran for-the-foot - appropriate (it-is)-not  
 وَيُجْسًا قَبْضَةً إِلَّا جُجْ وَلَا وَجَبْنَا. هَلَا  
 for-the-hand - right and-(it-is)-not pure (it-is)-not while of-the-sanctuary  
 وَيُجْسًا قَبْضَةً قَبْضَةً: كَبْضَةً حَصَنًا وَمَوْحُنًا وَيُجْسًا لَهْبِيًا ❖  
 of-the-Godhead the-offering - <sup>28</sup>to-wave-over in-Eden the-fruit that-plucked  
 مَوْجَسًا لَأَبَا وَيُجْسًا جَبْنَةً وَجَبْنَا لَأَبَا: هَقْنِ لَهْبِيًا  
 and-worship Adam created by-his-own-will who to-the-Father praise  
 كَبْجًا وَيُجْسًا قَبْضَةً وَجَبْنَا وَجَبْنَا. هَقْنِ لَهْبِيًا  
 and-his-death by-his-suffering and-saved-him who-descended to-the-Son  
 لَهْبِيًا وَيُجْسًا قَبْضَةً وَيُجْسًا قَبْضَةً  
 into and-restored-him who-had-compassion-on-him to-the-Spirit thanksgiving  
 قَبْضَةً: سَبْ وَيُجْسًا وَيُجْسًا قَبْضَةً: كَهْ لَهْبِيًا  
 praise him (is)-three (whose)-nature he-(is) one Paradise  
 مَوْجَسًا لَأَبَا وَيُجْسًا قَبْضَةً وَجَبْنَا قَبْضَةً  
 its-thorns and-he-uprooted on-the-earth and-walked came the-Anointed-one -  
 وَجَبْنَا لَهْبِيًا وَيُجْسًا قَبْضَةً وَجَبْنَا لَهْبِيًا ❖  
 his-inheritance to the-exilees Adam was-restored and-by-him

مَدْحَةً وَلَا وَيُجْسًا لَهْبِيًا

<sup>29</sup> of-the-compline psalms

مَحْضَةً وَيُجْسًا قَبْضَةً هَقْنِ لَهْبِيًا

<sup>30</sup> Severius of-Saint prayer

لَهْبِيًا وَيُجْسًا قَبْضَةً

<sup>31</sup> the-Cherubim praise-(of)

<sup>28</sup> حَصَنًا: This refers to the waving of the hands of the priest over the mysteries during the celebration of the Divine Offering.

<sup>29</sup> مَدْحَةً وَلَا وَيُجْسًا لَهْبِيًا: The text of the Psalms of the Compline service can be found on page 635.

<sup>30</sup> مَحْضَةً وَيُجْسًا قَبْضَةً هَقْنِ لَهْبِيًا: The text of the Collect of Saint Severius for the Compline service can be found on page 670.

<sup>31</sup> لَهْبِيًا وَيُجْسًا قَبْضَةً: The text of the Praise of the

رُكُّهُلَا مُدْبِلَا.  
<sup>32</sup> of-the-Lord prayer

مَنْهُلَا رُكُّهُلَا.  
<sup>33</sup> of-faith canon

Cherubim can be found on page 665.

<sup>33</sup> مَنْهُلَا رُكُّهُلَا: The text of the creed can be found

<sup>32</sup> رُكُّهُلَا مُدْبِلَا: The text of the Lord's Prayer can be found on page 671.  
 found on page 658.

# 6.3 Of the Night of the Eve

وَكَلِمًا يَوْمَ حَبَسَ  
of-the-Eve of-the-day of-the-night

رُكُوعًا بِمَعْنَى  
34 opening prayer

مَوْضِعًا.  
35 station.

رُكُوعًا بِمَعْنَى  
36 of-awakening the-prayer

## Of the Night of the Eve

The Prayer of the Service of the Night.

Station.

The Prayer of Awakening.

Then:

The Psalms of the Night.

*Bless Lord. Bless the Lord...:* Awake, arise, you sons of light, and praise the Lord, who by his grace suffered to save the creatures.

*Those who stand in the house...:* Awake, my brothers, arise and light your lamps for, behold, the bridegroom is about to arrive. Go forth to meet him!

*Lift up your hands in the sanctuary...:* By the prayers and the petitions of the virgin mother, Mary, who gave birth to you, pardon, Lord, your Church saved by your cross.

*Shall Bless you, the Lord from Zion...:* By the prayers and the petitions of the mother who bore and carried you in purity and holiness, make to dwell, Lord, your tranquility in the Holy Church.

*May my praise come before you...:* By the prayers and the petitions of the prophets and the

chosen apostles, make firm the foundations of the Holy Church.

*My tongue shall seek your word ...:* By the prayers and the petitions of the martyrs, who suffered and were slain for their love of you, pardon your flock, O Anointed one, full of mercy.

*My lips shall utter your praise...:* By the prayers and the petitions of the fathers and the approved teachers of the Church, make your tranquility dwell, Lord, in the four quarters.

*My soul longs for your salvation...:* By the prayers and the petitions of the just men and priests, who loved you, pardon our offenses, Lord God.

*I have gone astray like a lost sheep...:* By the prayers and the petitions of Saint Matthew of noble beauty, pardon my offenses in your lovingkindness.

*Praise the Lord all...:* May the faithful departed, who ate your holy body and drank your living blood, take their pleasure together with you in the marriage-chamber of light.

**Glory... From age...:** Praise to you, our savior, and to the Father, who sent you, honor, and to the Holy Spirit, worship and exaltation.

<sup>34</sup> رُكُوعًا بِمَعْنَى: The text of the Prologue of the Night 662.

can be found on page 661.

<sup>36</sup> رُكُوعًا بِمَعْنَى: The text of the Prayer of

<sup>35</sup> مَوْضِعًا: The text of the Station can be found on page Awakening can be found on page 663.

ثُمَّ مَدَّ أَلْحَنِي

are-said then

مَدَّ مَدَّ وَأَمْ كَلِمًا

<sup>37</sup> of-the-night the-psalms

خَبَّرَ جَعَلَنِي: أَلْحَنِي مَدَّ مَدَّ خَبَّرَ

light (you)-sons-(of) and-arise awake the-Lord bless blessing

مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

to-save suffered who-by-his-grace the-one the-Lord and-praise

❖ خَلَقُوا

the-creatures

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

and-arise my-brothers awake of-the-Lord in-the-house who-stand those

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

the-bridegroom him is-about-to-arrive for-behold your-lamps (and)-light

❖ مَدَّ مَدَّ مَدَّ مَدَّ

to-meet-him so-go-forth

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

and-the-petitions the-prayers by in-the-sanctuary your-hands lift-up

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

- O-my-Lord pardon who-gave-birth-to-you Mary virgin of-the-mother

❖ مَدَّ مَدَّ مَدَّ مَدَّ

by-your-cross saved your-Church

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

and-the-petitions the-prayers by Zion from the-Lord shall-bless-you

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

make-to-dwell and-holiness in-purity and-carried-you who-bore-you of-the-mother

❖ مَدَّ مَدَّ مَدَّ مَدَّ

Holy in-the-Church your-tranquility O-Lord

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

and-the-petitions the-prayers by before-you my-praise may-enter

أَلْحَنِي مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

of-the-Church the-foundations make-firm chosen and-the-apostles of-the-prophets

❖ مَدَّ مَدَّ

Holy

<sup>37</sup> مَدَّ مَدَّ: The text of the Psalms of the Night can be found on page 634.

بَحْ كَحِب مَاصُنْ: حَب رَكَّةُ اِهْ هُجَّةُ اِهْ. وَهْ  
 of-the-martyrs and-the-petitions the-prayers by your-word my-tongue shall-seek  
 بِسَمِ دَا اِبْلَهْ مَهْ سَوَحْ. سَمَا حَصْ حَبْلُ  
 your-flock pardon (their)-love-of-you for and-were-slain who-suffered

❖ مَحْبَسَا مَلَا وَسَمَا  
 mercy-[pl] full-(of) O-Anointed-one

بَقْلَكْ هُجَّةُ اِبْ اَمَحْسُ: حَب رَكَّةُ اِهْ هُجَّةُ اِهْ.  
 and-the-petitions the-prayers by your-praise my-lips shall-utter

وَاُجَّةُ اِلَا هَمَحْجُتَا جَسْبُ. اَمَا مُدِي  
 O-my-Lord make-to-dwell <sup>39</sup> approved <sup>38</sup> and-the-teachers of-the-fathers

❖ حَاوَحْ قَسْتَا  
 quarters-(of-the-earth) in-the-four your-tranquility

هَقْتَا بَعِم حَقْمُ وَمُنْ: حَب رَكَّةُ اِهْ هُجَّةُ اِهْ.  
 and-the-petitions the-prayers by for-your-salvation my-soul longs

وَاَتَا هُجَّةُ اِبْ وَسَعْ. سَمَا كَ سَهْ. مُدِي  
 Lord our-offenses us pardon who-loved-you and-the-priests of-the-just-[pl]

❖ كَا  
 God

اَلْاَلْ اِبْ حَا اَجْبَا: حَب رَكَّةُ اِهْ هُجَّةُ اِهْ. وَتَس  
 of-noble and-the-petitions the-prayers by lost a-sheep like I-have-strayed

❖ هَمَجْ مُدِي حَا. سَمَا كَب سَهْ. حَصْ سَمْعُ اِبْ  
 in-your-lovingkindness my-offenses me pardon Matthew Saint beauty

مَحْسِ كَحْبَا جَكْف: حَبْلَا  
 who-ate faithful (may)-the-departed-[pl] all-of-you the-Lord praise

فَجْبِر مَبْ بَا دَا اِهْ وَحْ. سَمَا كَبْلَا  
 of-light in-the-marriage-chamber living your-blood and-drunk holy your-body

❖ كَحْبْ بَلْ حَصْ  
 may-they-take-pleasure together-with-you

مَد ○ مَح: فَهَمْ كَب هَمَجْ. دَا لْا  
 who-sent-you and-to-the-Father praise to-you our-Savior from... and glory...

❖ اَبْ. دَا هَمْ. هَمْ اِلَا هَمْ. هَمْ  
 and-exaltation worship Holy and-to-the-Spirit honor

مَمَا مَبْ مَمَا وَكَمَا  
 of-the-night first station.

<sup>38</sup> مَحْ: Or: “the doctors.”

“of orthodox faith.”

<sup>39</sup> حَسْ: Lit.: “who have been proved,” Griffiths has:

40 **وَحَبِّا** **اَللهُ**  
God of-the-birth-giver-of

**رُكْعًا** **وَجَلَّ** **مَحَبُّنَا**  
41 the-awakening-prayer that-is-after the-prayer

ثُمَّ  
then

**حَمْدًا**  
border-hymn

**حَمْدًا** **فِي** **رَيْسًا**  
Paradise with-the-melody

**حَدِّهَ حَمْدًا مَبْعُودًا. رُكْعًا خَالٍ مَسْلًا. هَا قَبِيصٍ كَسْبَجِي.**  
to-your-only-begotten and-plead tranquility for pray holy virgin

**وَبُحْبُ** **حَكْبٍ** **وَسَعًا. مَتَجًا** **بِدَحْهَكُمَا.** **مَحْكًا**  
and-kings are-brought-to-naught warriors mercy-[pl] on-us that-he-may-show

**بَعْلًا سَلَامًا. مَحْبًا** **بِلَا وَدَحْر. نَعْمًا جَسًا. مَحْكَبًا** **بِهَؤُورًا**  
rejoice and-her-children in-glory is-exalted but-the-Church are-made-calm

**حَدًّا** **وَسَبْعًا** **فِي** **أَمْرٍ** **مَبْعُودًا. حَدًّا** **وَحَبِّا**  
who-from-you to-the-child praise they-sing while joyful in-festivals

**وَبَّ**  
came-forth

**وَحَبِّا** **وَحَبِّا** **اَللهُ**  
God of-the-birth-giver-of ordered-prayer

**First Station of the Night: Of the Birth-Giver of God**

**The Prayer after the Prayer of Awakening.**

*(The following Station of the Birth-Giver of God is said from the feast of the Dedication of the Church until the beginning of Lent)*

#### A Border Hymn

*With the melody: Paradise.*

Holy virgin, pray for tranquility and plead to your only-begotten, that he may have mercy upon us. Warriors are brought to nought and kings are made calm, but the Church is exalted

in glory. Her children rejoice in joyful festivals, as they sing praise to the child who came forth from you.

**An Ordered Prayer of the Birth-Giver of God**

#### A Hymn

*With the melody: To Mary, the birth-giver of God.*

May remembrance be made of Mary, the birth-giver of God, and of all the prophets, apostles, and blessed martyrs, and may a good

40 **وَحَبِّا** **اَللهُ**. The following Station of the Birth-Giver of God is said from the feast of the Dedication of the Church until the beginning of

Lent.

41 **مَحَبُّنَا**: The text of the prayer that is said after the Prayer of Awakening can be found on page 664.

مُلَّا

a-hymn

حَد: مَنِّم حَبَا اَللُّهُ

God the-birth-giver-(of) Mary with-the-melody

حَدِّم حَبَا اَللُّهُ سَا وَجِبَا. هَجَدَه

and-of-all the-remembrance-(of-her) may God the-birth-giver-(of) Mary

جَبَا مَكْتَسَا. هَمَه وَ جَبَا. هَجَدَه حَبَا

the-children and-of-all blessed and-the-martyrs the-apostles the-prophets

وَحَبَا. م وَ وَ حَبَا. بَهَا وَ وَ جِبَا. لُجَا.

good a-remembrance may-there-be to-generation generation from of-the-Church

حَبَا حَكَم

ever for

مَكَم حَب مَحَد لُحَبَا مَجَا مَلَا. مَعَا وَ وَ لُ

second sky the-angel cried grace full-(of) with-you peace-(be)

لُحَبَا هَم حَب اَللُّهُ لُجَا وَ جَا تَبَا. حَب كَا

all you shall-proclaim greatly blessed God the-Son-(of) who-bore-him

مَتَجَا. حَا وَ وَ مَحَبَا. مَحَبَا

in-a-holy-manner from-you who-came-forth the-child because-(of) generations

مَد: مَحَبَا كَه حَب اَللُّهُ وَ جَا. هَبَس. م

from to-come-forth who-wanted God to-the-Son-(of) to-him praise glory...

هَدَه وَ مَحَبَا جَا حَلَا حَلَا مَنِّم. هَجَب حَقَمَا جَعَه كَه

by-his-birth the-peoples and-saved Mary virgin of-the-blessed the-womb

م لُحَبَا. هَم وَ مَحَبَا. هَم وَ وَ جِبَا. كَهَا

(may)-her-prayer the-remembrance-of-her and-magnified and-exalted error from

حَكَم

with-us

م: دَا لُجَا وَ مَحَبَا. حَلَا حَبَا. مَحَبَا

pardon by-his-sacrifice the-earth who-pardoned the-Good Son-(of) from...

remembrance be made of of all the children of the Church from generation to generation, for ever.

Peace be with you, full of grace, cried the angel, second sky, who bore the Son of God. All generations shall proclaim you greatly blessed because of the child, who came forth from you in a holy manner.

**Glorify...:** Praise to the Son of God, who wanted to come forth from the womb of the

blessed virgin Mary and saved the peoples from error by his birth, and exalted and magnified the remembrance of her. May her prayer be with us.

**From age...:** Son of the Good, who pardoned the earth by your sacrifice, pardon the mouths that sing fair praise to you in remembrance of the blessed virgin Mary, the mother who bore and carried you in a holy manner.

حَقِّقْهَا وَابْحِثْ كَيْ مَجْبُلاً جَلِلاً. ذِكْرُكَ نُبْ وَصَحْبُ جَلِلاً  
 of-the-blessed in-remembrance fair praise to-you that-sing the-mouths  
 ❖ جَدُّهُ كَلَامُ مَنْعَمٍ أُمَامَا وَاسْتَدِ لَهَا حُبّاً  
 in-a-holy-manner and-carried-you who-bore the-mother Mary virgin

حُجْبَالُ يَحْيَى حَقَّقْ  
 42 Jacob of-Saint rogation

رُكْعَةً بِأَبِ حُطَّ أُو مَحَبَّةً جَلِلاً رُكْعَةً بِأَبِ حُطَّ  
 (be)-with-us (may)-your-prayer blessed-one-[fem] O (be)-with-us (may)-your-prayer  
 ❖ كَرِّعْهُ بِأَبِ بَعْمَدَ مِنْهَا وَبَسْمَا كَيْ  
 us and-pardon the-Lord may-he-hear your-prayers-[obj]  
 حُكْمِي وَسْمَا أَقْبَعِي وَحْدُ كَحْلًا وَسْمَا  
 mercy-[pl] the-one-who-is-full-(of) and-beseech pray mercy-[pl] full-(of)  
 ❖ وَبُحْبُ وَسْمَا حَلَّ نَعْمَةً بِمَا كَيْ وَسْمَا  
 mercy-[pl] of-those-who-ask-(for) the-souls on mercy-[pl] that-he-may-show  
 لَوْجَتِ مَنْعَمٍ هَلْوَ حَقَّقْ لَهَا جُحْسًا: وَنِي  
 for-great(er) blessed-one-[fem] (is)-your-soul and-blessed Mary blessed-are-you  
 هُوَ لَوْجَتِ أُو مَع لَوْجَا وَجَلَّ لَوْجَتَا  
 the-blessed of-all the-blessedness than - your-blessedness is  
 لَوْجَتِ لَوْجَتِي حَقَّقْتِي سَحْبَتِي أَسِ وَحَقَّتِي:  
 a-little-child like (and)-cherished embraced who-bore blessed-are-you-[fem]

#### A Rogation of Saint Jacob

May your prayer be with us, blessed Mary, may your prayer be with us. May the Lord hear your prayers and pardon us.

Full of mercy, pray and beseech him who is full of mercy, that he may have mercy upon the souls of those who ask for mercy.

Blessed are you, blessed Mary, and blessed is your soul. Greater is your blessedness than the one of all the blessed. Blessed are you, who bore, embraced, and cherished like a little child the mighty of the worlds, who bears the earth by his hidden gesture.

Blessed are you, because from you came forth the savior of the exiles, who bound in his zeal our captor and brought peace to the earth. Blessed are you, who placed your pure mouth on the lips of the one in front of whom the Seraphim of fire shrink with fear before the

flame.

Blessed are you, who nourished with your pure milk, like a child, the breast from which the worlds suck life and light. Blessed are you, the day of whose remembrance resounds in the four quarters. Watchers and men celebrate it in a holy manner.

Praise to the most high, who left the heights and all their splendors and, in his humility, dwelt in the humble daughter of the poor. O good one, who magnified the remembrance of your mother, pardon in your mercy the living and the dead, who have honored her festival. May her prayer be with us.

By the prayers of her who carried you for nine months, Son of God, remove from us the rods of wrath.

<sup>42</sup> حَقَّقْ: For biographical information

concerning Saint Jacob of Sarug, see page 83.

حَكِيمٌ حَكَمًا وَلَهُبِ لَأَوْحًا جَبَدَاهُ تَعْمَلُ  
 hidden by-his-gesture the-earth who-bears the-worlds the-mighty-(of)  
 لُؤْبَجَبِي وَهَجَبِي وَبَسْ فَدُمَا خَلَّ جُكَبَالُ:  
 43 the-exiled on the-savior came-forth because-from-you blessed-are-you  
 دَحْخُمَهُ فَجَبٍ كَهْلَسَهُ مَهَمَّ أَوْحًا. لُؤْبَجَبِي  
 blessed-are-you-[fem] the-earth and-pacified in-his-zeal he-bound 44 and-our-captor  
 وَإِلَّا لَهْبِمِ فَبَجَبِي وَجَلًا خَلَّ مَهْقُؤَاهُ: وَهَؤُ  
 of-the-one the-lips on pure your-mouth who-placed  
 وَهَؤُؤَا وَبُؤَا جَفَاءَ مَعِ جَهْأَكَلَا  
 the-flame before shrink-with-fear of-fire (before)-whom-the-Seraphim  
 لُؤْبَجَبِي وَجَبَلِي خَسَجَبِي تَمْرًا أَسِ وَجَهْجَا: كَلِؤَا  
 the-breast a-child like pure with-your-milk who-nourished blessed-are-you  
 وَتَقَبِ حَكَمًا مَنَاهُ سَتَا هَبَاهُؤَا. لُؤْبَجَبِي وَوَحْمِ  
 resounds blessed-are-you and-light life from-it the-worlds from-which-suck  
 نَعْمَ وَهَجَبِي خَاوَحَ قَتَبُ: دَحْأَسَبِ  
 and-celebrate quarters-(of-the-earth) in-the-four the-remembrance-of-you the-day-(of)  
 كَهْ حَبَا هَانَقَا مَبْعَلَابِ  
 in-a-holy-manner and-men the-watchers it  
 مَبْعَلَا حَمَا وَهَجَبِ كَمَلَا هَجَلَا كَاتِلَا:  
 (their)-splendors and-all the-heights who-left to-the-most-high praise  
 دَجْعَبُؤَجَبِهِ جَنَا جَهْمَقِيؤَا جَبَا سُبُهُؤَا. لُؤُؤَا  
 O-good-one the-poor daughter-(of) in-the-humble dwell and-in-his-humility  
 وَإَاهُؤَبِ وَهَجَبِي أَمَدَهُ سَعَلَا جَسْطَبِي:  
 in-your-mercy-[pl] pardon his-mother the-remembrance-(of) who-magnified  
 حَسَتَا هَعْبَلَا وَجَبَاهُ خَاؤُهُ رَكَبَاهُ  
 (may)-her-prayer her-festival who-have-honored and-the-dead-[pl] the-living-[pl]  
 حَكَبِ  
 (be)-with-us  
 حَرَكَةُؤَاهُ وَهَؤُؤَا وَلَهُبَلِيرِ سَسَا لُؤْمَلَا  
 nine months who-carried-you of-her by-the-prayers  
 دَنَ لَلَاهَا أَحَدًا مَعِ مَقَلَاهَا وَهَجَلَا  
 of-wrath the-rods-(of) from-us remove God son-(of)

43 جَكَلَا: The 1991 edition of the Breviary has the word جَكَلَا, meaning “captivity,” “captives,” or “exiles” (p299), but Griffiths translates as “the Savior on Golgotha” (p232). The words for “captivity” (جَكَلَا) and “Golgotha” (جَكَلَاهَا) being relatively close, a copyist may have mistaken

the two. The word “Golgotha” may nonetheless perhaps make more sense in this sentence, and it is therefore difficult to decide which word was the original one.

44 دَحْخُمَهُ: Lit.: “her captor.”

إِسْنًا

another

مَهْ مَا مَبْمَا بِكَلَا

of-the-night first station.

وَرَكْبَا مَبْمَا

<sup>45</sup> holy of-the-cross

رَكْفَا وَجَدَا مَحَبْنَا

<sup>46</sup> the-awakening-prayer that-is-after the-prayer

حَمْنَا

border-hymn

فَوْيَمَا

حَم:

Paradise with-the-melody

اَلْاِ نَكْتَا سَا. وَبِ حَبْ لُ اُفْمَب. هَ

the-one similar (are)-not from-the-other which-one I-saw crosses three

حَبْ وَتَعْبَا. سَا هَ هَا حَبَا. هَ حَبْ وَفْمَلَا

on-the-left - the-one dead and-not it-(is) alive on-the-right for

حَبَا هَ هَا سَا. هَ وَجَمَحَا: اَلْاِ وَب. فُمَا

it-is-like makes-me-marvel in-the-middle - the-one living and-not is dead

حَبْ وَتَعْب. فُمَا حَبْ حَبْ وَفْمَا

it-is-like he-dies while one-who-lives it-is-like (while)-he-sleeps one-who-wakes

حَبْنَمَا. اَلْاِ هَ اَلْاِ

God who-is a-man

هَبْ وَرَكْبَا

of-the-cross ordered-prayer

**Another**

(The following Station of the Cross is said from the beginning of Lent to the Dedication of the Church)

**First Station of the Night: Of the Holy Cross**

The Prayer after the Prayer of Awakening.

**A Border Hymn**

With the melody: Paradise.

I saw three crosses that are different from one another. The one on the right is alive and not dead, whereas the one on the left is dead and not alive. The one in the middle makes me marvel. It is like one who is awakened while he sleeps. It is like one who lives while he dies. It is like a man who is God.

**An Ordered Prayer of the Cross**

<sup>45</sup> وَرَكْبَا مَبْمَا: The following Station of the Cross is said from the beginning of Lent to the Dedication of the Church. <sup>46</sup> مَحَبْنَا: The text of the prayer that is said after the Prayer of Awakening can be found on page 664.

مُلَّا

a-hymn

مَعْمُلا

ح:

47 the-potter's with-the-melody

مَعْمُلا وَمَعْمُلا مَعْمُلا مَعْمُلا. تَسْلَبُ: رُكْبًا  
48 Helena came Jerusalem to kings the-city-(of) Rome from

مَعْمُلا. وَرُكْبًا. لَهَا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
them and-she-stopped prostrate-herself to-before-the-cross the-queen

حَدَّثَهُ: مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
of-the-cross the-place me show (saying)-come the-Jews all

حَبَّ: مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
and-if we-have a-rabbi to-her and-said - (and)-they-answered

لَهَا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
-H- is-placed where the-place you will-show he you-take-hold-of-him

مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
of-the-Anointed-one the-cross

حَلَّا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
the-shepherd and-slept slumbered of-the-cross 49 the-wings on on-High

مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
Simon of-Jerusalem in-the-street of-his-flock the-sheep and-were-scattered

حَبَّ: مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا. مَعْمُلا.  
and-curses-himself and-he-swears him know (saying:-I-do)-not denies-(him)

## A Hymn

*With the melody: The Potter's.*

From Rome, the city of kings, to Jerusalem came Helena the queen to prostrate herself before the cross. She stopped all the Jews, saying: Come, show me the place of the cross. They answered and said to her: We have a Rabbi. If you take hold of him, he will show you the place where is placed, -H-, the cross of the Anointed one.

On high, on the wings of the cross, the shepherd slumbered and slept, and the sheep of his flock were scattered in the streets of Jerusalem. Simon denies him, saying: I do not know him. He swears and curses himself: I have never seen him. The thief at his right side cries out and says: Remember me, Son of God, when you come in glory, -H-, at your second coming.

**Glory...:** Come, O cross, and tell us what is

your power that from one end of the earth to the other the peoples worship you. On the summit of Golgotha, I was made an altar and they crucified on me the Son of God. The Jews pressed him with a lance, but they did not taste of his wine. The Holy Church received it and offered it on the altar, -H-, and she delights herself in it.

**From age...:** At the highest doors of the sky, Mary stands. She seizes the cross with her hand, and her only son marked by torture. On this wood that you bore in Jerusalem, with these nails in your hands and in your feet, with the lance that opened your side on the top of the wood, the rod of wrath passed from the Church and her children, -H-. Make your tranquility dwell in her.

47 مَعْمُلا: For biographical information concerning Simon the Potter, see page 85.

48 مَعْمُلا: The mother of the Emperor Constantine.

49 مَعْمُلا: That is, the "arms" of the cross.

وَمَعْلُومٌ لَا مَلَأَ كَب. هَكَّيْهَا وَمَعِ مَعْبَلًا. وَمَا  
cries (his)-right-(side) at and-the-thief I-have-seen-(him) (saying:-)never

وَأَنْتَ. أَلَمْ تَجْعَلْ دَلًا يَكُونُ مَا يُلَبِّدُ نَعْمَ جَسًا ٥  
-H- in-glory you-come when of-God Son remember-me and-says

نَعْمًا يَلْبِزُ وَيَأْتِي ٥  
second at-your-coming

مَعَد: أَلَمْ رَجَبًا أَمَّا كَب. وَمَنْ سَكَبُ وَمَنْ هَقَقًا  
end that-from your-power what-(is) us and-tell O-cross come glory...

كَهَقَقْتَهُ وَيَزُحًا. كَقِصْمًا كَب مَقْبُوعًا. مَجْبُوسًا حَجَبًا ٥  
I-was-made an-altar worship you the-peoples of-the-earth to-end

كَلَّ وَمَا مَكْبُودًا. هَكَك رُحْمَةً ٥: كَجَا يَكُونُ  
of-God the-Son they-crucified and-on-me Golgotha the-summit-(of) on

جَزَوْهُ ٥ مَدَّوْهُ يَكُونُ جَبَّسًا. هَمَّ مَعْنَاهُ لَمْ لَجَبِ  
taste (they-did)-not his-wine but-of with-a-lance the-Jews pressed-him

مَحْكُومًا حَبًا مَقْبُوعًا. هَمَّ جَدَّ ٥ حَبَّسًا ٥ مَعْنَاهُ  
and-in-it -H- on-the-altar and-she-offered-it Holy the-Church received-it

حَدَّصَمًا ٥  
she-delights-herself

مَع: حَلَّوْحًا وَمَا يَمْعَلًا. مَنَعًا مَدَّعًا. هَسَبًا رَجَبًا  
the-cross and-she-seizes Mary stands of-the-sky high at-the-doors from...

جَابِيَةً. هَكْسَبِيَّةً مَعْنَاهُ. مَدَّوْهُ مَعْنَاهُ: وَلَجَبِ  
that-you-bore wood on-this marked-(by-torture) and-her-only-son with-her-hand

كَلَّ وَمَكَم. مَدَّوْهُ نَزَّ: وَلَجَبِ نَزَّ. هَكَّوْهُ  
with-the-lance and-in-your-feet in-your-hands nails these in-Jerusalem

وَلَجَبِ. كَلَّ وَمَا مَعْنَاهُ. أَدَّوْهُ ٥ حَقَّوْهُ  
the-rod passed the-wood the-top-(of) on your-side that-opened

وَوَجَّوْهُ مَعْنَاهُ حَبًا. مَكْبُوعًا ٥ هَمَّ مَعْنَاهُ ٥ جَدَّ  
in-her and-make-to-dwell -H- and-her-children the-Church from of-wrath

هَمَّ ٥  
your-tranquility

حَدَّوْهُ يَكُونُ مَحْفُوبًا

<sup>50</sup> Jacob of-Saint rogation

A Rogation of Saint Jacob

from error, grant her your tranquility and guard

Son, who by your cross saved your Church

<sup>50</sup> مَعْنَاهُ: For biographical information

concerning Saint Jacob of Sarug, see page 83.

دَنَا وَجَرَّجَبَهْ قَمُوهْ كَحَبْلَاهْ مَعِ لُحْبَهْلَا: هَجْ دَهْ  
 her grant error from his-Church saved who-by-his-cross Son  
 ❖ مَسْبُ هَنْهْ نَحْبَهْ خَرْجَبْ نَبَهْ وَا  
 light by-the-cross-(of) her-children and-guard your-tranquility  
 مَسْلَا وَمَعْ كَمَصْتَلَا هَلَاوْحُنَا:  
 and-to-the-earthly-ones to-the-celestial-ones that-brought-peace (may)-the-tranquility  
 مَعِ كَحَبْلَاهْ هَنْهْ نَحْبَهْ خَرْجَبْ نَبَهْ وَا  
 light by-the-cross her-children and-guard to-your-Church bring-peace  
 رَجَبَا يَسَّابْ سَتَلَا اِبْعَتَهْا كَجْتَنَعَا: خُ  
 by-you to-the-children-of-men wondrous powers which-showed O-cross  
 لَامْوَحْمَرْ مَبُوهْ وَخَبْلَا مَحْطَا هَدَهْ. رَجَبَا  
 the-cross and-henceforth now of-the-Church <sup>51</sup> the-horn (may)-be-exalted  
 نَبَهْ وَا هَهْ هَلْصَجَهْ يَهْ هَهْ نَبَهْ وَا فَلَخَم: هَجْ كَب  
 me grant clothes light-[suj] and-those-who-worship-it-[obj] is light-[obj]  
 ❖ نَبَهْ وَا جَتْنَعْ مَجَبْ يَنْسَلَا نَبَهْ وَا  
 your-light that-I-may-see my-mind in-the-eyes-(of) light  
 دَنْ لَكْهْا وَجَاهِبْجَهْا دَبْلَا وَهْلَا: بَهْا وَحْبِ  
 my-mind (let)-rejoice rejoiced the-creation in-whose-crucifixion God Son-(of)  
 خَرْجَبْ نَبَهْ وَا يَحْكَهْ هَهْ اَلَاكَبَهْ. هَلْپ وَاهْبَدْپ  
 you-made-me-worthy and-as you-were-hung on-which light by-the-cross-(of)  
 هَلْاَتْلَا هَنْپ خَرْجَبْ نَبَهْ وَا: اَهْهْ  
 make-worthy light (of)-the-cross-(of) O-my-Lord so-that-I-would-speak

her children by the cross of light.

May the tranquility that brought peace to those in the sky and those on earth bring peace to your Church and guard her children by the cross of light.

O cross, which showed wondrous powers to the children of men. By you may the horn of the Church be exalted now and henceforth. The cross is light, and it clothes its worshippers in light. Grant light to the eyes of my mind that I might see your light.

Son of God, in whose crucifixion the creation rejoiced, let my mind rejoice in the cross of light on which you were hung. As you have made me worthy, Lord, so that I would speak of the cross of light, make worthy of the marriage-feast of life your Church, which was saved by it.

Great savior, who saved the worlds from error, save me in my weakness on the day when you will pass your just judgment. On this festival, we are assembled before your cross. On that eternal festival, may I see your compassion and give thanks to your name.

Praise to the Father, who represented the cross by prophecy. Worship to the Son, who gave it as an armor to his apostles. Thanksgiving to the Spirit, who by it perfects all sacrifices. Beneath its wings protect us, Lord, from all harm.

By the mercy, which showed compassion to the thief on the right side, have compassion upon us also, Son of God, and have mercy upon us.

<sup>51</sup> هَمْ: The word is extensively used in the book of Psalm 132:17).

Psalms. It represents strength (For example, see

كَحْبَابُ كَسَفَا سَتَا بِجَهْ أَيْفَمَا؟  
 was-saved which-by-it of-life of-the-marriage-feast your-Church  
 فَمَا وَكَا بِجَهْ حَحَا مَحْ لُحْبَمَا: فَهَمْ سَكَمَبَا  
 (in)-my-weakness save-(me) error from <sup>52</sup> the-worlds who-saved great savior  
 خَهْمَا بِهَمْا بِبَبْ قَانَا. دَهْمَا سَلَا  
 festival on-this just your-judgment <sup>53</sup> when-you-pass on-the-day  
 بِأَلَصَمَبْ كَرْجَبَجَبَا: دَهَمْ وَحَحْكَمْ نَسَا  
 may-I-see eternal-(festival) on-that before-your-cross we-are-assembled  
 سَلَبْ هَنَهْا كَمَضْ  
 to-your-name and-give-thanks your-compassion  
 مَحْجَسَا لَأَلَا بِوْ كَرْجَبَا جَبَجَبَا: هَمَبَجَبَا  
 and-worship by-prophecy the-cross who-represented to-the-Father praise  
 كَجَا بِهَمْ دَهْ رَسَا كَمَكَبَسَبَا. نَاهَمْ دَهْمَا  
 to-the-Spirit thanksgiving to-his-apostles (as)-an-armor who-gave-it to-the-Son  
 بِجَهْ هَمْ جَبَجَبَا: نَسَا قَتَقَلَهْ هَمَاوْ كَمْ مَبِي  
 Lord us protect <sup>54</sup> its-wings beneath sacrifices all perfects - who-by-it  
 مَحْ تَجَتَلَا  
 (all)-harm from  
 دَهْمَا بِسَهَمْا دَهَمْ جَبَبَسَا  
 at-(his)-right-(side) thief to-the which-showed-compassion by-the-mercy-[pl]  
 سَهَمْا أَوْ كَمْ دَنَا بِأَلَهْا هَمْ سَمَكَبْ  
 and-have-mercy-on-us of-God Son us also have-compassion-on-us

مَهْمَا بِبَاوْ وَكَحَا  
 of-the-night second station.

بِهَمْهْا  
 of-the-martyrs

#### Second Station of the Night: Of the Martyrs

The Praise of the Cherubim.

#### A Border Hymn

*With the melody: Paradise.*

On your foundations, O Church, Simon was

killed and cast upon your high altar. Zechariah became a sacrifice, and the head of John came up to you as a gift. Countless others were slain and joyfully came to enter your wedding feast, and they offered their blood in their hands to your purity.

<sup>52</sup> حَحَا: Griffiths has: "the Church."

<sup>54</sup> قَتَقَلَهْ: Griffiths has: "arms."

<sup>53</sup> هَمْ: Lit.: "when there will be."

أُمَحْفَسًا رُوحًا جَا.

<sup>55</sup> the-Cherubim praise-(of)

حَمَجًا

border-hymn

حَمَجًا قِيَامًا

Paradise with-the-melody

حَمَجًا لَهْتِي حَيَّا. مَحْفَا مَلِي. هَمَجًا. هَمَجًا

on and-was-cast was-killed Simon O-Church on-your-foundations

مَحْجَبٌ وَمَلَا. رَجُلًا هَمَجًا رُجُلًا. هَمَجًا هَمَجًا. هَمَجًا

came-up of-John and-the-head a-sacrifice became <sup>56</sup>Zechariah high your-altar

حَمَجًا حَمَجًا. هَمَجًا هَمَجًا. هَمَجًا: هَمَجًا. هَمَجًا

and-came were-slain be-counted who-(can)not and-others <sup>57</sup> as-a-gift to-you

حَمَجًا هَمَجًا. هَمَجًا حَمَجًا. هَمَجًا حَمَجًا. حَمَجًا

into-their-hands and-their-blood your-wedding-feast to-enter they-rejoiced as

مَحْجَبٌ حَمَجًا

to-your-purity they-offered

هَمَجًا رُوحًا

of-the-martyrs ordered-prayer

مَلَا

a-hymn

### An Ordered Prayer of the Martyrs

#### A Hymn

*With the melody: To Mary, the birth-giver of God.*

A perfume ascended from the bones of the blessed martyrs, and it appeared in the heights above the kings of kings, and the watchers in the sky rejoiced at their endurance. Behold, the Church and her children celebrate the day of their festivals.

The companies of the watchers flew down from their places, when they saw the holy martyrs while they were being slain, and they brought a great blessing upon the Holy Church

because of the sacrifice, which ascended from her to the king of kings.

**Glory....:** O martyrs, friends of the Son, what made you drunk so that you were crowned with the sword and did not suffer from it? We saw the blood of Jesus during the crucifixion. It made us drunk, and we did not feel the torments because of our love of him.

**From age....:** Today, let the bones of the blessed martyrs exult and let the Church rejoice, which celebrates the day of their festival. When the king, the Anointed one, appears in his great glory, they will enter with him the marriage-chamber full of joy.

<sup>55</sup> **أُمَحْفَسًا رُوحًا جَا:** The text of the Praise of the Cherubim can be found on page 665.

<sup>56</sup> **رَجُلًا:** A reference to Zacharias son of Barachias, mentioned in Matthew 23:35. It may either refer to Zechariah, son of Jehoiada, mentioned in 2

Chronicles 24:20, who was stoned inside the Temple, or to the prophet Zechariah, author of the book of the same name, the son of Berechiah, but whose death is not mentioned in the Scriptures.

<sup>57</sup> **هَمَجًا:** See Mark 6:14–29.

حم: لَمَنَّمْ حَبِإُ لَاؤُا  
 God the-birth-giver-(of) Mary with-the-melody  
 هَلَجْمُ حَبِإُا مِمَّ يَخْتَصِمُهُ \ وَهَهُؤَا جَبَبُا. هَوَّجِب  
 58 and-it-appeared blessed of-the-martyrs the-bones from a-perfume ascended  
 دَهَمَا حُكَّتَا. كَصَلَمُ مَحَقَا. هَسَبَكْ حَبِإُا  
 the-watchers and-rejoiced kings the-king-(of) above in-the-heights  
 بَجَمَعَمَا جَهْهْ كُتَتَهْ. هَحَبَا. هَحَبَمْ  
 behold and-her-children and-the-Church at-their-endurance who-are-in-the-sky  
 مَحَسَا حَكَمْ خَلَّيْمُهُ \  
 their-festivals the-day-(of) they-celebrate  
 لُهمْ كَمَبَا حَبَا. هَسَبِهْ مِمَّ هَبَبُومُهُ.  
 59 their-ranks from and-descended the-watchers the-companies-(of) flew  
 بَسَاهْ لَهْمَهُؤَا مَبَبَا. بَ مَحَلَمَكْ. لُجُا وَكَا  
 great a-blessing they-were-being-slain while holy the-martyrs when-they-saw  
 مَجْجَهْ هَهْ كَهْ حَبِإُا مَبَبَا. خَا وَجَسَا  
 the-sacrifice because-(of) holy to-the-Church to-her they-brought  
 وَهَلَجْمُ مَحَمْ. كَصَلَمُ مَحَقَا \  
 kings to-the-king-(of) from-her which-ascended  
 مه: أَهْ هَهُؤَا وَتَبَمَهْهْ. وَجُا مِمَّ أَوَّجَهْ.  
 made-you-drunk what of-the-Son friends martyrs O glory...  
 وَجَهَبُا لُا كَكَلَهْ. هَلَا مَعَدَهْ \ دَهْ. وَمَهْ  
 the-blood from-it suffer and-(did)-not you-were-crowned so-that-with-the-sword  
 وَتَعَفْ سَابْ خَامَبُا هَهْ أَوَّجْ. كَهْ. هَلَا  
 and-(we-did)-not us made-drunk and-it during-the-crucifixion we-saw of-Jesus  
 أَوَّجَمْ خَاهْجَتَا. مَحَلْ سَبَدَهْ \  
 (our)-love-of-him because-(of) the-torments feel  
 ه: بُجَهْهْ هَمَمْ يَخْتَصِمُهُ \ وَهَهُؤَا جَبَبُا. هَلَسَا  
 and-let-rejoice blessed of-the-martyrs the-bones today let-exult from...  
 حَبِإُا بَحَسَا. حَكَمْ خَلَّيْمُهُ. هَمَا وَتَسْ مَحَقَا  
 the-King appears and-when their-festival the-day-(of) which-celebrates the-Church  
 مَحَبَسَا. حَمَجَمْهْ وَكَا. خَاكَبْ حَمَهْ كَبَبَهْ.  
 the-marriage-chamber with-him they-will-enter great in-his-glory the-Anointed-one  
 حَلَا سَبَبُا \  
 joys full-(of)

58 هَوَّجِب: Griffiths has: "gave pleasure."59 هَبَبُومُهُ: Griffiths has: "their places."

## حُجْبَالُ رُحْبِي أَجْنَم

<sup>60</sup> Ephrem of-Saint rogation

- ❖ حُنْ أَلْأُسْمَحْكِي خَرْكَفَإِدْ هُوَؤْا وَؤَسْعَبِرِ  
who-loved-you the-martyrs by-the-prayers-(of) have-mercy-on-us Lord
- ❖ خَرْكَفَإِدْ هُوَؤْا عَجْجَبَإِدْ سَهْلَا كَ لَحْبَبْ  
and-our-departed-[pl] us pardon and-by-their-petition by-their-prayer
- هُوَؤْا وَاجْدَه كَه كَجْأ: حَسْمَتَدْ قَلَا  
(with)-voices during-their-sufferings to-the-Son to-him sang the-martyrs
- سَتَجْأ. إِيَا اُنْجَا حَبْأَا هَحْبَبْ: مَهْجَسَا جَهْمَا  
on-the-day praise and-her-children the-Church sing (and)-behold sorrowful
- ❖ وَحَاؤْئَدْ  
of-their-festival
- حَقْلَكْتَفْ هُوَؤْا جَبْجَا: أَلْأَصْبِ حَبْأَا مَهْوَمَا.  
Holy the-Church was-built blessed (you)-martyrs by-your-slaying
- ❖ هَجْمَبْأَا وَهْؤُحْتَفْ: سُبْأَا جَلَا مَهْم دَجْئَسَا  
and-are-glad day every you-rejoice of-your-limbs and-with-the-rest
- أَسْأَا إِيَاإِدْجَدْ هُوَؤْا: دَاإِدْجَمَم دَؤُؤْئَدْ. لَأَصْ أَلْأَصْبِ  
descended there their-limbs and-were-separated the-martyrs were-slain where
- ❖ وَهَسْ مَهْوَمَا: دَجْسَبْوَأَا هَمْلَا حَبْجْأَا  
brought tranquility and-amid-desolation Holy the-Spirit
- مَهْجَسَا حَصْبَبْ حُنْ: وَحْهْهْؤْا جَكْبَلَا جَكْأَا.  
wove crowns which-for-the-martyrs Lord to-your-right-(hand) praise
- ❖ هَسْأَا أُنْأَا خَلْجَفْأَا: هَهْطْأَا جَكْبَلَا جَبْئَعْدْ  
on-their-heads crowns and-placed in-the-conflict them and-fortified
- ❖ حُنْ أَلْأُسْمَحْكِي خَرْكَفَإِدْ هُوَؤْا وَؤَسْعَبِرِ  
who-loved-you the-martyrs by-the-prayer-(of) have-mercy-on-us Lord

### A Rogation of Saint Ephrem

Lord, have mercy upon us, by the prayer of the martyrs who loved you.

By their prayer and their petition, pardon us and our departed.

The martyrs sang to the Son during their suffering with sorrowful voices and, behold, the Church and her children sing praise on the day of their festival.

The Holy Church was built by your slaying, you blessed martyrs, and with the rest of your limbs every day you rejoice and are glad.

Where the martyrs were slain and their limbs were separated, there the Holy Spirit descended and brought tranquility amid desolation.

Praise to your right hand, Lord, which wove crowns for the martyrs, strengthened them in the conflict, and placed crowns on their heads.

Lord, have mercy upon us by the prayer of the martyrs who loved you.

By their prayer and their petition, show mercy upon our souls.

<sup>60</sup> حُنْ أَلْأُسْمَحْكِي: For biographical information

concerning Saint Ephrem the Syrian, see page 81.

❖ نَفْسُنَا ۞ عَلَى ۞ رَحْمَةٍ ۞ تُبَيِّنُ ۞ وَبِذِكْرِ ۞ رَبِّهِمْ ۞  
our-souls on mercy-[pl] show and-by-their-petition by-their-prayer



  
of-the-night      third      station.

وَحَبِيبًا  
of-the-departed-[pl]

61 the-Cherubim    praise-(of)

مُلَّا

a-hymn

حَمْدٌ: مَقُومٌ خَدَّوْصِ عَفْوَصِ  
and-save-us help-us stand with-the-melody

قَدِّمْنَا: خَدَّوْصِ كَلِّمْنَا فُزْوَصِ: مَقُومٌ خَدَّوْصِ عَفْوَصِ أَجْبِ  
said and-save-us help-us rise -H- our-savior O-God help-us word

أُورِ. وَصَمَّا سَمَّا بَعَمَّا حَكَّ صَمَّا أُبَكَّتَا.  
the-trees among upon-me have-fallen and-Eve for-the-serpent Adam

سُجَّنَا مَصَوْنٌ خَلَّ وَاجَلِّ مَعِ وَهَ قَلَوَا. مَحَلَّنَا  
and-I-have-lost fruit the of I-ate because by-them and-I-am-overcome  
❖ مَوْجِلًا بِحَجِّمِ عَوَّلِ  
in-which-I-was-clothed the-glory

حُنَّا وَهَ كَبَّ حُزَّوْصَا: خَلَّ نَاهَجَلِّه وَصَلِّبِ  
I-call of-your-compassion confidence in -H- a-helper to-me be Lord

كَبِّ. عَجَّوْصِ وَحَرِّ أَسِّ وَكَلِّفِ أَلَّا نَقَمَ إِنَّا. وَجَّ كَبِّ  
me grant I-knock behold you-taught-me as and-at-your-door upon-you

مَالِكِي وَآوَنِي خَبِّ مَدِي آوُوا  
in-me <sup>62</sup>proclaim-(your-trust) O-my-Lord you as-I-have-confessed my-request

هَلِّ سَتِّ خَرَّجَجِبِ ❖  
by-your-cross my-life and-guard

مَوَدِّ: قَجَبِّ خَبِّ جَعَمَكَلَّا هَقَّوْلَمَّا وَخَلَّا.  
of-iniquity and-the-fetters with-the-chains the-evil-one has-bound-me glory...

هَلِّهَبْ إِنَّا أَوَّي كَسَلَبِلَا تَبَجَّلَا وَجَلَّا. سَلِّبِ  
Lord (may)-your-compassion time (for)-a-long to-sin - and-I-am-tied

وَ بَقَصَمِّ. لَاهَقَّوْصِ. هَبَّاهَا أَسِّ كَسَجَلِي ❖  
my-sores them and-heal my-bonds cut-off -

and Eve have fallen upon me among the trees and I am overcome by them because I ate of the fruit, and I have lost the glory in which I was clothed.

Lord, be to me a helper, -H-. In confidence of your compassion, I call upon you and at your door, as you taught me, behold, I knock. Grant me my request and, as I have confessed you, would you proclaim your trust in me, Lord, and protect my life by your cross.

**Glory...**: The evil one has bound me with the

chains and the fetters of iniquity. I have been tied to sin for a long time. May your compassion, Lord, cut off my bonds from my limbs and heal my sores.

**From age...**: The Church stands at your door and beseeches you, by the sufferings that you endured for her sake on the top of the wood, that you would pardon her and her children by the great sign of your cross.

<sup>62</sup>هَلِّ: Not to confound with هَلِّ: "to make known."

ص: حَبَلًا مُمْتًا لَأَوْحِي ۖ مَعْقِبَهَا كُر. دَهْلَب  
 by you and-beseeches your-door at stands the-Church from...  
 سَعًا ۖ وَهَجَلَه سَلَفَه ۖ وَف مُمًا  
 the-wood the-top-(of) on for-her-sake that-you-endured the-sufferings  
 ۖ لِأَسْبَه حَلَه ۖ هَلْ لَحَبَه ۖ خَبَه ۖ وَك ۖ ۖ رَكَبَ  
 of-your-cross great by-the-sign her-children and her that-you-will-pardon

حَبَلًا ۖ وَحَب ۖ نَك  
 63 Balai of-Saint rogation

سَبَلًا مَلًا ۖ وَسَعًا: حَبَلًا ۖ خَبَسًا ۖ  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
 ۖ لَحَبَسَ ۖ هَمَلًا ۖ ۖ وَحَب: ۖ وَحَب ۖ  
 your-hope in and-who-have-slept and-worship-you those-who-serve-you  
 ۖ أَسَب ۖ سَعًا ۖ دَهْلَب: مُمًا ۖ لَحَبَسَ. ۖ وَحَب ۖ  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest  
 ۖ وَحَب: مُمًا ۖ حَلًا ۖ  
 to-your-coming and-look-forward your-hope  
 ۖ أَسَب ۖ كَحَبَسًا: مَحَلًا مَحَلًا. ۖ أَسَعًا ۖ مَحَبَسًا  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 ۖ ۖ حَبَسًا ۖ دَهْلَبًا  
 faithful for-the-departed-[pl]

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and

will come to raise the dead.

*The priest chants: -H-H-H-, praise to you, God (Three times), and then he continues with the following sentence: By our sacrifices and by our prayers, let us remember our fathers, who have taught us when they were alive to be children of God, in this passing world. Son of God, give them rest in the kingdom of the skies, together with the just and the righteous, in the world that does not pass.*

*Then:*

A General Ordered Prayer.  
 The Magnificat.  
 The Hymns of the Magnificat.  
 The Responsory.

*Then, the priest praises the Trinity three times, and continues with the following:*

<sup>63</sup> حَب: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

حَبَّوْهُ وَأَجُزُّوْهُ: وَأَسْمُؤْ وَوَحْفُفْج. أُمُؤ  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms  
 حَجَّيْوْ: وَمُجَّوْ حُؤْ هَجُّوْ  
 your-hope in who-have-slept your-servants  
 هُؤْجُؤْ كَحُؤْجُؤْ: وَمُؤْؤْ حُؤْجُؤْ. هُؤْجُؤْ  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
 سُؤْؤْ: هُؤْجُؤْؤْ لُؤْجُؤْؤْ  
 praise and-they-shall-sing corruption  
 قُؤْؤْ: هُؤْجُؤْؤْ: بُؤْؤْؤْ هُؤْؤْؤْ  
 in-unison proclaim and-souls (their)-bodies  
 دُؤْؤْ قُؤْؤْؤْ هُؤْؤْؤْ  
 the-dead and-raise and-shall-come-(again) be-the-one-who-came blessed  
 هُؤْؤْؤْ دُؤْؤْؤْ: هُؤْؤْؤْ هُؤْؤْؤْ هُؤْؤْؤْ هُؤْؤْؤْ  
 O-God to-you glory and-H- and-H- -H- saying the-priest chants  
 (لُؤْؤْؤْ أُؤْؤْؤْ) حُؤْؤْؤْ هُؤْؤْؤْ: حُؤْؤْؤْؤْ  
 in-(our)-offerings (with)-the-word he-continues then times three  
 هُؤْؤْؤْؤْ: هُؤْؤْؤْؤْ أُؤْؤْؤْ لُؤْؤْؤْ. هُؤْؤْؤْؤْ هُؤْؤْؤْ  
 when us have who-taught our-fathers them we-remember and-in-(our)-prayers  
 سُؤْؤْ. هُؤْؤْؤْؤْ جُؤْؤْؤْ لُؤْؤْؤْؤْ جُؤْؤْؤْ هُؤْؤْؤْؤْ. دُؤْؤْؤْ  
 (may)-the-son passing world in-this of-God children to-be they-were-alive  
 هُؤْؤْؤْؤْؤْ هُؤْؤْؤْؤْ أُؤْؤْؤْ. هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ. هُؤْؤْؤْؤْ  
 the-just-[pl] with of-the-skies the-kingdom in them raise-up of-God  
 هُؤْؤْؤْؤْؤْ هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ  
 pass that-do-not in-the-world the-righteous-[pl] and-with  
 هُؤْؤْؤْؤْ: هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ  
 hymns then and-the-magnificat general an-ordered-prayer then-is-recited  
 هُؤْؤْؤْؤْ: هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ. هُؤْؤْؤْؤْ  
 praises then that-you-know of-the-psalms and-the-responsory of-the-magnificat  
 هُؤْؤْؤْؤْ: هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ: هُؤْؤْؤْؤْ: هُؤْؤْؤْؤْ  
 we-say after-which the-trinity three-times the-priest  
 هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ هُؤْؤْؤْؤْ  
 person of-one commemoration

## A Commemoration of One Person

A Cyclic Hymn (Psalms 92:12-16).

The just man shall spring up like a

palm-tree, -H-, and like a cedar of Lebanon he shall grow.

They that are planted in the house of the



مُلَّا

a-hymn

الله

الحَنِيمِ حَبِيبَا

حَد:

God the-birth-giver-(of) Mary with-the-melody

وَأُحِبُّكَ كَرَكَةً أَوْ مِنْ أَوْفَرٍ. قُومُوا زُلًّا جَنِمَ  
 at-the-head-(of) (and)-pray stand <sup>66</sup> Ephrem Saint O of-prayer the-time behold

مَنْ حَبِيبُ أَوْفَرٍ وَحَبِيبُ أَيْدٍ. فَهَلْ يَسْتَبِينُ أَوْفَرٍ  
 like your-right-(hand) stretch-out you are-accustomed like your-flock

وَحَبِيبًا. هَجَبٌ لِحَبِيبٍ. وَهَذَا نُنْذِرُ لِحَبِيبٍ نَحْقُوبٍ  
 your-sweet to-the-voice listen that-behold <sup>67</sup> your-flock and-bless Moses

وَحَبِيبًا  
 and-pleasing

وَمِنْ أَوْفَرٍ وَحَبِيبٍ خَبِيبَا. مِنْ أَيْدٍ وَوَيْفَرٍ. هَمَّكَ  
 and-is-exalted <sup>68</sup> George Saint the-watchers among (is)-your-rank high

نُكْبَرِ هَمَّكَ خَبِيبَا. وَوَيْفَرٍ. لُؤْلُؤًا لَأَمَّا وَهَمَّكَ  
 who-is-worthy is-the-one blessed the-spirits among which-is-kept your-diadem

كَمْ حَمْدٌ فَكَيْفَ وَهَذَا. وَحَكْمٌ أَجْوَدُ. مَلِكٌ حَمْدٌ كَمْ  
 in take-pleasure (you)-our-Father at-which table of-that -

مَلِكُ الْكِنْدَمِ  
 the-kingdom

هَمْدٌ: هَمَّكَ كَمْ لَأَجَا. وَحَبِيبٍ أَيْدٍ وَوَيْفَرٍ.  
<sup>69</sup> Ignatius who-chose-you to-the-Father to-him praise glory...

هَكَذَا وَهَذَا. وَوَيْفَرٍ. وَوَيْفَرٍ. وَوَيْفَرٍ.  
 worshipful <sup>70</sup> Basil the-remembrance-of-you who-honored and-to-the-Son

your sweet, pleasant voice.

Your rank is high among the watchers, O Saint George, and your diadem is exalted, which is kept for you among the spirits. Blessed is the one who is worthy of that table at which you, our Father, take your pleasure in the kingdom.

**Glory...** Praise to the Father who chose you, O Saint Ignatius, and to the Son who honored the remembrance of you, O Basil. Worshipful is

the Holy Spirit, which crowns you, O Gregory, and on us be mercy by your prayers, you the twelve apostles.

**From age...** In Paradise, full of blessedness, may we see you, our Father, in the company and in the ranks of the just men, where with them you will offer praise to the Father, the Son, and the Holy Spirit, which has woven for you a crown of praise.

<sup>66</sup> هَمْدٌ: Variable. For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>67</sup> لِحَبِيبٍ: Probably refers to Deuteronomy 33.

<sup>68</sup> هَمْدٌ: For biographical information concerning Saint George, see page 82.

<sup>69</sup> هَمْدٌ: For biographical information concerning Saint Ignatius of Antioch, see page 83.

<sup>70</sup> هَمْدٌ: For biographical information concerning Saint Basil the Great, see page 79.

71 **وَقَدْ** **مَعْبُودًا** **مَجْلُوسًا** **جِيغِيئُفَه** **حَكِي**  
 (and)-on-us Gregory (which)-crowns-you Holy (is)-the-Spirit  
**وَسَلَامًا** **جَرَكَّةَاجَفَ** **لَاوُحَه** **مَكْبَسَا**  
 apostles (you)-the-twelve by-your-prayers mercy-[pl]  
**ص:** **نَجِيئُفَهَا** **إِمْلَا** **لُوبَا** **نَسَام** **أَجِبَا**  
 our-Father may-we-see-you blessedness-[pl] that-is-full-(of) in-Paradise from...  
**حُكْمُؤَمَّة** **هَجْهِيؤَمَّة** **وَأَسْمَا** **جَاتَا** **هَكَمَّة** **لُفَم**  
 you-will-offer where-with-them just-[pl] of-the-men and-in-the-ranks in-the-company  
**لُفَمَسَلَا** **لَاجَا** **هَكَجَا** **هَكَب** **مَعْبُودًا** **وَجَكَا**  
 which-has-woven Holy and-to-the-Spirit and-to-the-Son to-the-Father praise  
**كُ** **كَبَا** **مَعْكُفَا**  
 of-praise-[pl] a-crown for-you

72 **حُجَبَا** **كَهَسَلَا** **بُحَنِي** **حَقَقَب**  
 Jacob of-Saint general rogation

**هَدَاوَا** **كَا** **مُحَنِي** **حُجَبَا** **أُفِي** **هَوُؤَبَّعَس:**  
 and-of-your-saints your-mother in-the-remembrance-(of) O-Lord to-us grant-a-share  
**حُزَكَّةَاجَفَ** **سُهَلَا** **كَا** **مُحَنِي** **هَكَبَتِي**  
 and-our-departed-[pl] Lord us pardon by-their-prayers

#### A General Rogation of Saint Jacob

Grant us a share, Lord, in the remembrance of your mother and of your saints, and by their prayers pardon us, Lord, and our departed.

By the prayer of your mother with those the prophets, apostles, and martyrs, protect the living and pardon the departed in your mercy.

By the mouth of the archangel, the judge wrote and revealed to Mary that his kingdom should have no end, a hidden mystery between Mary and the angel, which no man perceived, and, behold, it is inscribed and hung on the top of the wood.

By slaying the martyrs the crucifiers, the sons of the left hand, were put to shame, because by them the cross showed that its power was of God. When men were slain for its sake, the earth learned that it was the only Son of God whom the Jews had crucified.

When the king ascended the cross, salvation appeared. He began to cry and to awaken the captives who had sunk in sleep. He called the departed, saying: Go forth from the grave and see my salvation, which brings the good news to you for, behold, I died that you might live.

Praise to the Father, who sent his Son and he came to birth. Worship to the Son, who died on the cross and gave life to us all. Thanksgiving to the Spirit, who strengthened the martyrs in their conflicts and who makes the dead rise from their graves. To him be glory.

Magnify, Lord, the remembrance of your mother and of your saints. By their prayers pardon us, Lord, and our departed.

**The Angelic Hymn.**

**The Prayer of the Evening.**

**Station.**

<sup>71</sup> **جِيغِيئُفَه**: For biographical information concerning Saint Gregory of Nyssa, see page 82.

<sup>72</sup> **بُحَنِي** **حَقَقَب**: For biographical information concerning Saint Jacob of Sarug, see page 83.

خَرَجْنَا أُمًّا حَمَّ وَبَجْتًا مَكْبَشًا  
 the-apostles (those)-of-the-prophets (and)-with your-mother by-the-prayer-(of)  
 هُمُوهُؤَا: حَسْنَا نَهْ: هَحْنَبْئَا سَهْلًا جَيْسَمْبِ  
 in-your-mercy-[pl] pardon and-the-departed-[pl] protect the-living and-the-martyrs  
 أُمِّي وَمَعِي قَوْمًا وَنُومًا مَلَاكِيَا جَلَبَ وَنُومًا: وَحَلَا  
 to-Mary (and)-revealed the-judge <sup>73</sup> wrote of-the-archangel the-mouth by like  
 وَحَمَحَحَقَّيَاهُ هُمُوهُؤَا لَّا بُهْؤَا. إِيْرَا جَهْمًا ضَلَّ مَدْنَمَ  
 Mary between hidden a-mystery have (should)-not an-end that-his-kingdom  
 هَحَلَلَاكِيَا: يُنَمُ لَّا وَجِبَ كَهْ هُؤَا وَجِبَمَ هُؤَا  
 and-hung it-is-inscribed and-behold - perceived which-no-man and-the-angel  
 وَنُومًا مَهْلًا  
 the-wood the-top-(of) on  
 حَقْلًا وَهْمُوهُؤَا جَهْؤَا أَمَقَلَا جَنْدَ مَهْمَلَا:  
 the-left-(side) the-sons-of the-crucifiers were-put-to-shame the-martyrs by-killing  
 وَجَهْؤَا مَقَبَ رَكْبًا سَكَهْ وَكَلَا هُؤَا. هَجْ  
 and-when was of-God (that)-its-power the-cross showed because-by-them  
 مَدْمَلَكَبَ إِنْغَا سَكْفَهْ- حَقْلًا: أَوْحَا: وَكَسْبَبْلَا  
 that-(it-was)-the-only-Son the-earth-[suj] learned for-its-sake men were-slain  
 جُنَا وَكَلَا رَجَعِ مَدْمُوهُؤَا  
 the-Jews whom-crucified of-God the-Son  
 كَبْ قَبْ مَحَلًا هَجَمَ كَرَكْبًا وَبَسَ قَوْمُلَا: مَهْمَبْ  
 and-he-began <sup>74</sup> salvation appeared the-cross ascended the-king - when  
 مَحَا مَحَبْ: كَعَجَبْلَا وَهَحَلَا هُؤَا. مَحَا  
 he-called who-had-sunk-(in-sleep) the-captives (and)-to-awaken to-cry  
 حَنْبَلَا وَجَفَمِ مَعِ مَحَبْلَا دَسَاهْ قَوْمُلَا:  
 my-salvation and-see the-graves from (saying)-go-forth the-departed-[pl]  
 مَحَبْلَا حَكْفَهْ هُؤَا مَحَلْلَا كَبْ وَإِيْدَهْ  
 so-that-you - I-died for-behold upon-you (which-brings)-the-good-news  
 أَمَقَلَا  
 might-live

مَهْجِسَا لَأَبَا وَهَجْؤَا كَجَهْؤَا هُؤَا حَنْبَلَا: هَمَقَبْلَا  
 and-worship to-birth and-he-came his-Son who-sent to-the-Father praise  
 كَجَبْلَا وَجَبَلَا خَاَصَبْلَا هُؤَا هَجَبْ حَجَكَبْ. لَاهُؤَا  
 thanksgiving to-us-all and-gave-life during-the-crucifixion who-died to-the-Son  
 كَهْؤَا وَسَلَا لَهْمُوهُؤَا- حَاكْفَهْ-هَمْؤَا: دَمَحَمَمَ  
 and-who-makes-rise in-their-conflicts his-martyrs who-strengthened to-the-Spirit

<sup>73</sup> مَدْنَمَ: Griffiths has: "declared."

meaning of his Hebrew name: יֵשׁוּעַ [yeshua'].

<sup>74</sup> مَهْمَبْلَا: Jesus is himself "salvation," which is the

مَحْتَلًّا مَحْمَدًا كَلَامَهُمْ مَحْمَدًا  
 (be)-glory to-him their-graves from the-dead  
 ❖ اَوْجِبْ مَدْنِي يَوْمَ جُنُودِ اُمِّ  
 and-of-your-saints your-mother the-remembrance-(of) Lord magnify  
 ❖ خَرَقَتْ اَبَاهُ سَهْلًا كَلَامَهُمْ هَلْ كَلَمْتَنِي  
 and-our-departed-[pl] Lord us pardon by-their-prayers

اَلْحَمْدُ لِلَّهِ  
 75 of-the-angels hymn

رَجَعْنَا بِرُوحِنَا  
 76 of-the-evening prayer

مَوْعِدًا  
 77 station.

<sup>75</sup> اَلْحَمْدُ لِلَّهِ : The text of the Angelic Hymn can be found on page 668.

can be found on page 666.

<sup>77</sup> مَوْعِدًا: The text of the Station can be found on page

<sup>76</sup> رَجَعْنَا بِرُوحِنَا: The text of the Prayer of the Evening 662.

6.4 Of the Morning of the Eve

رَبِّنا بِمَعْمُودِنا  
the-Eve of-the-day-(of) the-morning

رَبِّنا بِمَعْمُودِنا  
78 opening prayer

مَعْمُودِنا  
79 station.

مَعْمُودِنا  
first

Of the Morning of the Eve

The Opening Prayer.

Station.

First:

The Psalms of the Morning: 51, 63.

Then:

The Responsory

*My God, my God...:* The cross is a token of peace. The cross is a sign of victory. It is the cross by which we are saved and in which we all boast.

*My soul is thirsty for you...:* In the camp of the Israelites the serpent of bronze was set up as a figure and a confirmation of the cross that gives life.

*Thus I have looked upon you in the sanctuary...:* By your cross, Lord Jesus, and by the prayer of the mother who gave birth to you, make your peace and tranquility dwell in the four quarters of the creation.

*For your mercy is better ...:* By your cross, Lord Jesus, and by the prayer Mary, your birth-giver, remove and banish from us the scourges and the rods of wrath.

*Thus I will bless you as long as I live...:* Blessed is he who made the cross a ladder for the children of Adam, by which the patriarchs, prophets, apostles, and martyrs of old ascended.

*As with cream and with fat...:* Your cross is a

pillar, Lord, which bears the earth and bears the sky, and martyrs are hung on it like seals that were tried by fire.

*I remember you on my bed...:* May the cross of light that was shown to Constantine in the sky be a high rampart to the churches and the monasteries.

*For you have been a helper to me...:* The cross has conquered, the cross conquers. The cross has conquered the enemy, may the cross be a rampart to all those who confess the cross.

*My soul follows after you...:* The cross reigns in the sky, the cross reigns upon the earth. May the cross be a rampart to the churches and the monasteries.

*But those who seek to destroy my soul...:* In your cross, Lord Jesus, we take refuge every day, as it delivers us from the evil one and makes us inherit the kingdom on high.

*They shall fall by the sword...:* May he, who carried the cross on his shoulder and went forth from Zion, sprinkle the dew of his mercy upon the bones of the departed.

*All who swear by him shall boast...:* May the promise, which was received from you by the thief on the top of the wood, be received, Lord, by the departed who have confessed the Trinity.

**Glory... From age...:** Praise to Jesus, who was crucified on Golgotha in Jerusalem. He cried with his voice, the rocks were rent, and the departed arose and sang praise.

<sup>78</sup> **لَبَّيْكَ:** The text of the Opening Prayer can be found on page 661.

<sup>79</sup> **مَعْمُودِنا:** The text of the Station can be found on page 662.

80 51 have-mercy-on-me psalm  
 مَدَّحْفُوا: وَتَمَحَّكْ (L).

81 63 psalm  
 مَدَّحْفُوا: (هي).

حَدِّوَتْ  
 after-which

حَسْبُ.  
 the-responsory

فَدِجْعَا: كَلَهْ كَلَهْ أَيْ: رَجْبَا أُلَا: وَمَسْلَا. رَجْبَا  
 the-cross of-tranquility (is)-a-token the-cross you my-God my-God word  
 نَبْلَا: وَأُجْبِلَا. رَجْبَا: وَجِهْ يَهْ جَبْبَبْ. هَجِهْ تَكْ  
 we-all and-in-which we-are-saved by-which (it-is)-the-cross of-victory (is)-a-sign  
 حَمْدُجِهْ وَبَبْ ❖  
 boast

رَهْمَا يَهْ كَبْ بَجَبْ: حَمْدُجِبْلَا: وَمَسْتَكْلَا. مَسْجَبْ  
 set-up the-serpent of-the-Israelites in-the-camp my-soul for-you is thirsty  
 هَدَا: بَسْمَا. وَأَبْلَهْ يَهْ رَهْجَهْ هَمْوَهْ. وَرَجْبَا مَحْبْ  
 that-gives of-the-cross and-a-confirmation a-figure it-was-as <sup>82</sup> of-bronze was  
 سَلَا ❖  
 life

هَجْ سَلَا: حَقْمَدْلَا: خَرَجِبْ مَدْنِ نَعْفَا.  
 Jesus Lord by-your-cross in-the-sanctuary I-have-looked-upon-you thus  
 هَجْرَكْلَا: أُمْلَا: وَكَبْلَا. أُمْلَا  
 make-to-dwell who-gave-birth-to-you the-mother and-by-the-prayer-(of)  
 مَسْبْ هَمْلَكْبْ. خَاوَحْ قَسْتْ وَجَبْلَا ❖  
 of-the-creation quarters in-the-four and-your-peace your-tranquility  
 مَهْلَا: وَجَبْ وَسَكْبْ: خَرَجِبْ مَدْنِ نَعْفَا. هَجْرَكْلَا  
 and-by-the-prayer-(of) Jesus Lord by-your-cross your-mercy better-(is) because  
 مَدْنِ: وَكَبْلَا. أَحَدْ: أُوْ خَهْلَا مَحْبْ. مَسْتَكْلَا هَمْتَلَا  
 and-the-rods the-scourges from-us banish also remove your-birth-giver Mary  
 وَوَهْلَا ❖  
 of-wrath  
 هَجْ أَحَدْجْبْ: حَسْبْ: دَبْ يَهْ وَخَجِهْ كَرَجْبَا.  
 the-cross who-made (is)-he blessed as-long-as-I-live I-will-bless-you thus

<sup>80</sup>(L) مَدَّحْفُوا وَتَمَحَّكْ: The text of Psalm 51 can be found on page 644.

found on page 642.

<sup>82</sup>يسملا: See Numbers 21:6-9.

<sup>81</sup>(هي) مَدَّحْفُوا: The text of Psalm 63 can be found



لَحْبَهُ هَجَمَ مَعِ زَيْتُونَ. دَهْ تَدَه هَلَّا وَتَسْعَا.  
 of-mercy-[pl] the-dew sprinkle (may)-he Zion from and-went-forth carried  
 ❖ خَلَّ تَمْسُوهَ وَخَبَّتَا  
 of-the-departed-[pl] the-bones on  
 تَعْدَجَهُ وَتَا وَمَعَا جِه: مَبْلَحْنَا بِمَحَلَّ مَحْبُ.  
 from-you that-was-received (may)-the-promise by-him who-swear all shall-boast  
 كَمَعَا خَلَّ وَتَا مَمَعَا. بَقَحَكُهُ سِه. مُدِي  
 Lord be-received the-wood the-top-(of) on (by)-the-thief  
 خَبَّتَا. وَاهُوتَ حَدَكَبُتْجَا  
 the-Trinity who-have-confessed (by)-the-departed-[pl]  
 مَوَد ه مَع: مَبْجَا حَمَعَه دَه وَانْهَلَج. خَلَّ كُجَجَدَا  
 Golgotha on was-crucified who to-Jesus praise from... and glory...  
 جَاهُ مَكَم. هَمَلَا جَمَلَه مَعَلَا جَمَعَه. هَمْبِع  
 and-arose were-rent and-the-rocks with-his-voice and-cried in-Jerusalem  
 ❖ خَبَّتَا مَعَبْجَا اَبَدِه  
 they-sang and-praise the-departed-[pl]

هَمْعَبْ

we-continue-(with)

حَدَعَفَا: مِي.

85

113

psalm

ث

then

حَمَجَا

border-hymn

فَهَمَلَا خَرْجَجْبِي حَمَعَه وَمَكْبَلَا مُدَا جَلَا. هَمْعَنَد  
 and-you-loosed all Lord-(of) of-the-tyrant the-head by-your-cross you-cut-off  
 حَمَجَدُتْجَا اَبَر لَاهِسْتَه وَمَعَلَا حَمَلَا. هَمَلَا مَحْبُ. مَحْبُ  
 glory we-cry that and-because-of greedy of-death the-hold by-your-bravery  
 ❖ حَمَلَا وَاهُوتَ اَبَر مُدَا جَلَا  
 all Lord-(of) of-your-being to-the-power

Psalm 113, and then:

#### A Border Hymn

By your cross, you cut off the head of the tyrant. Lord of all, and by your bravery, you loosened the hold of greedy death and because

of that we cry: Glory to the power of your being, Lord of all.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

<sup>85</sup> مَعَدَدَا مِي: The text of Psalm 113 can be found on page 646.

❖ **هَلِّهِمْ مَلَكُهُمْ مَهْمًا كَهْمًا**  
 Lord-have-mercy-[Greek] let-us-stand-[Greek]

**مُلَا مَبْمُلًا بِرَفَا**  
 of-the-morning first a-hymn

**هَبْمًا كَهْمًا**  
 general ordered-prayer

**مُلَا**  
 a-hymn

**حَمْدٌ مَعْمَلًا جَبْمًا**  
 the-tabernacle inside with-the-melody  
**كَهْمًا جَبْمًا حَمْدًا**  
 sixth in-the-tone body-(hymn)

**قَدِّمُوا: يُخْصِي كَهْمًا يُجْسًا بِمَجْسًا: خَبْمًا مَعْمَلًا أَجْمًا.**  
 the-earthly-tabernacle inside of-praise sacrifices him offer word  
**مُؤْمِنًا - يَوْمًا مَعْمَلًا لِّلْكَوَالِ هَمْمًا**  
<sup>86</sup> his-incense with his-prayer and-he-accepted upon-God Moses called  
**هَجْمًا بِمَجْمَلٍ مَحْمَلًا قَدْمًا**  
 be-accepted of-your-servants (may)-the-incense Lord and-(likewise)-in-your-Church  
**أَسْمًا يَوْمًا وَهْمًا وَجْمًا وَهْمًا**  
 your-godhead who-serve -H- <sup>87</sup> of-the-priests the-head (the-one)-of-Aaron like

#### First Hymn of the Morning

##### A General Ordered Prayer

##### A Hymn

*With the melody: Inside the tabernacle.  
 Body (hymn) in the sixth tone.*

**Word:** Offer him sacrifices of praise. Inside the earthly tabernacle, Moses called upon God and he accepted his prayer with his incense. Likewise, Lord, in your Church, may the incense of your servants be accepted like the one of Aaron the high-priest, -H-, who serve your Godhead, Lord of the two worlds.

Your righteous ones shall praise you. The priests carry the incense of propitiation in their hands and offer it to God the most high. Accept their incense and be appeased by their prayers,

Jesus, savior of the world, -H-. Answer quickly to the request of those who serve your Godhead.

**Glorify...:** Praise to the strong one, who left the Cherubim and the Seraphim, and descended to dwell in the virgin. He entered into her as God and came forth from her as God-man. Come, you peoples, sing praise to him, -H-, the God who became man and saved our race from error.

**From age...:** Praise to the high one, upon whom the watchers in the sky, beside his creator, cannot look and who was pleased, in his lovingkindness, to come forth from a virgin upon the earth to save Adam and his children, -H-. Praise to him and to him who sent him, who was humbled for our salvation.

<sup>86</sup> **هَمْدُهُ**: God himself commands the burning of incense inside the Tabernacle in Exodus 30:1.

<sup>87</sup> **وَجْمًا**: See Numbers 16:47.



وَحَبُّا ٱللهُ: وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 the-blessed-one-[fem] she-(is) memorable God of-the-birth-giver-of  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 into-the-garden-(of) with-her that-entered the-attendance is and-memorable  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 come and-say before-her they-cry when the-holy-ones memorable Eden  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 your-only-begotten and-beseech enter come -H- of-the-Lord mother in-peace  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 the-world on he-may-show so-that-mercy-[pl]  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 who-is-he Amos son-(of) O to-us declare Isaiah to-us speak  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 true God of God it-is of-the-virgin (who-is)-conceived  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 Jesus our-God with-us who-is -H- his-name is <sup>89</sup> Emmanuel  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 of-the-world the-savior  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 the-most-high the-power-(of) <sup>90</sup> on-her descended holy virgin  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 of-the-remembrance-of-you on-the-day of-the-world the-savior and-you-gave-birth-(to)  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 on he-may-show that-mercy-[pl] your-only-begotten and-beseech pray  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 may-reign tranquility and-by-your-petition by-your-prayer -H- the-world  
 ٱللهُ وَحَبُّا ٱللهُ وَحَبُّا ٱللهُ  
 over-the-creation

is God of true God, whose name is Emmanuel,  
-H-, and who is with us, our God, Jesus the  
savior of the world.

Holy virgin, upon whom the power of the most high descended and you gave birth to the savior of the world. On the day of the remembrance of you, pray and beseech your only-begotten that he may show mercy upon the world, -H-. By your prayer and your

petition, may tranquility reign over the creation.

The Lord of the watchers descended and dwelt in the virgin Mary and took pure flesh from her. The sky is full of him, and the earth is too small for his honor, and yet the lap of Mary carried him, -H-. Blessed is he whose mother prays to him, that he may show mercy upon the world.

<sup>89</sup> **לְעִמָּנוּ**; That is, in Hebrew: “With us, God” (עִמָּנוּ אֱלֹהִים). See Matthew 1:23, Isaiah 7:14.

<sup>90</sup> **هو**: The agreement between personal pronouns is

rather flexible in Syriac. In English, it would normally be “on you.”

حَجَبَهُ حُلَا مَنَعَهُ. بَيَّ دَجَلًا مُدًا وَجَبًا هَفِيًا  
 and-flesh of-the-watchers the-Lord and-dwelt descended Mary in-the-virgin  
 وَجَلًا حُنًى بَقِبَ. مَعَمَّا مَحَبًى حُنًى. دَاوُلًا اِكْفُؤُلًا  
 too-small and-the-earth of-him is-full the-sky he-took from-her pure  
 اَبْعُؤُا هَوْبُؤُا وَمَنَعَهُ كَهَ اَسَلًا هَ ذَبِي  
 blessed -H- it-carried him-[obj] of-Mary but-the-lap for-his-honor it-(is)-[fem]  
 هَ هَوْبُؤُا هَوْبُؤُا مَعَبُّمَّا كَهَ وَوَسَمَّا بَحْبُؤُا كَ  
 on he-may-show that-mercy-[pl] to-him pray whose-mother (is)-he  
 ❖ خُلُؤَا  
 the-world

وَرَجَبًا: رَجَبًا هَ وَبَالًا مَفَهَلِيْهِنَّفَهَ كَعَمَلًا هَمَّ  
 and-from in-the-sky <sup>91</sup> Constantine saw which the-cross of-the-cross  
 قَدَمَهُ مَرَجًا قَرَمَهُ. هَ هَوْبًا هَمَّوَا. حَبَبًا  
 to-the-churches a-rampart may-it-be it delivered the-graves all  
 هَ حَبَبًا حَبَمًا حَعَبُؤُا وَخُلُؤَا هَ اَسَلًا قَتَبُؤُا  
 its-wings under -H- of-the-world the-end until and-to-the-monasteries  
 هَمَّوَا كَ تَعَفُؤَا قُدَمَهُ وَخُلُؤَا  
 of-the-world the-savior-(of) Jesus us protect  
 ذَمَمَهُ وَرَجَبًا. حَبَبَهُ هَمَّوَا مَحَبُّؤُا هَ حَرَمَهُ  
 in-it and-they-pressed a-wine-press the-Jews made of-the-cross on-the-top  
 هَمَّوَا وَجَبُؤُا هَمَّوَا. هَمَّوَا هَمَّوَا هَمَّوَا هَمَّوَا  
 received-it taste-of-it but-(did)-not and-they-pressed-it of-blessing the-grape  
 حَبَبًا مَعَبُّمَّا هَمَّوَا مَعَبُّمَّا مَعَبُّمَّا هَمَّوَا هَمَّوَا  
 she -H- she-takes-pleasure in-it day and-every Holy the-Church  
 ❖ مَعَبُّمَّا حَبَبًا حَبَبًا مَعَبُّمَّا هَمَّوَا هَمَّوَا  
 sing to-him praise every-day ever for and-her-children

#### Of the Cross

The cross, which Constantine saw in the sky, and which delivered all men from the grave, may it be a rampart to the churches and to the monasteries, until the end of the world, -H-. Under its wings, protect us, Jesus, savior of the world.

On the top of the cross, the Jews made a wine-press and pressed in it the grape of blessing. They pressed it but they did not taste it. The Holy Church received it and every day she takes her pleasure in it, -H-. She and her

children, every day, for ever, sing praise to him.

#### Of the Saints

Holy apostles, preachers of the faith, who went forth like plowmen over the earth, pray that the tares may be uprooted from among us, that the good seed may not be choked, -H-, blessed is he who sowed his gospel from end to end of the earth.

Who will not wonder when he sees the apostles sitting on thrones, clothed in light and wrapped in flames, judging the house of Israel?

<sup>91</sup> مَفَهَلِيْهِنَّفَهَ: For biographical information

concerning Constantine the Great, see page 80.

**وَيَسَّيْمَا:** مَجْبُتَا قَبَّيْمَا. قَبَّيْمَا وَبَعْبُيْمَا وَاسِ اَتَا  
 plowmen who-like of-the-faith preachers holy apostles of-the-saints  
 لَّاوُحَا بَجْعِم. رَكَّه وَبِدَحْمَه. اَتَانَا مِمَّ حَسَلَا  
 among-us from the-tares that-may-be-uprooted pray went-forth over-the-earth  
 وَاسُوحَا لُجَا لَا بِلِسْم هَ خَبِي يَه وَاسُوحَا  
 who-sowed (is)-he blessed -H- <sup>92</sup> be-choked (may)-not good that-the-seed  
 كَحَجَّيْمَا مِمَّ حَقَقَا حَقَقَاتَه وَاسُوحَا  
 of-the-earth to-end end from his-gospel  
 مَلَبَّيْ وَلَا بِلَه. كَب سُلَا حَمَّيْمَا كَمَجْبُتَا وَحَا قَبَّيْمَا  
 thrones who-on the-apostles them he-sees as wonder (will)-not who  
 تَلَبَّيْ هَلَجَبِي تَه. هَلَجَبِي هَلَجَبِي هَلَجَبِي  
 (as)-the-house-(of) (in)-flames and-wrapped (in)-light clothed are-sitting  
 اَمَّيْمَا وَاسُوحَا هَ خَبِي يَه وَاسُوحَا خَلَبِيْمَا  
 to-their-hands who-entrusted (is)-he blessed -H- they-judge Israel  
 هَلَجَبِي وَاسُوحَا هَلَجَبِي  
 and-the-depths over-the-heights the-dominion  
 حَمَّيْمَا سُلَا اَتَس. وَاسُوحَا قَبَّيْمَا  
 the-earth on their-blood how-is-poured-out my-brothers I-saw the-martyrs  
 هَلَجَبِي هَلَجَبِي هَلَجَبِي هَلَجَبِي هَلَجَبِي  
 (is)-death pleasant how and-they-say their-mind and-is-glad and-rejoices  
 وَاسُوحَا اَتَس. وَاسُوحَا  
 -H- to-the-faithful-[pl] gives-as-an-inheritance who-life God for-the-sake-(of)  
 وَاسُوحَا كَب مَلَجَبِي وَاسُوحَا مَلَجَبِي وَاسُوحَا مَلَجَبِي  
 of-the-world savior Jesus on-high the-kingdom-(of) us make-inherit  
 هَلَجَبِي هَلَجَبِي هَلَجَبِي هَلَجَبِي هَلَجَبِي  
 by-which sweet an-odor that-is-full-(of) an-incense are the-martyrs  
 حَمَّيْمَا حَمَّيْمَا حَمَّيْمَا حَمَّيْمَا حَمَّيْمَا  
 he-looked our-offenses angered-him and-when the-Lord is-appeased  
 وَاسُوحَا وَاسُوحَا وَاسُوحَا وَاسُوحَا وَاسُوحَا  
 the-will-(of) who-does blessed-(is-he) with-us and-was-reconciled upon-their-blood

-H-. Blessed is he who entrusted to their hands the dominion over the heights and the depths.

I saw the martyrs, my brothers, how their blood is poured out on the earth, and their mind rejoices and is glad, as they say: How sweet is a death for the sake of God, who gives life as an inheritance to the faithful, -H-. Make us inherit the kingdom on high, Jesus, savior of the world.

The martyrs are an incense, full of sweet odor, by which the Lord is appeased, and when our offenses angered him, he looked upon their blood and was reconciled with us. Blessed is he who does the will of those who fear him, -H-, who does the will of his worshippers. Pardon us and have mercy upon us all.

<sup>92</sup> مَلَبَّيْ: See Matthew 13:24–30.

ٱسْكَنِهِ ۝ هَٰذَا ٱلَّذِى ٱتَّخَذَ ٱلَّذِينَ يَرْجُوْنَ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۝ ٱسْكَنِهِ ۝  
 pardon those-who-worship-him the-will-(of) (who)-does -H- those-who-fear-him  
 ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 us-all on and-have-mercy

۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 now visit Peter Saint O noble blessed father person of-one  
 ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 and-it-is-scattered the-wolves have-torn-it-to-pieces for-behold your-flock  
 ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 -H- to-gather-it-together a-shepherd to-it and-there-is-no the-peoples among  
 ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 which-is-scattered your-flock gather the-shepherds chief-(of) O-Anointed-one  
 ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 pillar among-the-pastors and-famous<sup>93</sup> among-the-teachers renowned  
 ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 the-waves from gave-her-rest who<sup>94</sup> Severius the-elect Holy of-the-Church  
 ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 chief-(of) O-Anointed-one -H- of-her that-had-taken-hold the-disputes and-from  
 ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞ ٱلْحَيٰةَ ٱلْءَاخِرَةَ ۞  
 that-is-scattered your-flock gather the-pastors

#### Of One Person

Blessed father, noble Saint Peter, visit now your flock for, behold, the wolves have torn it to pieces. It is scattered among the peoples, and there is no shepherd to gather it together, -H-. O Anointed one, chief of shepherds, gather your flock, which is scattered.

Renowned among the teachers and famous among the pastors, pillar of the Holy Church, the elect Saint Severus, who gave her rest from the waves and the disputes that had taken hold of her, -H-. O Anointed one, chief of the pastors, gather your flock, which is scattered.

#### Of Repentance

Blessed am I, cried the thief at the crucifixion on the right side of the most high, blessed am I. The door which Adam closed by the transgression of the command, grant, Lord, that I may be able to open it, -H-, that I may

enter with a face unveiled and cry: Praise to you, Lord.

The just will not be put to shame, who have confessed the Son of God, for he will magnify them in his kingdom because he promised and assured it. I will acknowledge him who acknowledges me, and I will make him recline with me in the kingdom, -H-. Acknowledge us, as we have acknowledged you, Jesus, savior of the world.

Treasury that never fails, rich man who never grow poor, high rampart, which is not to be overcome, strengthen our weakness. Wash away the impurity in our souls, and grant us strength to praise you, -H-, and let us give thanks to you for your grace, Jesus, savior of the world.

I heard the voice of the prophet, which proclaims among the peoples that the Lord will

<sup>93</sup> ٱلْحَيٰةَ ٱلْءَاخِرَةَ: Or: "the doctors of the Church."

<sup>94</sup> ٱلْحَيٰةَ ٱلْءَاخِرَةَ: Alternative spelling of ٱلْحَيٰةَ ٱلْءَاخِرَةَ.

**وَبُحْبُجًا: هُجَجْ هُجَجْ هُجَجْ**  
 at-the-crucifixion the-thief cried (I-am)-blessed me blessed-am-I of-repentance  
**مَعْ مَعْبُوتْ هُجَجْ هُجَجْ هُجَجْ**  
 Adam-[subj] closed which the-door-[obj] of-the-most-high the-right-(side) on  
**حُجَجْ قُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 so-that-I O-Lord make-me-worthy the-command by-the-transgression-(of)  
**أُجَجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 and-cry face-[pl] with-an-unveiled with-him and-that-I-may-enter -H- may-open-it  
**كُجْ هُجَجْ هُجَجْ هُجَجْ**  
 Lord praise to-you  
**لَا جُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 of-God the-Son who-have-confessed the-just-[pl] be-put-to-shame (will)-not  
**وَجُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 and-assured-(it) promised because-he them he-will-magnify for-in-his-kingdom  
**وَجُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 and-in-the-kingdom him I-will-acknowledge me the-one-who-acknowledges  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 as-we-have-acknowledged us acknowledge -H- I-will-make-him-recline with-me  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 of-the-world savior-(of) Jesus you  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 grow-poor who-(does)-not and-rich-man fail that-(do)-not treasury  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 our-weakness strengthen to-be-overcome that-(is)-not high and-rampart  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 strength us and-grant which-is-in-our-soul the-impurity and-wash-away  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 Jesus your-grace for to-you and-let-us-give-thanks -H- to-praise-you  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 of-the-world the-savior-(of)  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 the-peoples among <sup>95</sup> which-proclaims I-heard of-the-prophet the-voice  
**كُجْ هُجَجْ هُجَجْ هُجَجْ هُجَجْ**  
 the-righteous-[pl] if wonder and-seized-me the-Lord will-judge that-by-fire

judge by fire, and wonder seized me. If the  
 righteous are afraid, what shall the sinners do,  
 -H-. On the day of your judgment, have mercy

upon me, Jesus, savior of the world.

<sup>95</sup> **كُجْ**: Lit.: "which says."

سَمِعْتُمْ سَمُوتًا مَلَأَ بِحُكْمِهِ ۖ هَ حَكَمَ ۖ يُسَلِّ  
 your-judgment on-the-day-(of) -H- shall-they-do what the-sinners are-afraid  
 ۖ سَمِعْتُمْ ۖ فَذَمُّهُ ۖ وَحَلَّلَا ۖ  
 of-the-world savior-(of) Jesus have-mercy-on-us

ۖ حَبَبْنَا: سَلَا ۖ وَلَا ۖ مَلَأَ ۖ حَجَّ ۖ يُؤْجِبُنَا  
 remembrance make die who-(do)-not living-one of-the-departed-[pl]  
 لَحْنَتَيْ ۖ وَمَمْلُوكِي ۖ مِنْ ۖ مَع ۖ مَذْبَحًا ۖ ۖ اَقْبَمَ  
 and-raised-up the-altar at Lord who-received-you of-our-departed-[pl]  
 حَلْمَحْفَسًا ۖ فَتَسَدُّهُ ۖ مَع ۖ يُسَبِّلَا ۖ جَهْمًا ۖ ۖ كَا ۖ وَمُصْعَدًا  
 of-the-resurrection great at-the-day the-dust from their-bodies in-glory  
 ۖ خَمَّعَهُ ۖ ۖ كَا ۖ يُبَسُّعَا ۖ سُبَّح ۖ ۖ حَبَبْنَا ۖ مَدَّعَيْنَا  
 faithful the-departed-[pl] - pardon of-the-resurrection great on-the-day -H-

مَلَّا ۖ ۖ اَوَّلًا ۖ ۖ يَرْجَا  
 of-the-morning second a-hymn

مَلَّا  
 a-hymn

ۖ حَم: ۖ دَه ۖ رَفِئِبِر ۖ ۖ كَا  
 great your-morning on-that with-the-melody

#### Of the Departed

Living one, who do not die, make remembrance of our departed, who received you, Lord, at the altar. Raise up their bodies in glory from the dust on the great day of the resurrection, -H-. On the great day of the resurrection, pardon us and the faithful departed.

#### The Second Hymn of the Morning A Hymn

*With the melody: On your great morning.  
Body (hymn) in the sixth tone.*

*Word:* Lord, in the morning you shall hear my voice, -H-. Lord, on your great morning when you will come, do not, my Lord, say to us, I know you not, when you have given us your holy body as a pledge and your victorious blood in propitiation for the world, -H-, in which the peoples rejoice and sing praise.

In the morning, I prepared myself to appear before you. In the morning, when your light shall shine upon the world, the creation shall hasten to adore your cross. A message shall come to the Holy Church, saying that Satan has fallen by the power of the cross, -H-, and every man from his place shall give thanks and praise.

**Glory...** Praise, thanksgiving, honor, and worship to the Son of the virgin. Remembrance to the blessed one, who gave birth with her seal preserved intact, gave suck, and gave birth for us to the first-born, who is the savior of the world, -H-. In truth he is the savior of the world.

**From...** The smoke of incense shall ascend from your Church in remembrance of your birth-giver, Lord God. May you be reconciled with us by it as with the one of Aaron. In your compassion, banish wrath from the world, -H-, and make your tranquility dwell in the Holy Church.

جَعِبْ مَعًا جَبِلْ مَجْبِلْ

sixth in-the-tone body-(hymn)

قَدِ كُفِّمْ: مَدِلْ جَرِّمْ لِمَعَصْ مَحِي: ٥: دَوَّه  
 on-that -H- my-voice you-shall-hear in-the-morning Lord word  
 رَجَبْ: وَكَا مَآ وُأَلِّمْ: مَدِلْ. أَلْ مَدِي: أَلَمَدْ كَ  
 to-us say my-Lord (do)-not Lord you-will-come when great your-morning  
 أَلْ مَبَّ: أَلْ كَفَّ. وَفَجَبْ: مَبَّيْ: وَهَجَبْ  
 (as)-a-pledge holy when-your-body you know (I-do)-not  
 مَدَجْ: كَ. دَوَّصْ: أَلَمَ: سَوَّهْ: حَلَلْ ٥  
 -H- for-the-world (in)-propitiation victorious and-your-blood us you-have-given  
 وَجَه: سَأْ: كَفَّ: هَلَمَّ: أَمَدْ: ٥  
 they-sing and-praise the-peoples rejoice in-which  
 دَجَرِّمْ: أَلَمَلْ: دَلَّ: أَلَمَ: حَرِّمْ: ٥: حَرِّمْ: وَجَه  
 when in-the-morning -H- by-you to-be-seen I-prepared-myself and-in-the-morning  
 وَتَسْ: تَوَّ: وَرْ: كَلْ: حَلَلْ. مَقَّ: دَمَلْ  
 the-creation-[subj]-[pl] shall-hasten the-world upon your-light shall-shine  
 هَكَ: كَجْ: هَجْ: بَلَّ: كَدَ: لَجَّ: حَرِّمْ: مَبَّيْ: ٥  
 Holy to-the-Church a-message to-her shall-come to-adore your-cross  
 وَبَلَّ: هَلَلْ: جَسَدَ: وَرْ: كَجْ: ٥: هَجَلْ: أَلَمَ: مَبَّ  
 from man and-every -H- of-the-cross by-the-power Satan that-has-fallen  
 أَلَمَ: تَوَّ: ٥: بَعَّ: ٥  
 and-give-praise shall-give-thanks his-place

مَدَ: مَجَسْ: هَلَمَّ: دَلَّ: هَجَّ: كَجَّ: وَجَدَ: ٥  
 of-the-virgin to-the-Son and-worship and-honor and-thanksgiving praise glory...  
 وَجَدَ: تَوَّ: كَجَّ: وَجَدَ: ٥: دَلَّ: ٥  
 and-the-seal who-gave-birth of-the-blessed-one-[fem] remembrance  
 دَلَّ: مَجَسْ: هَجَّ: كَجَّ: وَجَدَ: ٥  
 who-is the-first-born for-us and-gave-birth and-gave-suck was-preserved-intact  
 جَمَّ: حَلَلْ ٥: هَجَّ: جَمَّ: جَمَّ: وَجَدَ: ٥: وَجَدَ: ٥  
 of-the-world the-savior in-truth he-is -H- the-world the-savior-(of)

مَدَ: حَلَّ: هَجَّ: وَجَدَ: ٥: هَجَّ: مَبَّ: حَلَّ: ٥  
 in-remembrance-(of) your-Church from shall-ascend <sup>96</sup> of-incense the-smoke from...  
 مَبَّ: حَلَّ: ٥: هَجَّ: وَجَدَ: ٥: هَجَّ: مَبَّ: حَلَّ: ٥  
 as-(with) by-it with-us and-may-you-be-reconciled God Lord your-birth-giver

<sup>96</sup> مَدَ: Greek loanword: ἄρωμα [arōma].

97 **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 -H- the-world from wrath in-your-compassion and-banish of-Aaron that  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 Holy in-the-Church tranquility in-her and-make-to-dwell

**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 orphaned Mary was and-mother father of God of-the-birth-giver-of  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 in-the-house and-brought-her-up took the-priests Moses commanded and-as  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 of-the-prophets and-the-Lord 98 they-died when her-parents left-her holy  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 to-us be (may)-her-prayer -H- and-sanctified-her and-blessed-her descended  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 and-a-refuge a-rampart

**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 and-(in)-the-flesh birth to came all from hidden the-hidden-one  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 with-its-wheels the-chariot he-left virgin a-mother of she-was-clothed  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 -H- he-was-carried wondrously of-Mary the-knees and-on dreadful  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 the-curse from and-freed-us from-her the-one-who-came-forth blessed-(be)  
**وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ** **وَأَنزَلَ**  
 be and-(may)-her-prayer blessings-to-us be of-Mary (may)-the-remembrance

#### Of the Birth-Giver of God

Mary was orphaned of father and mother and, as Moses commanded, the priests took her and brought her up. Her parents left her, when they died, in the holy house, and the Lord of the prophets descended, blessed, and sanctified her, -H-. May her prayer be to us a rampart and a refuge.

The hidden one, who is hidden from all, came to birth and was clothed in the flesh of a virgin mother. He left the chariot with its dreadful wheels and was carried wondrously on the knees of Mary, -H-. Blessed be the one who came forth from her and delivered us from the

curse.

May the remembrance of Mary be a blessing to us and her prayer a rampart to our souls. The Lord of the prophets, apostles, and martyrs came forth from her and has come for the salvation of the world, -H-. May her prayer be to us a rampart and a refuge.

The Lord God, the strong one, is with us, the one to whom the virgin gave birth and her virginity was preserved, as the son of Amos prophesied: Behold, a virgin shall conceive and give birth to a wonder, -H-, he is a wonder, and anathema is the one who questions it.

97 **وَأَنزَلَ**: See Numbers 16:47.

98 **وَأَنزَلَ**: The Scriptures do not recount these information concerning the Virgin Mary. The main

source for this tradition appears to be the *Infancy Gospel of James*, a non-canonical gospel.

مَمْرًا حَبَقْنَا. مُنَا وَبَجْنَا وَمَكْبَشَا  
 and-of-the-apostles of-the-prophets the-Lord to-our-souls a-rampart  
 وَمَمْرًا. وَبَسَّ مَمْرًا وَمَمْرًا حَبَقْنَا وَمَمْرًا  
 for-the-salvation and-has-come from-her came-forth and-(of)-the-martyrs  
 وَخَلَطَا. رَكْعَاتُهَا لَنَا كَمَمْرًا وَجَبَّاهَا  
 and-a-refuge a-rampart us be (may)-her-prayer -H- of-the-world  
 مُنَا لَكُمَا سَلَامًا حَبَقْنَا. وَجَبَّاهَا حَبَقْنَا  
 the-virgin to-whom-gave-birth (is)-with-us the-strong-one God the-Lord  
 99 هَلْبَبِي خَلَعْتُهَا. أَصْلًا وَإِلْبَابًا بَجْنَا جَ: أَمْفَنَ  
 Amos son-(of) the-prophet prophesied as (was)-her-virginity and-preserved  
 وَهَلَا جَلَّاهَا جَبَّاهَا مَحَبَا وَهَلَا وَهَلَا  
 a-wonder -H- 100 a-wonder and-give-birth-(to) shall-conceive a-virgin behold  
 وَهَلَا مُنَا سَمْرًا وَهَلَا وَجَبَّاهَا كَه  
 it who-questions he-(is) anathema the-Lord he-(is)  
 وَجَبَّاهَا: رَكْبًا مَبَّاهَا مَمْرًا نَجَفَّاهَا. رَكْبًا مَسْهَبًا  
 of-pardon the-cross our-souls has-sanctified holy the-cross of-the-cross  
 سَعَبًا سَعَبًا. رَكْبًا مَسْهَبًا وَهَلَا حَبَّاهَا هَسْكَاهَا.  
 and-his-power the-evil-one has-cast-down the-cross our-offenses has-pardoned  
 وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا  
 -H- they-rejoice in-its-festival and-behold to-its-worshippers and-has-given-victory  
 وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا  
 Lord us protect of-your-cross beneath-the-wings  
 وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا  
 she-boasts - and-in-it was-saved the-Church Lord by-your-cross  
 وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا  
 refuge who-have-taken and-we she-is-raised-on-high and-by-its-sufferings  
 وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا  
 blessed -H- and-his-power the-evil-one from us protect Lord in-it in-the-cross  
 وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا وَهَلَا  
 the-curse from freed-us who-by-his-cross he-(is)

#### Of the Cross

The holy cross has sanctified our souls. The cross of pardon has pardoned our offenses. The cross has cast down the evil one and his power. It has given victory to its worshippers and, behold, they rejoice in its festival, -H-. Protect us, Lord, beneath the wings of your cross.

By your cross, Lord, the Church was saved and in it, she boasts. By the sufferings of the cross, she is raised on high. Protect us, Lord, we who have taken refuge in the cross, from the evil one and his power, -H-. Blessed is he who by his cross delivered us from the curse.

<sup>99</sup> ١٠٠: That is, the prophet Isaiah.

<sup>100</sup> ١٠٠: See Isaiah 9:6.

ܡܕܢܝܢܐ: ܟܠ ܡܕܢܝܢܐ ܕܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 and-by-day by-night stand guards O-Church your-doors at of-the-saints  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 and-Paul the-foundation Simon they-guard-you the-evil-one from  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 -H- a-beloved <sup>101</sup>a-friend-of-the-bridegroom who-was and-John the-master-builder  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 Holy of-the-Spirit the-harp and-David  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 two seventy and-on built the-Church our-Lord the-Rock Simon on  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 and-lofty high <sup>103</sup>of-Cardu the-mountain (more)-than <sup>102</sup>he-set-her-up pillars  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 blessed-(is-he) -H- has-his-dwelling on-high who-built-(her) the-master-builder  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 the-altar in-her and-set-up his-Church who-built  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 of-the-world the-iniquity for will-intercede-with-you the-martyrs  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 and-stood they-entered to-repair the-breaches they for-are-accustomed  
 ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ ܡܕܢܝܢܐ  
 from and-behold they-endured afflictions and-all judgment <sup>104</sup>(in)-the-court-(of)

#### Of the Saints

At your doors, O Church, guards stand by night and by day, and they guard you from the evil one. Simon, the foundation; Paul, the master-builder; John, who was a beloved friend of the bridegroom, -H-, and David, the harp of the Holy Spirit.

On Simon, the Rock, our Lord built the Church and on seventy-two pillars he set her up. She is higher and loftier than the mountain of Cardu. The master-builder, who built her, has his dwelling on high, -H-. Blessed is he who built his Church and set up the altar in her.

The martyrs will intercede with you for the

iniquity of the world, for they are accustomed to repairing the breaches. They entered and stood in the court of judgment. They endured all affliction and, behold, blessings flow from their bones, -H-, for the one who takes refuge where their bones are placed.

The servants of the most high entered and stood in the court of judgment. They raised their eyes toward the sky and said: Lord, we have loved you and hated the world, grant us victory and bring confusion to the evil one, -H-, that the impious may not say, where is your God?

<sup>101</sup>ܡܕܢܝܢܐ: The word has a rather wide meaning: “friend of a bridegroom,” “groomsman,” “bridesmaid,” “godparent” or “sponsor” (PS p569).

<sup>102</sup>ܡܕܢܝܢܐ: See Luke 10:1-24.

<sup>103</sup>ܡܕܢܝܢܐ: The mountain in which the ark of Noah rested after the flood. This is the name of the

mountain given in the Syriac version of Genesis 8:4. Most translations nonetheless follow the Hebrew text, which tells that the ark landed on the top of the “Mountains of Ararat” (ܐܪܪܬ ܐܪܪܬ).

<sup>104</sup>ܡܕܢܝܢܐ: Lit.: “the house.”

ܟܬܝܚܝܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 who-takes-refuge for-the-one -H- flow 105 blessings their-bones  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 their-bones where-are-placed  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 of-the-most-high the-servants judgment 106 (in)-the-court-(of) and-stood entered  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 we-have-loved-you Lord and-said toward-the-sky their-eyes and-they-raised  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 confusion and-to-the-evil-one victory to-us grant the-world and-we-have-hated  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 your-God where-(is) the-impious say that-(may)-not -H-

ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 written in-the-books 108 of-the-Eve the-day is-named 107 beautifully of-the-Eve  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 in-the-middle-of-the-day the-sun that-set glorious by-the-prophets  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 -H- 109 the-wood on his-Lord spread because-it-saw it-is-written  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 of-the-world (for)-the-pardon of-his-side and-the-opening  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 great honor do-you-have what for O-you-the-Eve me tell  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 of-(all)-generations the-head Adam was-created on-me all in-the-churches  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 before-him and-the-watchers Paradise he-entered and-on-me  
 ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ ܕܚܝܘܬܐ  
 saved who-has the-first-born was-crucified and-on-me -H- prostrated-themselves

## Of the Eve

Beautifully is named the day of the Eve  
*[The word in Syriac also means "sunset"]* in the  
 books written by the glorious prophets. It is  
 written that the sun set in the middle of the day,  
 for it saw its Lord spread on the wood, -H-, and  
 the opening of his side, for the pardon of the  
 world.

Tell me, O you the Eve, why is there great  
 honor to you among all the churches? On me  
 was created Adam, the head of all generations.  
 On me he entered Paradise and the watchers  
 prostrated themselves before him, -H-, and on  
 me was crucified the first-born, who saved the  
 world.

<sup>105</sup> ܕܚܝܘܬܐ: Lit.: "helps."

<sup>106</sup> ܕܚܝܘܬܐ: Lit.: "the house."

<sup>107</sup> ܕܚܝܘܬܐ: Or: "adequately."

<sup>108</sup> ܕܚܝܘܬܐ: The Syriac name of Friday means: "the

eve," but it is based on a root designating the setting  
 of the sun. The same root gave the name of Arabia.

<sup>109</sup> ܕܚܝܘܬܐ: See Matthew 27:45, Mark 15:38.

❖ حَلَحَلًا

the-world

وَفِيهِ: مَا يَسْبُلُ بِهِ رَجَا يُلَا جِهَ حُنَا.  
 the-Lord on-it on-which-will-come the-morning is fearful how of-the-morning  
 هُوَ مِثْلُ أُولَى هَجْتَلَا وَحَك. تَلَج يُلَا  
 the-judge will-sit will-tremble and-the-creation a-lion like and-he-will-roar  
 هَجْتَلَا مَلَفَقَس. هَجَدَه تَهْتَلَا حَلَا  
 into-the-open hidden-things and-all-(the) will-be-opened and-the-books  
 خَلَا حَلَه ه تَه تَهْتَلَا سَبَه  
 pardon the-hidden-things you-who-know -H- them he-will-bring-out  
 هَالَوْسَم حَلَم  
 on-us and-have-mercy

هُوَ رَجَا يَجَلْ إِيْمَ أَسْ حَكَه مَلَفَقَس.  
 will-be-rewarded his-work according-(to) man when-every morning on-that  
 أَمَ لُيَسَ كَ لُيَحْبَلِر حُنَا. هَنَعْمَكَه ه حَه  
 that and-may-we-hear Lord your-grace to-us may-be-manifested at-that-time  
 مَلَا يَمَلَا كَهَمَقَتَلَا. يَجْتَلَا جَعَلَا لَه هَجَو فَو وَحِبَفَ  
 your-reward receive come diligent laborers to-the-faithful-[pl] which-calls voice  
 ه كَلَفَلَا مَحَلَبَلَا هَسْتَلَا لُلا حُجَبَ ❖  
 pass that-(shall)-not and-the-life and-the-kingdom the-marriage-chamber -H-

### On the Morning

How fearful is the morning on which the Lord will come. He will roar like a lion and the creation will tremble. The judge will sit, the books will be opened, and he will bring out all the hidden things to the open, -H-. You who know the things which are hidden, pardon and have mercy upon us.

On that morning, when every man will be rewarded according to his work, may your grace be manifested to us then, Lord, and may we hear that voice, which calls to the faithful: Come, diligent laborers, receive your reward, -H-, the marriage-chamber, the kingdom, and the life that does not pass.

### Of Repentance

Your judgment, Lord, is severe and my offenses are many. Justice threatens and I cannot escape. By that love which brought you to the court of judgment for our sake, do not enter into judgment with us and do not

remember our offenses, -H-. Just judge, pardon and have mercy upon us.

Because he was proud, Pharaoh pursued Israel. The waves surrounded him and drowned him in the sea. When he looked and saw that there was none to help him, he said: Woe to the one who fights with the Lord, -H-. Blessed is the one who puts his trust in the Lord.

Woe to me, that I fed with the lambs in the rich pastures and took my delight by the still waters like them. What shall I do when the shepherd appears and I am clothed in the black skin of a goat? -H- Make me worthy of being with your lambs, celestial shepherd.

One of the wise men in his book taught me: Keep away from the brother and the friend who is deceitful. His mouth smiles at you but his heart is full of deceit. He lays snares for you while he makes himself your friend, -H-. Deliver us, Lord, from the deceitful friend.

وَبُيُوبِي: مُذِيبَ خَلْبٍ مَسْقَدٍ هَعْتَانِي.

are-numerous and-my-offenses (is)-severe Lord your-judgment of-repentance

وَجَاءَنِي حَسْبُكَ وَفَزَعَنِي أَلَا مَتَىٰ إِنَّا. حَمَهُ سُبُلًا وَمَحْسَبٍ  
which-brought-you love by-that I-cannot and-escape threatens and-justice

حَسْبُكَ وَبُيُوبًا مَكْفَبٍ. حَيْبًا أَلَا لِيَحْكُ

enter-with-us (do)-not into-judgment for-our-sake judgment <sup>110</sup>to-the-court-(of)

مَسْقَدٍ أَلَا لِيُذَكِّرَ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

and-have-mercy-on-us pardon just judge -H- remember (do)-not and-our-offenses

كَأَنَّ وَاجِدًا قَدْ خَفِيَ. وَفَزَعَنِي أَلَا لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ

the-waves surrounded-him Israel pursued Pharaoh he-was-proud because

وَجَعَلَا لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

that-there-was-none and-saw he-looked and-when <sup>111</sup>drowned-him and-in-the-sea

وَجَعَلَا وَاجِدًا. أَلَا لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

-H- <sup>112</sup> fights Lord who-with to-the-one woe he-said him to-help

لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

(in)-the-Lord his-trust who-puts the-one blessed-(is)

وَجَعَلَا وَاجِدًا. أَلَا لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

and-by I-fed rich in-the-pastures the-lambs that-with woe-to-me

مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

when shall-I-do <sup>114</sup>indeed what I-took-delight like-them <sup>113</sup> still the-waters

وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

-H- I-am-clothed of-a-goat skin and-(with)-the-black the-shepherd appears

حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

celestial shepherd make-me-worthy your-lambs (to-be)-with

مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

the-brother from keep-away taught-me in-his-book the-wise-men of one

وَجَعَلَا وَاجِدًا. أَلَا لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

but-his-heart at-you smiles his-mouth who-is-deceitful the-friend and-from

وَجَعَلَا وَاجِدًا. أَلَا لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

friend your while-he-makes-himself for-you he-lays snares (is)-full (of)-deceit

وَجَعَلَا وَاجِدًا. أَلَا لِيُذَكِّرَ. حَمَهُ سُبُلًا مَحْسَبٍ. وَبُيُوبًا جَانًا سُبُهَةً أَلَا وَسَمْعَكَ

deceitful the-friend from Lord us deliver -H-

#### Of the Departed

Lord, do not forget and do not cast away our

<sup>110</sup> حَمَهُ: Lit.: "the house."

<sup>111</sup> وَاجِدًا: See Exodus 14:5–29.

<sup>112</sup> حَمَهُ: The book of Exodus does not record this quote.

<sup>113</sup> مَحْسَبٍ: See Psalm 23.

<sup>114</sup> وَاجِدًا: A particle emphasizing expressions of doubt, desire, or interrogation (PS p212).

وَحَبَّبْنَا: لَا إِلَهًا أَنْتَ، وَلَا قَوْلًا أَنْتَ. مَضَى  
 Lord them cast-away and-(do)-not them forget (do)-not of-the-departed-[pl]

لَحْيَتَيْهِ وَكَمَصْدُورِ سُنْبِ. تَمَرُ فَيَتَمِدُّ  
 their-bodies raise-up look-forward who-to-your-resurrection our-departed-[pl]

مَعْبُوسًا مَلَأَ وَنِعْمًا. هَجَبًا حَبَّبَ نَسًا بَهْدًا  
 be (may)-rest times and-at-all mercy-[pl] full-(of) O-Anointed-one

كَدَهُ، هَ هَيَّصَفَ كَبِ هُجَبًا وَإِيَهُ هُ  
 (are)-he for-you praise to-you and-(may)-they-offer -H- with-them

❖ هَيَّصِدُّهُمْ  
 who-raises-them-up

مَوْكِنُ، وَرَجَبًا  
 of-the-cross 115 cyclic-hymn

حَبَّبًا حَبَّبْنَا (حَام: ه - ل)  
 9 - 6 44 psalm sixth in-the-tone

كَبِ نَبْهَ كَجَلَدُجَبِ هَ هَمَلًا مَضَى  
 your-name and-for -H- 116 our-enemies we-shall-strike-down through-you

❖ حَقْلًا نَبْهَ  
 our-foes we-shall-trample

مَحَلًا وَلَا هَ هَ قَقْلًا لَجَبَبِ هَ أَفْلًا  
 in nor -H- trusted our-bows in (we-have)-not because

❖ أَمِ وَبِجَمِ  
 that-it-may-save-us 117 our-armor

أَيَهُ هَ هَ وَجَمِ مَ هَمَلًا هَ هَاجَةً كَجَلَدُجَبِ  
 our-enemies and-put-to-shame -H- our-foes from who-saved-us (are)-he you

مَحْبَبِ كَلَهُ جَلَهُ هَمَلًا هَ هَمَمِ حَلَمِ  
 for-ever and-to-your-name -H- day the-whole O-God we-have-praised-you

departed, who look forward to your resurrection. Raise up their bodies, O Anointed one, full of mercy. May rest be with them at all times, -H-, and may they offer praise to you who raise them up.

#### A Cyclic Hymn of the Cross

*In the sixth tone (Psalms: 44:6-9).*

Through you, we shall strike down our enemies, -H-, and for your name, we shall

trample upon our foes.

For we have not trusted in our bows, -H-, nor in our armor that it may save us.

You are he who saved us from our foes, -H-, and put to shame our enemies.

We have praised you, O God, all day long, -H-, and we will give thanks to your name forever.

Glory... From age...

115 هَمَمِ: From the Greek κύκλιον, "cycle."

116 حَجَلَدُجَبِ: This refers to the cross seen by Constantine. See the biographical information on

him on page 80.

117 مِ: Or: "weapon." This is a reference to Psalm 44:6. In Hebrew, the verse refers to a sword.

❖ نَدَوْنَا  
we-will-give-thanks

مَدَدٌ    مِنْ  
from.. and glory...

ثُمَّ  
then

حَمْدًا  
border-hymn

أَيْنَ خَرَجْتُمْ بِخُصْبٍ    هَمَّجَتْ لَأَجْلَحْنَا  
who the-enemy and-overthrown have-trodden-down by-your-cross you  
وَالْبُحْبُوحُ هَذَا خَلَّ رِجْلَهُ. هُمُومًا    هُمُومًا  
it we-worship this and-because-(of) our-race over had-prevailed  
❖ خَرَجْنَا مَحْيَا سَتَا  
life that-gives the-cross  
❖ هُمُومًا مَلَكُومًا    هُمُومًا كُفُومًا  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

وَبِالْحَمْدِ    هُمُومًا  
of-repentance ordered-prayer

#### A Border Hymn

By your cross, you have trodden down and overthrown the enemy, who had prevailed over our race, and therefore we worship your life-giving cross.

#### An Ordered Prayer of Repentance

#### A Hymn

*With the melody: We call upon you, Lord.*

**Word:** Beneath your wings protect us, Lord, -H-. In the morning, the living cross will suddenly appear and from end to end of the earth it will show its victory. Those who denied it will confess it, though they like it not, and the blessed martyrs will rejoice in it and receive their crowns. By it, we will confess and worship you, Lord, because by your slaying and your resurrection we have lived. Anointed one, who saved us by your cross, pardon and have mercy upon us.

Look at it, and put your hope in it, -H-. The cross of the Son of God, which the accursed people of the Jews, who rejected grace, had

hidden, each day has been manifested in the four quarters of the earth. The Holy Church greatly desired it and worshipped its honor. Jerusalem, which crucified him, has been laid waste and, behold, Rome and Syria and Egypt worship it, because it saved them from the worship of images.

**Glory...:** King Constantine looked in the sky and saw a token of wonder, the sign of the cross, and, when he inquired into the vision, it was said to him: By this sign of life, you shall gain the victory. He cast down the images, destroyed the idols, and gave honor to the cross alone. Blessed is he who has made the cross a rampart for our souls.

**From age...:** The king Constantine saw the cross, bowed his head, and prostrated himself in front of it. He then said: I acknowledge you, my Lord and my God, who have given me the cross, that by it I may fight against the evil one and overcome his devices. By your cross the Church was saved, by your cross her children were protected. May your cross be our protection by night and by day.

مُلَّا

a-hymn

حَمْد: كَيْ مَنَّا مَنَّا  
we-call Lord you with-the-melody

قَدْ كُنَّا: نَسِيْدُ تَقْطِرُ هَذَا كَيْ مَنَّا: ه: حَرْفًا  
in-the-morning -H- O-Lord us protect <sup>118</sup>your-wings beneath word  
رَكْبًا سَا مَبْعَدٍ وَنَس. هَمْ هَقَقًا حَقَقَةً وَوَحَا  
of-the-earth to-end end and-from will-appear suddenly living the-cross  
حَسَا اُجُوْا. هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
though <sup>119</sup>those-who-denied-it it and-will-confess (its)-victory it-will-show  
لَا رُجَى. هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
and-receive blessed the-martyrs in-it and-will-rejoice like-it (they-do)-not  
تَكْبَرُهُ. هَمْ نَهْ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
our-Lord you and-worship we-will-confess by-it their-crowns  
وَجْعَلْ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
the-Anointed-one we-have-lived and-by-your-resurrection for-by-your-killing  
❖ خَرَجَ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
and-have-mercy-on-us pardon by-his-cross who-saved-us  
سَهْ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
God of-the-Son-(of) the-cross -H- in-it and-put-your-hope at-it look  
هَمْ وَهَمْ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
grace who-rejected of-the-Jews cursed the-people-[suj] had-hidden which  
هَمْ هَمْ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
the-Church it and-desired quarters in-the-four has-been-manifested <sup>120</sup>each-day  
هَمْ هَمْ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
has-been-laid-waste Jerusalem its-honor and-worshipped Holy  
وَنَكْرَ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
it worship and-Egypt and-Syria Rome and-behold which-crucified-him  
❖ وَجْهَ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
of-images the-worship from them because-it-saved

هَمْ: هَمْ هَمْ هَمْ هَمْ هَمْ هَمْ  
a-token and-saw in-the-sky looked <sup>121</sup>Constantine king glory...

<sup>118</sup> هَمْ: Lit.: "his wings."

<sup>119</sup> هَمْ: Or: "the unbelievers."

<sup>120</sup> هَمْ: Griffiths has: "to-day."

<sup>121</sup> هَمْ: For biographical information concerning Constantine the Great, see page 80.



ذَا ۖ جَرَجَبَه ۖ فَمِنْ حَيْبِهِ مِمَّ لُحْبُهُ ۚ أَلَا ۖ هَبْ حُوه  
 her grant error from his-Church saved who-by-his-cross Son  
 ❖ مَسْبُ ۖ هَنْبُ ۖ لَحْبُهُ ۖ جَرَجَب ۖ نَبَهُ ۚ  
 light by-the-cross-(of) her-children and-guard your-tranquility  
 مَسَا ۖ وَهَمَّ ۖ كَمَعْنَتَا ۖ هَلَا ۖ وَحُنْتَا ۖ  
 and-to-those-on-earth to-those-in-the-sky which-brought-peace (may)-the-tranquility  
 مَمَّ ۖ حَيْبُ ۖ لَحْبُهُ ۖ جَرَجَب ۖ نَبَهُ ۚ ❖  
 light by-the-cross-(of) her-children and-guard to-your-Church bring-peace  
 هَلَمَّ ۖ هَلَا ۖ مَسَا ۖ ۖ وَامْبَعَبَهُ ۚ مِمَّ ۖ أَدُوْمَلَمَّ ۖ تَبَّ ۖ مَلَا ۖ مَسَّ  
 was-celebrated while Jerusalem from of-the-crucifixion the-wood ascended  
 خَلَا ۖ وَهَلَا ۖ ۖ وَحَجَّ ۖ هَلَا ۖ جَدَهُ ۖ ۖ هَجَّ ۖ هَلَا ۖ مَلَحَا ۖ مَفَهَلُ ۖ مَسَّ  
 Constantine king heard in-them where-it-passed in-the-places  
 ۖ مَحَلَا ۖ رَجَبَا ۖ هَجَّ ۖ ۖ حَمَّ ۖ سَكَا ۖ هَجَّ ۖ  
 and-he-went-out his-forces with-him and-it-took the-cross that-had-arrived  
 ❖ ۖ لَاهُ ۖ وَحَدَّ ۖ  
 to-meet-him  
 حَكَا ۖ مَبْ ۖ مَسَّ ۖ هَمَّ ۖ ۖ وَجَدَا ۖ ۖ مَلَحَا ۖ أُمَّه ۖ  
 his-mother the-queen which-had-written <sup>123</sup> a-report to-him came-up  
 ۖ هَلَا ۖ مَحَلَا ۖ رَجَبَا ۖ مَمَّ ۖ مَحَكَّ ۖ مَبْعَلَا ۖ  
 in-a-holy-manner receive-it rise the-cross has-arrived (saying)-behold  
 ۖ وَجَّ ۖ هَلَا ۖ حَمَّ ۖ ۖ وَنَمَّ ۖ تَدَا ۖ هَجَّ ۖ ۖ رَمَّ ۖ  
 reverend and-the-priests the-high-priests with-him <sup>124</sup> took the-son-(of-the-queen)  
 ۖ وَهَلَا ۖ رَجَبَا ۖ بَقَّ ۖ ۖ هَبَّ ۖ ۖ سَجَبَا ۖ ❖  
 with-devotion and-worship-(it) he-might-honor the-cross that  
 سَابَّ ۖ ۖ رَجَبَا ۖ هَزَّ ۖ ۖ وَنَمَّ ۖ هَمَّ ۖ ۖ مَبْ ۖ مَسَّ ۖ  
 before-it and-prostrated-himself his-head and-bowed-down the-cross he-saw  
 ۖ هَجَّ ۖ ۖ أَيْ ۖ هَزَّ ۖ ۖ هَزَّ ۖ ۖ مَلَّ ۖ ۖ كَمَعْنَتَا ۖ ۖ مَهَلَا ۖ ۖ  
 I-give-thanks to-give-praise his-voice and-lifted-up his-hands and-stretched-forth  
 ۖ كَبَّ ۖ ۖ كَلَّ ۖ ۖ وَهَجَّ ۖ ۖ كَبَّ ۖ رَجَبَا ۖ ۖ وَجَّ ۖ ۖ أَلَا ۖ  
 I-might-fight that-by-it the-cross me who-have-given God Son-(of) to-you  
 ❖ ۖ كَمَجَّ ۖ سَكَّ ۖ ۖ وَجَدَّ ۖ ۖ  
 of-the-enemy the-power against

By the mercy which showed compassion to the thief on the right, have compassion upon us also, Son of God, and have mercy upon us.

The Prayer of the Morning.  
Station.

<sup>123</sup> مَسَا: A Greek loanword: σάκρα; “a letter esp. an imperial rescript, edict, state letter of recommendation, passport; an official report” (PS

p389).

<sup>124</sup> هَلَا: Lit.: “was.”

مَعْبُودًا لِأَبَا ۖ وَبَعْبَ رَجَبًا مِمَّنْ هُكِّمُوا: هَمَّجِبَا  
 and-worship the-oppressors from the-cross who-hid to-the-Father praise  
 كَجَا ۖ جَلَا ۖ سَمَّه ۖ حَفَّهْh  
 thanksgiving <sup>125</sup> to-Constantine and-showed-it who-revealed to-the-Son  
 كَدَّهْh ۖ وَجَّهْهْهْهْهْهْهْهْهْهْh ۖ نَّابَّهْهْهْh ۖ حَبَّ ۖ هَكَّهْهْh: ۖ كَدَّهْh ۖ نَّاسَّهْهْh ۖ قَتَّجَّهْهْh  
<sup>127</sup> its-wings beneath <sup>126</sup> Helena by-the-hands-(of) to-us who-gave-it to-the-Spirit  
 هَكَّهْهْh ۖ كَهْ ۖ مَدَّهْهْh ۖ مِمَّنْ ۖ نَجَّتَّهْh ۖ  
 all-harm from Lord us protect  
 ۖ دَسَّهْهْh ۖ سَمَّهْهْh ۖ دَهْهْ ۖ كَهْهْهْh ۖ نَجَّهْh ۖ مَعْبُودًا  
 on-the-right-(side) thief to-the which-showed-compassion by-the-mercy-[pl]  
 ۖ سَمَّهْهْh ۖ اُفْ ۖ كَهْ ۖ دَا ۖ جَلَا ۖ هَوَّصَّهْهْh ۖ  
 and-have-mercy-on-us of-God Son on-us also have-compassion

رَكَّهْهْh ۖ رَجَبًا ۖ  
<sup>128</sup> of-the-morning prayer

مَمَّهْh ۖ  
<sup>129</sup> station.

<sup>125</sup> ۖ حَمَّهْهْهْهْهْh: For biographical information concerning Constantine the Great, see page 80.

<sup>126</sup> ۖ حَبَّ: Saint Helena was the mother of Constantine.

<sup>127</sup> ۖ حَفَّهْh: That is, the “arms” of the cross.

<sup>128</sup> رَجَلًا ۖ رَجَبًا: The text of the Concluding Prayer of the Morning can be found on page 668.

<sup>129</sup> مَمَّهْh: The text of the Station can be found on page 662.

## 6.5 Of the Third Hour of the Eve

وَبِأَكْبَرُ مَحْتِ وَيَوْمِ حَذَّجْجَا  
the-Eve of-the-day-(of) of-the-third-hour

مَعْمَا.

130 station.

هَبْرَا بِرَكْبَا  
of-the-cross ordered-prayer

مَلَّا

a-hymn

حَم: مَعْمَا وَيَوْمِ أَيْدَا  
you-[pl] his-martyrs with-the-melody

حَذَّجْجَا مَحْتِ هَجْجَا هَجْجَا هَجْجَا  
and-with-it living the-cross it we-worship and-at-all-times at-the-third-hour

نُصَبَّ حَذَّجْجَا حَذَّجْجَا هَجْجَا هَجْجَا  
and-it-is our-hope it-is our-foreheads on we-sign-ourselves

أَهْجْجَا هَجْجَا مَحْتِ مَحْتِ مَحْتِ  
and-his-forces the-evil-one from us delivers and-it in-what-we-put-our-trust

### Of the Third Hour of the Eve

Station.

An Ordered Prayer of the Cross

### A Hymn

*With the melody: You his martyrs.*

At the third hour and at all times we worship the living cross, and we sign ourselves with it on our foreheads. It is our hope and what we put our trust in. It delivers us from the evil one and his forces, by day and by night.

At the third hour, Adam ate the fruit in Eden and transgressed the command, and at the sixth hour, the Lord of Adam ascended the cross for

his salvation. At the ninth hour, he wrote the deed of his deliverance on the cross and restored him to Eden, his inheritance.

**Glory...** Moses, with his staff, divided the sea before the host and Israel crossed. Our Lord Jesus, by the cross of light, opened Sheol and raised the departed. Blessed is the Anointed one, who trod for us the way of life from the grave to Paradise.

**From age...** King David was adorned with three mysteries when he went out to fight Goliath: The sling was Mary; the stone, the Anointed one; and the staff in his hand, the mystery of the cross. So he ran and hit the Philistine on his forehead, and he fell down immediately.

<sup>130</sup> مَعْمَا: The text of the Station can be found on page 662.

أُبْعَثًا وَكَتَكُهُلًا ❖

and-by-night by-day-[pl]

حَدَّكَ مَحْتَبُ أَجَلًا أَدَمُ قَاوَا جَدَّج. دَحَجَّ قَبْمُؤَلَا.  
the-command and-transgressed in-Eden the-fruit Adam ate at-the-third-hour

دَجَمَلُ مَحْتَبُ مَلَمُ كَرْكَبَا مُدَّو. وَاوَمَر. مَحَلَّ  
for of-Adam Lord the-cross ascended hour and-at-the-sixth

قَبْمُؤَلَا. دَجَمَلُ مَحْتَبُ. حَلَّجُ سَوَوَوَو  
the-deed-of-his-deliverance he-wrote hour and-at-the-ninth his-salvation

دَاَمَبَلَا. دَقَبَمُ كَحَجَّجُ مُلَاوَلَا ❖  
his-inheritance to-Eden and-restored-him during-the-crucifixion

مُود: دَعَمَلَا جَسَبُؤَلَا فَلَجَمُ حَمَلَا مَمَرُ مَعَبَبَلَا. دَحَجَّ  
and-crossed <sup>131</sup> the-host before the-sea divided with-his-staff Moses glory...

أَمْعَلَا. مَحَبَّ. مَعَفُ حَرْجَجُ نَعَمُؤَا فَاِسَمَا  
opened light by-the-cross-(of) Jesus and-our-Lord <sup>132</sup> Israel

كَمَعَلَا دَاَمَبَرُ حَكَبَبَلَا. دَبَبَرُ دَا مَعَبَبَلَا. وَاوَمَر  
who-trod the-Anointed-one (is)-he blessed the-departed-[pl] and-raised Sheol

كَمُ أَدَمَلَا وَسَتَا. مَمُ مَجَبَا حَجَمُ فَاوَمَلَا ❖  
Paradise to the-grave-[pl] from of-life the-way for-us

مَم: نَاكَلَا اَوَلَا اَلَحَلَمُؤَا دَاوَا وَاوَمَر مَحَلَا. دَوَم  
when-he-went-out king David <sup>133</sup> was-adorned mysteries (with)-three from...

كَا كَمَحَب. مَحَلَا مَحَمَرُ دَاوَلَا مَعَبَبَلَا  
the-Anointed-one and-the-stone (was)-Mary the-sling <sup>134</sup> Goliath against

سَمَلَا وَاوَلَا. اَوَلَا وَاوَمَر. دَاوَمَر دَاوَمَر.  
and-hit so-he-ran of-the-cross the-mystery in-his-hand and-the-staff

كَاوَمَلَا جَمُ حَتَمَم. دَاوَمَر مَحَلَا دَاوَمَر مَحَمَلَا ❖  
his-fall was and-immediate his-forehead the-Philistine

حُجَبَلَا وَحَبَب. حَمَمَم

<sup>135</sup> Jacob of-Saint rogation

#### A Rogation of Saint Jacob

Son, who by your cross saved the Church from error, grant her your tranquility and guard her children by the cross of light.

May the tranquility, which reconciled those in the sky with those on earth, bring peace to

your Church and guard her children by the cross of light.

Judas stood up, girded his loins in a manly manner, dug and found three crosses which lay together. The mother of the king was sad

<sup>131</sup> مَعَبَبَلَا: Lit.: "the camp."

<sup>132</sup> مَعَبَبَلَا: See Exodus 14.

<sup>133</sup> اَلَحَلَمُؤَا: Lit.: "was wrapped."

<sup>134</sup> مَحَمَرُ: See 1 Samuel 17.

<sup>135</sup> حَمَمَم: For biographical information concerning Saint Jacob of Sarug, see page 83.

ذَا ۖ جَرَجَبَه ۖ فَمِنْ حَرْبِهِ ۖ مَعِ لُحْبِهِ ۖ أَلَا ۖ هَبْ ذَا  
 her grant error from his-Church saved-her who-by-his-cross Son  
 ۖ هُنْ ۖ هَلْ ۖ حَرْبِهِ ۖ حَرْجَب ۖ نَبْ ۖ وَ ۖ  
 light by-the-cross-(of) her-children and-guard your-tranquility  
 مَنَا ۖ وَهَمَّ ۖ كَمَعْنَا ۖ وَلَا ۖ وَحُنَّا ۖ  
 and-to-the-earthly-ones to-those-in-the-sky that-brought-peace (may)-the-tranquility  
 مَعِ ۖ حَرْبِهِ ۖ هَلْ ۖ حَرْبِهِ ۖ حَرْجَب ۖ نَبْ ۖ وَ ۖ  
 light by-the-cross-(of) her-children and-guard to-your-Church bring-peace  
 مَر ۖ هُوَ ۖ مَر ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ سَرَّ ۖ هُوَ ۖ سَرَّ ۖ هُوَ ۖ سَرَّ ۖ هُوَ ۖ  
 and-found and-he-dug in-a-manly-manner his-loins and-girded Judas stood-up  
 لَكِلَا ۖ رَكْتَجَا ۖ وَهَبَّ ۖ أَجَبْ ۖ أَلَا ۖ هُوَ ۖ أَلَا ۖ هُوَ ۖ  
 of-the-king the-mother was-sad together which-lay crosses three  
 مَعْلَا ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ  
 of-them which-one know because-(she-did)-not this because-(of)  
 ۖ جَبْ ۖ  
 God (was-the-one)-of-the-Son-(of)  
 أَمَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ  
 for-we-have of-the-king the-mother you be-grieved (do)-not<sup>136</sup> Judas said  
 هَجَا ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ هُوَ ۖ  
 the-Father was-pleased which-one-(it-is) his-cross you will-show that-he hope  
 ۖ بَسَا ۖ هُوَ ۖ حَرْجَب ۖ نَبْ ۖ وَ ۖ حَكَمَا ۖ  
 youth by-(means-of)-a-dead light the-cross-(of) to-show  
 ۖ جَاهُ ۖ وَهَمَّ ۖ مَجَا ۖ هُوَ ۖ  
 was-being-accompanied to-the-grave who-on-the-way

because of this, because she did not know which one of them was the cross of the Son of God.

Judas said to her: Do not be grieved, mother of the king, for we have hope that he will show you which one is his cross. The Father was pleased to show the cross of light by means of a dead youth, who was being accompanied on the way to the grave.

When they placed them one after the other on the dead man, the people cried: Living cross, show your power. The dead man saw the cross of light and rose from the bier. The crowd that saw him sang praise to the one who raised him up.

Praise to the Father, worship to the Son, and thanksgiving to the Spirit. Behold, to him belongs praise from this time forth and for all generations. The blessed Mary took it and placed it in the holy sanctuary and honored it with psalms and hymns. She wrote and established this commemoration for generations to come, that all those who honor the cross of light may inherit life.

The watchers on high worship your name, and men do so in the depths, for by your cross you brought tranquility to those who were angry.

Station.

<sup>136</sup> ۖ هُوَ ۖ: This quote does not come from the canonical Scriptures. Its source could not be

determined.

ܡܢ ܡܢܬܒܝܝܐ ܝܗܝ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 the-dead-man of on-top of-them (after)-one one they-placed-them when  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 saw the-dead-man your-power show living cross the-people cried  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 sang that-saw-(him) and-the-crowd the-bier from rose light the-cross-(of)  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 to-the-one-who-raised-him-up praise  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 behold to-the-Spirit and-thanksgiving the-Son and-worship to-the-Father praise  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 took-it praise to-him and-for-all-generations this-time-forth from  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 and-with-psalms holy in-the-sanctuary the-blessed-one-[fem] and-placed-it  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 this (and)-established (and)-wrote it honored and-hymns  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 the-cross-(of) who-honor that-all coming for-the-generations commemoration  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 life may-inherit light  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 in-the-depths and-men on-high the-watchers worship your-name  
 ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ ܡܢ ܡܢܬܒܝܝܐ  
 who-angry-were to-them brought-tranquility by-your-cross because-you  
 ܡܢܬܒܝܝܐ ܡܢܬܒܝܝܐ ܡܢܬܒܝܝܐ ܡܢܬܒܝܝܐ ܡܢܬܒܝܝܐ ܡܢܬܒܝܝܐ  
 station.

137 station.

<sup>137</sup> ܡܢܬܒܝܝܐ: The text of the Station can be found on page 662.

## 6.6 Of the Middle of the Day of the Eve

وَبَقْلِهِ وَنَوْمِ حَبْجَا  
 of-the-middle of-the-day-(of) the-Eve

مَمْلَأَ

138 station.

هَبْرًا جَعْلًا  
 general ordered-prayer

مُلَّا

a-hymn

حَمْدًا: حَبْرًا سَأَوْهَ لَحْمًا  
 the-disciples saw in-the-morning with-the-melody  
 بِمَجْبَسٍ مَقْرًا جَنَّتًا هُرْكًا لَأَوْحًا  
 the-earth and-sprinkles from-the-clouds copious-water-[pl] he-who-makes-pour  
 جَبْهَةً لُؤْفًا مَلْجًا بُمِ هَالًا مَعِ نَائِمَةً وَجَدَّ حَلًا  
 of-the-virgin the-breasts from sucked milk drops-(of) with-showers  
 مَدْنَمَ دَمَكَةً لَمَوْا حَكْبًا هَالًا كَبْ لَحْبًا دَمَلًا كَه  
 him and-carried she-bore when his-birth-giver wonder-[suj] and-filled Mary  
 هَالًا حَلَسًا أَسْ مَجْلًا حَلًا مَعِ قَمِيمًا  
 the-ages than who-is-older 139 the-infant a-baby like he-is-lulled behold

### Of the Middle of the Day of the Eve

Station.

A General Ordered Prayer

A Hymn

*With the melody: In the morning, the disciples saw.*

He who makes copious water pour from the clouds and sprinkles the earth with showers sucked drops of milk from the breasts of the virgin Mary, and wonder filled his birth-giver, when she bore and carried him.

Behold, he is lulled like a baby, the infant who is older than the ages. Behold, he leaps

like a child, before whom John leapt when meeting him and, behold, he is carried in the arms, the elder who is the ancient of days.

**Glory...** By the prayer of the prophets, apostles, and martyrs, who were slaughtered in your hope, of the holy fathers and of the teachers of the orthodox faith, make your peace and tranquility dwell in the four quarters of the creation.

**From age...** On the altars in the four quarters of the earth make remembrance, our savior, of all those who ate your body and your blood, and confessed your passion. Protect the living by your cross and pardon the departed in your mercy.

<sup>138</sup> مَمْلَأَ: The text of the Station can be found on page 662.

<sup>139</sup> حَمْلًا: Not to be mistaken for: حَمَلًا, "the unjust."

٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 when-meeting-him leapt (before)-whom a-child like he-leaps and-behold  
 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 (who-is)-the-ancient the-elder the-arms in he-is-carried and-behold <sup>140</sup> John  
 ❖ ٥٥٥ ٥٥٥  
 of-days

٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 and-the-martyrs and-the-apostles the-prophets by-the-prayer-(of) glory...  
 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 and-the-teachers holy and-the-fathers your-hope in who-were-slaughtered  
 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 in-the-four and-your-peace your-tranquility make-to-dwell orthodox  
 ❖ ٥٥٥ ٥٥٥ ٥٥٥  
 of-the-creation quarters

٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 make quarters-(of-the-earth) of-the-four the-altars on From-age...  
 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 and-your-blood your-body who-ate of-all-(those) our-savior remembrance-of-them  
 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 by-your-cross protect the-living your-own the-passion and-confessed  
 ❖ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 in-your-mercy-[pl] pardon (and)-the-departed-[pl]

٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 Balai of-Saint rogation

٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥  
 Lord us pardon your-saints and-all your-birth-giver by-the-prayer

#### A Rogation of Saint Balai

By the prayer of your birth-giver and of all your saints pardon us, Lord, and pardon our departed.

May the remembrance of Mary be a blessing to us and may her prayer be a rampart for our souls.

Prophets, apostles, and holy martyrs, beseech and beg for mercy for us all.

Sprinkle, Lord, the dew of gladness on the faces of our fathers and brothers, who have

slept in your hope.

Praise to him, who has magnified the remembrance of his mother, glorified the saints, and raised up the departed.

By the prayer of your birth-giver and of your saints, pardon us, Lord, and have pity upon our departed.

**The Petition of Saint Severius of the Sixth Hour Service.**

**Station.**

<sup>140</sup> ٥٥٥: See Luke 1:41.

❖ **هَمَّا حَتَّيْ**

our-departed-[pl] and-pardon

**وَهَجُنَا نَمَارَ حَجَّهْ وَتُأَلِّ. دَرْكُأَلِ لَمَارَ**

be and-her-prayer a-blessing-to-us be of-Mary (may)-the-remembrance

❖ **مَهْوَ حَقَقْأَلِ**

for-our-souls a-rampart

**بَجَّتْأَلِ دَمَكَّتْأَلِ. هَمَّهْوَأَلِ مَقَّيْمَا. أَلِصَّعَجِ دَجَّهْ. وَسَمَّا**

mercy-[pl] and-beg-(for) beseech holy and-martyrs and-apostles prophets

❖ **سَكْجِ تَكْجِ**

us-all on-behalf-(of)

**لَلَّا وَجَهْهُقَّتْأَلِ. وَهَمَّ مَضِي حَافَتَهْوَ. وَاجُتَّعِ**

of-our-fathers on-the-faces O-my-Lord sprinkle of-gladness-[pl] the-dew

❖ **دَلَّشَبِ. وَمَجَّجِ خَلَّ هَجْبِيرِ**

your-hope in who-have-slept and-our-brothers

**مَهْجَبِلَا حَدَّهْ وَاهْوَجِ. وَهَجُنَا مَكْبَلَا. هَنْجَبِ**

and-glorified his-birth-giver the-memory-(of) who-has-magnified to-him praise

❖ **حَقَّيْمَا. هَسَمَّ حَتَّيْأَلِ**

the-departed-[pl] and-raised-up the-saints

❖ **خَرْكُأَلِ مَكْبَلِيرِ. هَجْدَهْوَ مَقَّيْمَسِ**

your-saints and-all your-birth-giver by-the-prayer

❖ **سَمَّا كَمَ مَضِي. هَسَمَّا حَتَّيْأَلِ**

on-our-departed-[pl] and-have-pity Lord us pardon

**حَحْبِلْأَلِ وَمَضِي هَمَّهْمَهْ.**

141 Severius of-Saint petition

**هَمَّهْمَا.**

142 station.

<sup>141</sup> **حَحْبِلْأَلِ وَمَضِي هَمَّهْمَهْ**: The text of the Petition of Saint Severius of the Sixth hour service can be found on page 669.

<sup>142</sup> **هَمَّهْمَا**: The text of the Station can be found on page 662.

## 6.7 Of the Ninth Hour of the Eve

وَبِالْمَحْمُوتِ وَيَوْمِ حَذْوِ جَدَا  
of-the-ninth-hour of-the-day-(of) the-Eve

مَوْصِلًا.

<sup>143</sup> station.

وَقَبِيلًا وَحَبِيبًا

of-the-departed-[pl] ordered-prayer

مُلَّا

a-hymn

حَمْدًا لِّأَوَّلِهِ وَخَتْمًا

worlds the-two with-the-melody

لِّأَوَّلِهِ وَخَتْمًا بِرُحْمٍ مُّذْنِبٍ. هُوَ وَأَنَا هَاهُنَا

and-there here Lord (belong)-to-you worlds the-two

مَحْبُوسًا. حَسْبًا نَحْنُ خَرَجْنَا بِرُحْمٍ. حَبِيبًا سَهْلًا

pardon the-departed-[pl] by-your-cross guard the-living (extends)-your-dominion

جِسْمًا سَعْبًا

in-your-mercy-[pl]

لَا هُجْمٌ مَّعَهَا جَاوِحًا. حَقًّا وَلَا مَعَهَا كَدًا.

it making-grow without a-plant on-the-earth the-rain leave (does)-not

### Of the Ninth Hour of the Eve

Station.

An Ordered Prayer for the Departed

### A Hymn

*With the melody: The two worlds.*

The two worlds belong to you, Lord. Both here and there extends your dominion. Guard the living by your cross and pardon the departed in your mercy.

The rain does not leave a plant on the earth

without making it grow, and the Anointed one will not leave a departed in Sheol without raising him up.

**Glory...:** Praise to you, who raise the dead, and praise to you who cause to rise those who are buried. Praise to you and to the Father who sent you, and to the Holy Spirit be shouts of praise.

**From age...:** In the arms of Abraham and in tabernacles of light, make to dwell, Lord, our departed who have slept and have rested in your hope.

<sup>143</sup> مَوْصِلًا: The text of the Station can be found on page 662.

هَلَّا مَعْجَسًا مُجْمَعًا خَمْفًا. خَبِيرًا وَلَا مَحْسَمًا  
 raising-up without a-departed in-Sheol leave the-Anointed-one and-(will)-not  
 ❖ كِه  
 him

هه: هَجَسًا كِه مَحْسَمًا مَبْتَلًا. هَكِه هَجَسًا  
 praise and-to-you the-dead who-raise to-you praise glory...  
 مَقْبَمًا كَمَجَبًا. هَجَسًا كِه هَلَّا  
 and-to-the-Father you praise those-who-are-buried who-cause-to-rise  
 ❖ هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا  
 (be)-shouts-of-praise Holy and-to-the-Spirit who-sent-you

هه: خَقَقًا أَجْرُهُمْ. هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا  
 Lord make-to-dwell of-light and-in-tabernacles of-Abraham in-the-arms from...  
 ❖ هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا  
 your-hope in and-have-rested who-have-slept our-departed-[pl]

إِسْنًا  
 another

هه: هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا  
 you[pl] his-martyrs with-the-melody  
 هَه دَه: هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا  
 that-like he-said when preached the-elect Paul of-truth <sup>144</sup> gospel the  
 أَوْخًا هَه هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا  
 on-the-day (in)-the-dust those-who-lay-down and-grow they-sprout seeds  
 هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا هَكِه هَجَسًا  
 destroyed that-was-not a-heart this and-wear of-the-resurrection

#### Another

*With the melody: You his martyrs.*

Paul, the elect, preached the gospel of truth when he said: Like seeds, those who lay down in the dust sprout and grow. On the day of the resurrection, they shall wear this: A heart that was not destroyed and a body that rises up without corruption.

The children of the Church who are asleep will sleep until the great day of the resurrection, when they will rise up clothed in glory and honor, and depart to meet our Lord when he comes, crying and saying: Come in peace, Son of the most high, who promised us the kingdom.

**Glory...:** Moses the great rejected the

censers of the two hundred and fifty priests. The priests burned and their incense was not received there, contrary to the one of the Levites and this incense that we offer you every day, that it may be for the help of your servants.

**From age...:** In your compassion and in your grace, O Lord, our Lord, make remembrance of the departed who ate your body and drank your blood, and who have slept and rested in your hope. Lord, and when you come to judge the peoples and the nations, may they stand at your right.

<sup>144</sup> هَجَسًا: Lit.: "the preaching."

❖ **هَمْلَم** **فَجَا** **وَلَا** **سُجَا**  
 corruption without a-body-[suj] and-(that)-rises-up  
**مَبْمَب** **وَمَحَب** **كَبْم** **وَجِبَا** **حَبْمَا** **حَمَمَه** **وَلَا**  
 great the-day until of-the-Church the-children those-asleep will-sleep  
**وَبُسُحَا** **هَمُحَب** **هَكُجَب** **أَمَا** **هَمَوَا** **هَبُجَب**  
 and-depart and-honor (with)-glory clothed and-rise-up of-the-resurrection  
**لَاوَحَه** **وَمَنْ** **مَلَا** **وَالَا** **هَمُحَب** **هَوَانَب** **وَلَا** **جَعْم**  
 in-peace come saying and-crying he-comes when our-Lord to-meet  
 ❖ **حَكْنَا** **وَأَمَدَاهُ** **ك** **مَلَكُهُ**  
 the-kingdom us <sup>145</sup> who-promised the-most-high Son-(of)

**معد:** **مَلَا** **هَمُحَب** **فَتَمَا** **أَهَكَب** **مَبْمَا**  
 Moses rejected censers and-fifty-(priests) (of)-the-two-hundred glory...  
**وَلَا** **هَبَّةَسَه** **أَهَم** **هَلَا** **أَبَمَحَا** **أَمَح** **فَمَحَا**  
 (their)-incense there received and-(was)-not burned and-the-priests <sup>146</sup> the-great  
**أَلَا** **فَبْمَه** **وَه** **حَا** **كَلَا** **هَجْمَا** **هَلَا**  
 this and-the-incense the-Levites son-(of) of-the the-incense but-rather  
 ❖ **وَمَجَب** **ك** **مَحَا** **حَكَمَه** **وَلَا** **وَجَبَس** **بَه**  
 may-it-be of-your-servants for-the-help every-day you that-we-offer

**مع:** **حَجَب** **كَسَلَب** **هَجْمَه** **أَب** **مَدَا** **مَنْ** **وَجَب**  
 remembrance our-Lord Lord and-in-your-grace in-your-compassion make from...  
**كَبَبَا** **وَأَكَلَه** **فَجَب** **هَمَدَه** **كَبْم** **هَمَجَب**  
 and-slept your-blood and-drunk your-body who-ate (to)-the-departed-[pl]  
**هَلَا** **أَبَس** **مَنْ** **حَا** **هَجَب** **هَلَا** **أَب** **كَب** **هَبَمَه**  
 the-peoples to-judge you come and-when your-hope in Lord and-rested  
 ❖ **هَمَجَلَا** **بَقَمَم** **مَنْ** **مَح** **مَعَبَل**  
 your-right-(side) at O-Lord may-they-stand and-the-nations

**حَكَبَا** **وَمَنْ** **حَك**

<sup>147</sup> Balai of-Saint rogation

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful

<sup>145</sup> **هَمَدَه**: Eshtaphal form of the verb “**مَلَا**,” which can also mean “to confess” in this form.

<sup>146</sup> **حَا**: See Numbers 16:17.

<sup>147</sup> **مَنْ** **حَك**: For biographical information concerning Saint Balai of Qenneshrin, see page 79.

مَبْرُؤًا مَلَأًا وَنَسَحًا: خَدِّمُوكُمْ خَلِّصُوكُمْ  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
 خَلِّصُوكُمْ: وَهَيِّجُوكُمْ: وَهَيِّجُوكُمْ  
 your-hope in and-who-have-slept and-worship-you those-who-serve-you  
 أَبْسِ هَسْعًا دَعَا: مَدْنَا خَلِّصُوكُمْ. وَهَيِّجُوكُمْ  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest  
 هَيِّجُوكُمْ: هُنَّ: خَلِّصُوكُمْ  
 to-your-coming and-look-forward your-hope  
 أَبْسِ كَمَجْبَرًا: مَحَلًا مَحَلًا. هَيِّجُوكُمْ  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 خَلِّصُوكُمْ دَعَا  
 faithful for-the-departed-[pl]  
 خَدِّمُوكُمْ وَاجْعَلُوكُمْ: وَاجْعَلُوكُمْ وَاجْعَلُوكُمْ. أَعْنَا  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms  
 خَلِّصُوكُمْ: وَهَيِّجُوكُمْ  
 your-hope in who-have-slept your-servants  
 هَيِّجُوكُمْ كَمَجْبَرًا: وَمَدْنَا خَلِّصُوكُمْ. هَيِّجُوكُمْ  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
 سَجَلًا: هَيِّجُوكُمْ  
 praise and-they-shall-sing corruption  
 قَتَلًا: وَبَقَعُوا: بَقَعُوا هَيِّجُوكُمْ  
 in-unison proclaim and-souls (their)-bodies  
 خَدِّمُوكُمْ وَاجْعَلُوكُمْ: وَاجْعَلُوكُمْ  
 the-dead and-raise and-shall-come-(again) be-the-one-who-came blessed

مَقَامًا.

148 station.

departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and

sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

Station.

<sup>148</sup> مَقَامًا: The text of the Station can be found on

page 662.



## **Chapter 7**

# **The Sabbath day**

## 7.1 Of the Twilight of the Sabbath day

وَبُجْبِهْ مَقْرَ مَحْدَا  
of-the-twilight of-the-day-(of) the-Sabbath-day

مَقْرَ.

<sup>1</sup> station.

حَسْبَا وَوَحْمَا.

the-responsory of-the-evening

مَبْرَحَا

first

مَدَاكْ وَوَحْمَا.

<sup>2</sup> of-the-evening the-psalms

ثَمَّ

then

هَحْمَا

and-the-border-hymn

حَجْفَ لَهْ جَعْفَ. حَبْبَا جَوَّهْ مَحْدَا وَوَهْ

you blessed-are-you the-departed-[pl] day on-that when-will-be

نُصْحَا. وَفَحْلَا سَلَا وَوَهْ لَهْ جَعْلَا. وَوَحْمَا مَحْمَلَا

the-resurrection of-the-body living that they-ate (and)-the-blood propitiatory

وَوَهْ لَهْ جَعْلَا. مَحْمَلَا حَجْفَ حَجْلَا وَوَحْمَلَا

that they-drunk you it-shall-raise-up right at-the-side

## Of the Twilight of the Sabbath Day

Station.

The Responsory of the Evening.

First

The Psalms of the Evening.

Then:

A Border Hymn

Blessed are you, the departed, on the day when the resurrection comes, you who ate the living body and drank the propitiatory blood. It shall raise you up at the right.

Stomen Qalos Kyrie Eleison (Στώμεν καλῶς Κύριε ἐλέησον).

<sup>1</sup> مَقْرَ: The text of the Station can be found on page 662.

<sup>2</sup> مَدَاكْ وَوَحْمَا: The text of the Psalms of the Evening can be found on page 631.

<sup>3</sup> وَوَهْ لَهْ جَعْلَا: The agreement between personal pronouns is rather flexible in Syriac. In English, it would normally be “you ate.”

❖ هَلُوهْجْ مَلَاكَهْ مَدَزَلَا كُفَهْ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

هَبْرَا جَهْنَا  
general ordered-prayer

مُلَا

a-hymn

حم: كَم وَجَدَهْ قَبَّيْسْ  
your-saints all with with-the-melody  
كَمَمَلَا جَبَلَا سَبْعَمَلَا  
fifth in-the-tone body-(hymn)

قَدِ كَمَلَا: دَجِبْ بَعَمِي كَم وَجَدَهْ قَبَّيْسْ  
your-saints all with the-Lord-[obj] my-soul-[subj] bless word  
أَبْسَ حَلَا مَعْبَلَا حَقَقَلَا وَجَبَسْ حَمَلَا  
in-peace of-your-servants to-the-souls the-Anointed-one O-king (give)-rest  
أَمَّا وَلَا نَصْرَكْ مَدَلَا. هَلَا سَمَا هَلَا جَبَلَا أَلَا مَتَا  
life but-rather grief nor pain neither death reign (do)-not where  
❖ وَحَلَكَمْ  
eternal

تَدَهْ وَجَدَ كَمَمَهْ مَبْعَلَا: حَلَا كَلَهْ إِيهْ أَوَجَكْ.  
our-refuge is God in holy (bless)-his-name my-bones (may)-all  
كُجَفَكَهْ وَاجَبْ أُوْمَ هَجَلَا بَسْتَا هَمْتَلَا حَمَلَا  
this-world and-the-dead of-the-living the-hope Adam of-our-father the-creator  
لَا مَدَمْ أَيْهْ. لَا نُسَهْ هَلَا هَجَلَهْ أَلَا سَحَلَا  
a-dream but-rather its-power nor <sup>4</sup>its-pleasures-[sg] not is nothing

#### A General Ordered Prayer

#### A Hymn

*With the melody: With all your saints. Body (hymn) in the fifth tone.*

*Word:* Bless the Lord, my soul. Give rest, O Anointed one, our king, with all your saints to the souls of your servants in peace, where death does not reign, nor pain, nor grief, but rather life eternal.

May all my bones bless his holy name. In God is our refuge, the creator of our father Adam, the hope of the living and the dead. This

world is nothing, neither its pleasures nor its power. It is nothing but a passing dream.

**Glory...:** I called upon you, Lord, all day long, and I stretched out my hands towards you for, behold, you have done wonders for the dead. The mighty shall thank you and tell of your grace, for you are he who raises the departed.

**From age...:** This death is mere sleep, my beloved, as Paul the blessed apostle said. Let us pray and beg of our Lord, that we may not taste that other death, which is called the second one.

<sup>4</sup>نُسَه: Or: "its repose."



وَبَزَّخْتُمُ مَعْلَمَهُ وَأَوْرَثَهُ خَلْقُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا  
and-magnified and-honored the-earthly-one Adam the-fallen that-he-might-raise-up

وَبَزَّخْتُمُ. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
a-rampart (may)-your-prayer in-the-sky and-above here the-remembrance-of-you

❖ لَنَا كَيْ  
to-us be

تَحْفَظُهَا زُجَّيْ. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
while <sup>5</sup> in-Bethel which-he-saw Jacob represented-you by-the-ladder

وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
were you in-truth <sup>6</sup> of-God the-place and-he-called-it he-slept

وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
from and-took-shape dwelt he for-in-it of-the-most-high the-dwelling-place

❖ وَتَبَّحُّرُهَا  
your-purity

وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
<sup>8</sup>by-the-ark her-father and-David <sup>7</sup> represented-you by-the-bush Moses

وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
by-the-ladder the-just and-Jacob <sup>9</sup> represented-you by-the-fleece and-Gideon

❖ وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
<sup>10</sup>to-the-sky - was-elevated of-men the-race by-which

وَتَبَّحُّرُهَا: أَهْقَالُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
and-apostles prophets noble O you-are true physicians of-the-saints

وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
to-the-needy help and-give of-your-prayers the-treasury open and-martyrs

❖ وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا. وَتَبَّحُّرُهَا.  
help of-you who-ask

### Of the Saints

You are true physicians, noble prophets, apostles, and martyrs. Open the treasury of your prayers and give help to the needy, who ask help of you.

Holy ones, you have kept your reward for that pleasure that does not pass, at the other day of the resurrection, and together with Jesus, in whom you believed, the reward of your works shall shine as a bright light without end.

No kings, judges, or rulers of this world

have gained anything such as what the martyrs gained, who shed the blood of their necks and bought for themselves a new life in the celestial kingdom.

Like the wall of a city, Moses placed the bones of Joseph in the camp of the Israelites, and your bones, O martyrs, have been made a rampart for our souls. May we find cover beneath your wings.

<sup>5</sup> وَتَبَّحُّرُهَا: See Genesis 28:10–19.

<sup>6</sup> وَتَبَّحُّرُهَا: “the place of God” is the meaning of the Hebrew “Bethel” (בֵּית־אֱלֹהִים).

<sup>7</sup> وَتَبَّحُّרُهَا: See Exodus 3.

<sup>8</sup> وَتَبَّحُّرُهَا: See 2 Samuel 6.

<sup>9</sup> وَتَبَّحُّرُهَا: See Judges 6:36–40.

<sup>10</sup> وَتَبَّحُّرُهَا: See Genesis 28:10–19.

حَتَّىٰ كَفُّهُمُ إِلَّا حُجَّ. نَفْسُ. قَبْ وَحُجَّتْ مَتَّبِعًا  
 saints your-reward you-have-kept pass that-(does)-not pleasure for-that  
 جَمْعًا إِنْ شَاءَ رَبُّهُ. وَكَمْ تَعَفَّىٰ وَأَوْبَدَهُ حَتَّىٰ.  
 in-whom-you-believed Jesus and-with of-the-resurrection other at-the-day  
 فَرِحَ قَبْ وَحُجَّ كَمَلَتْكَ خَيْرُهُ وَجَلَّ إِلَّا نَفْسًا  
 end without bright in-a-light your-works the-reward-(of) shall-shine  
 لَا مَلِكًا وَلَا يَنْتَهِ. وَلَا مَكْتَبًا وَجَلَّ مَبْ. شَيْءٌ  
 anything have-gained of-(this)-world rulers and-no judges and-no kings no  
 وَبَنَىٰ هَهُؤَا. وَابْعَثَ كَبُلًا. وَنَزَّاهُ. وَارْجِعْ حَتَّىٰ  
 themselves and-bought of-their-necks the-blood who-shed the-martyrs that-gained  
 سَتَا سَتَا حَتَّىٰ حَتَّىٰ مَعْنَا  
 celestial in-the-kingdom new a-life  
 كَيْفَ هَهُؤَا كَيْفَ بِيَا. بَعَثَ مَبْ. وَتَعَفَّىٰ. وَجَلَّ  
 in-the-camp of-Joseph the-bones Moses placed of-a-city the-wall like  
 وَابْعَثَ كَبُلًا. وَتَعَفَّىٰ. وَجَلَّ. وَجَلَّ. وَجَلَّ  
 a-rampart have-been-made O-martyrs your and-your-bones <sup>11</sup> of-the-Israelites  
 حَتَّىٰ حَتَّىٰ. لَسَدٌ تَتَجَفَّىٰ نَفْسًا  
 may-we-find-cover your-wing beneath for-our-souls  
 وَبَنَىٰ مَعْنَا: حَتَّىٰ. كَبُلًا مَعْنَا. وَتَعَفَّىٰ. وَجَلَّ  
 as his-brothers Joseph made-swear God in-the-name-(of) person of-one  
 مَبْ. وَلَا. وَتَعَفَّىٰ. وَجَلَّ. وَجَلَّ. وَجَلَّ  
 from my-bones bring-up <sup>12</sup> in-a-foreign-land leave-me (do)-not he-was-dying  
 فَرِحَ. وَجَلَّ. وَجَلَّ. وَجَلَّ. وَجَلَّ  
 the-Lord and-will-be in-your-company I-may-go that-with-them Egypt  
 وَجَلَّ وَجَلَّ  
 your-helper  
 لَا. وَجَلَّ. وَجَلَّ. وَجَلَّ. وَجَلَّ  
 let-be-afraid and-(do)-not <sup>13</sup> Joseph my-brother you be-sad (do)-not  
 وَجَلَّ. وَجَلَّ. وَجَلَّ. وَجَلَّ. وَجَلَّ  
 us forgetful (we-are)-not you and-leave lest-we-should-go your-mind-[suj]

## Of One Person

Joseph made his brothers swear in the name of God, as he was dying: Do not leave me in a foreign land. Bring up my bones from Egypt, that I may go in your company, and the Lord will be your helper.

Do not be sad, my brother Joseph, and do not let your mind be afraid, lest we should go and leave you. We do not forget your kindness, which you showed to us in Egypt, when you did not remember our fault.

<sup>11</sup> وَجَلَّ: See Exodus 13:19.<sup>12</sup> وَجَلَّ: See Genesis 49:29–32.<sup>13</sup> وَجَلَّ: See Genesis 37–50.

لُحِبُّهُ أَيْمَرُ. وَهَجَّنَا. كَحَصِّ حَجَّهِ مَرْؤَسَ وَلا  
 when-(you-did)-not Egypt in us that-you-showed (of)-your-kindness  
 وَلا وَجَّنَا. كَ هَجَّكُنَا. ❖  
 our-fault - remember

وَبِأَجْبَالٍ: سُنُّنَا. وَبَعْمَسِي. قُجَّكْس. أُو سَعْلَا وَحَلَا  
 that-is-full-(of) sea O your-feet who-anointed the-sinful-woman of-repentance  
 وَسَعْلَا مَجَّسَا كَدَ سَقَّحِسْ دَسْهَيْسْ. دَلَا وَهَلَا. وَسُنُّنَا  
 sinned wretchedly and-I and-her-sins offences her you-forgave mercy-[pl]  
 كُ. أَسِ دَه مَحْنُهَا جُجَا إُنَا سَفَسِي  
 have-compassion-on-me I-cry-out publican the like against-you  
 دَلَا وَسَمَك. ❖  
 and-have-mercy-on-me

تَعَفَّ مَلَكُ وَهَبَّعَه دَلَا. حَسَكَدَه وَجَبَّعَا. جَكَّزَا أَحَدَ  
 remove the-enemy of-the-evil-one the-power who-cast-down our-king Jesus  
 حَتَّى تَهْتَكْتَا. دَسْلَا. وَغُجَّعَ كَدَ حَجَّعَ. هَلَا دَلَا  
 and-may our-soul it-[fem] that-trouble and-the-passions the-temptations from-us  
 رَكَّعَا. كَسَّسَ. هَجَّكُنَا. ❖  
 before-you come and-(may)-our-petition appease-you our-prayer

وَجَبَّيْنَا: نَجَّسَ مَجَّزَا. دَنَّا حَقَّا. خَجَّيْنَا  
 the-mighty-[pl] and-consider the-graves let-us-open of-the-departed-[pl]  
 دَجَّعَبْنَا. وَاسْلَا هَجَّو. كَسَّجَلَا. أُو حَقَّةَ صَدَّعَه  
 their-stature behold into-corruption have-fallen who-there and-the-noble-[pl]  
 وَاسْلَا حَقَّعَ. هَلَا. حَجَّيَّعَ. هَسْلَا جَعَّعَ. نَجَّزَا كُ  
 you be-mindful in-Sheol to-dust they-are-reduced and-behold is-brought-low

### Of Repentance

The sinful woman, who anointed your feet, O sea full of mercy, you forgave her sins and her offenses, and I, who have wretchedly sinned against you, like the publican I cry out, have compassion and mercy upon me.

Jesus our king, who cast down the power of the evil one, the enemy, remove from us the temptations and the passions that trouble our souls. May our prayer appease you and may our petition come before you.

### Of the Departed

Let us open the graves and consider the mighty and noble men who have fallen there

into corruption. Behold, their stature is brought low, and they are reduced to dust in Sheol. Be mindful, Lord, of your image.

From the tree of knowledge Adam stretched out his hand and ate the fruit, in which death was hidden, and our Lord, who ascended the cross, tasted death for his sake and restored him to Eden, his inheritance.

On account of the smoke of the sweet incense that we offer to you as a sacrifice to your Godhead, make a good remembrance to our fathers and brothers who have been laid to rest, and write their names in the book of life in your kingdom.

❖ مَذِيحُكَ رَحْمَتُكَ  
 your-image of Lord  
 مِمَّا أُبْحَثْنَا بِبَحْثِهَا. فَعَلَى أُدْمَرَ أَبَيْهِ هَاجَا قَلَا  
 the-fruit and-ate his-hand Adam stretched-out of-knowledge the-tree from  
 وَجَعَلَا جِهَهُ مَعَالَا. هَمَذَا وَهَجَمَ كَرَكَبَا.  
 the-cross who-ascended and-our-Lord<sup>14</sup> death in-it in-which-was-hidden  
 ❖ رَجَمَ مَعَالَا مَحْكُومًا هَوَيْتَهُ كَحَبَّ نِزَابِيهِ  
 his-inheritance to-Eden and-restored-him for-his-sake death tasted  
 كَحُكَا وَجَقَمَا لُجَا. وَمَجَبَّ لَالَهُ دِير  
 to-your-Godhead that-we-offer-in-sacrifice good of-incense the-smoke on-account-of  
 حَبَّ مَذِيحُ وَهَجَبْنَا لُجَا. لَاجِبَتِ هَاسَتِ وَهَجَبِ  
 who-have-slept and-our-brothers to-our-fathers good a-remembrance Lord make  
 ❖ هَمَمَدَتَهُ هَلَبَ أَنْفَ حَصَفَ سَتَا جَمَحَتُهَا  
 in-your-kingdom life in-the-book-(of) them write and-their-names

مُلَا رَابِعِي  
 second a-hymn

مُلَا  
 a-hymn

حَمْدُ : لَوْنَهُ وَخَتَمَا  
 worlds the-two with-the-melody  
 جَبَمَا جَبَلَا مَبْعَا  
 first in-the-tone body-(hymn)

قَدِ رَجَمَا : لَالَهُ وَصَلَكُ : نَدَمَا وَهَجَبِ  
 on-it when-complete in-the-evening have-mercy-on-us (may)-our-God word  
 قَاتَا. حَمَكْتَهُ هَمَجَلِ لُجَا. مَعَالَا حَصَ  
 in-us complete (their)-wages and-receive their-work the-just-[pl]

### A Second Hymn

*With the melody: The two worlds. Body (hymn) in the first tone.*

**Word:** May our God have mercy upon us. In the evening, when the just complete their work and receive their wages, complete the work of your grace in us and drive away the evil one from us.

May he bless us and make the light of his countenance shine upon us. Blessed is your evening, which gathers us together, and your cross, which guards us. Blessed is your right

hand, Lord, which has woven crowns for the martyrs.

**Glory...:** At the service of the evening and at the time of prayer have compassion upon us and, when you set up your seat of judgment, make us stand at your right.

**From age...:** An evening, Lord, full of tranquility and a night of righteousness grant us, Anointed one, our savior, for you are the glorious king.

<sup>14</sup> هَمَذَا: See Genesis 2:16–17.

لَهِجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 from-us the-evil-one and-drive-away (the-work-of)-your-grace  
 بَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 blessed upon-us (the-light)-of-his-countenance and-make-to-shine (may)-he-bless-us  
 هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 us which-guards and-your-cross us-(together) which-gathers (is)-your-evening  
 هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 has-woven crowns which-for-the-martyrs our-Lord your-right-(hand) is blessed

هَجَبُاير: هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 and-at-the-time have-compassion-on-us of-the-evening at-the-service glory...  
 هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 us make-to-stand your-judgment the-seat-(of) when-is-set-up and-when of-prayer  
 هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 your-right-(side) at

هَجَبُاير: هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 of-righteousness a-night also tranquility that-is-full-(of) Lord an-evening from...  
 هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 glorious the-king are because-you our-savior O-Anointed-one us grant

هَجَبُاير: هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 pride O on-our-behalf a-petition offer God of-the-birth-giver-of  
 هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 that-he-may-show from-you who-came-forth to-the-only-begotten of-the-believers  
 هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 all on mercy-[pl]

هَجَبُاير. هَجَبُاير. هَجَبُاير. هَجَبُاير.  
 from-you life and-was-transmitted the-source who-were virgin

#### Of the Birth-Giver of God

Offer a petition on our behalf, O pride of the believers, to the only-begotten, who came forth from you, that he may show mercy upon us all.

Virgin, who were the source from whom life was transmitted, may your prayer be a protecting cover for the souls of those who ask for your intercession.

Virgin, birth-giver of God, pray for us to your only-begotten, that he might withdraw and remove from us the scourges and the rods of wrath

Mary is full of wonder, and she herself is holy. Her thoughts are noble, her who bore the flame.

رُكِّفَ بِأَيْدٍ لِّأَمِّهِ هَهُؤُلَا. حَبِطُوا<sup>15</sup>  
 for-the-souls a-protecting-cover be (may)-your-prayer  
 ❖ حَبِطْ  
 to-you of-those-who-ask-for-intercession  
 حَبِطَ هَهُؤُلَا مُحِبًّا لِّلَّهِ. أَقْبِصِ حَظَّكَ سَبَبِيًّا.  
 to-your-only-begotten with-us pray God birth-giver-(of) virgin  
 ❖ وَبَحَذْ: هَبِّجْهُ لِّمَنْ. مَسَحَاتُ مَعْتَلًا وَوُجْهًا  
 of-wrath and-the-rods the-scourges from-us and-remove that-he-may-withdraw  
 حَنَنَ لِّمَرْيَمَ لَمَّا وَلاَ مَحَلًّا يَهْلِي. هَجَّجَتْهُنَّ مَبْعُأَ يَهْلِي. هَجَّجَتْهُنَّ  
 and-her-thoughts is holy<sup>16</sup> and-herself is-full (of)-wonder Mary  
 أَمَّا هَهُؤُلَا. وَحَجَّجَتْهُنَّ لِّحَبِطٍ يَهْلِي. ❖  
 bore who-the-flame are noble

يَهْدِيهِمْ: بَحَثْنَا وَجْهَهُمْ. مَكَلَّمَهُمُ. مَكْبِتًا  
 the-apostles spoke-of-you who-by-the-Spirit (may)-the-prophets of-the-saints  
 يَهْدِيهِمْ: حَكَمْتُمْ. هَمَّوْا. وَبَعْدَ مَهْلًا  
 because-(of) who-died and-the-martyrs your-revelation who-announced  
 ❖ سَبَحْتُمْ. بِقَبْضَتِهِمْ وَشَحْطِكُمْ  
 have-mercy-on-us intercede-for-us (their)-love-of-you  
 كَبَّجْنَا مَكْبِتًا هَمَّوْا. هَجَّجْنَا هَجَّجْتُمْ. حَجَّجْ  
 make and-the-righteous and-the-just and-the-martyrs the-apostles of-the-prophets  
 ❖ يَهْدِيهِمْ: فَهَمَّ. هَكَ حَبَّوْا خَلِّقُوا  
 by-their-prayers help and-us our-Savior remembrance-of-them  
 هَمَّوْا لِّمَنْ لِّمَنْ يَهْلِي. هَمَّوْا لِّمَنْ يَهْلِي. وَهَمَّوْا  
 him-who-call you-are-lighter the-air and-from you-are-like an-eagle the-martyrs  
 ❖ جَبَّجْنَا حَسَنَةً. هَجَّجْنَا لِّمَنْ يَهْلِي. لِّمَنْ يَهْلِي  
 you-are-present too and-on-the-dry-land you-answer at-sea  
 هَجَّجْنَا لِّمَنْ يَهْلِي. هَمَّوْا. هَمَّوْا. حَصَّجْنَا  
 (are)-with-you of-the-heights and-the-keys (are)-your-bones the-urns and-inside

### Of the Saints

May the prophets, who spoke of you by the Spirit, the apostles, who announced your revelation, and the martyrs, who died for love of you, intercede for us. Have mercy upon us.

Make remembrance, O our savior, of the prophets, apostles, martyrs, of the just and the righteous, and help us by their prayers.

Martyrs, you are like eagles, and you are lighter than the air. When he calls upon you at sea, you answer, and on the dry land too, you are present.

Your bones are inside the urns, and the keys of the heights are with you. May the saints open up your treasury and grant help to the needy.

<sup>15</sup> حَبِطُوا: Lit.: "our souls."

<sup>16</sup> هَجَّجَتْهُنَّ: Lit.: "in her soul."

❖ **تَبَّعَا** **جَدِّسَ** **تَتَفَعَّلْ** **هَوَّجْ** **كَمَوْتَا** **كَقَبَّعَا**  
 to-the-needy-[pl] help and-grant your-treasury open (may)-the-saints

**وَسَيَّ** **مَنْعُكَا:** **وَبَدَّجُنْ** **أُو** **مُنْيَا** **أَفِيمَرْ** **هَوُّكَا** **هَحَّكَا**  
 and-above (is)-here <sup>17</sup> Ephrem Saint O the-remembrance-of-you person of-one

**حَمَّصَا** **هَالِكِي** **وَمَعْدِي** **وَبَدَّجُنْ** **بَلَّحَبَّوْ**  
 may-be-helped the-remembrance-of-you who-honor and-those in-the-sky

❖ **حَرَكَةُ** **إِجْفَ**  
 by-your-prayers

**أَلَاوَا** **وَهَيَّصَبْ** **دَه** **تَتَمَّصَبْ** **نَسَّسَا** **أُو** **مُنْيَا** **أَهَكَّسَبْ**  
<sup>18</sup> Eugenios Saint O noble your-bones in-it where-are-placed (in)-the-place

❖ **هَمَّسَه** **وَمُنْبَرْ** **هَمَلَمَّه** **بَيَّ** **دَه** **حَبَّكَا** **حَلَكَمْ**  
 ever for it inhabit and-his-peace of-your-Lord (may)-the-tranquility

**وَبِإِجْبَالَا:** **حَلَّوْخَا** **وَبَكْبَ سَسَلَا** **نَقَمَ** **مُلَا**  
 the-voice knocks O-compassionate-one your on-the-door of-repentance

**وَجُنَّجَلَا** **لَا** **إِجَالَا** **مَع** **هَكَّفَوْنَرْ** **هَاتَكَلَا**  
 the-requests your-worshippers from withhold (do)-not of-our-petition

❖ **وَهَبَقَسَّهَدَ**  
 (that-come)-from-their-needs

**كَلَّهَا** **كُ** **مُنَّسَ** **حَحَّوْوْنَا** **بِهَسَبَكَلَا** **مَعْدَا** **لُجَا**  
 O-good-one hear in-our-weakness for-help we-call upon-you O-God

❖ **مُلَا** **خُنَّجَلَا** **هَجَلَا** **جَيَّسَّصَبْ** **هَاتَكَلَا**  
 our-requests in-your-mercy-[pl] and-answer our-petition the-voice-(of)

**رَكَّفَلَا** **وَهَلَمَّ** **مَع** **سَعَلَا** **مَع** **خَبَّكَا** **هَمَّ** **أَلَّادَلَا**  
 the-furnace and-from the-den and-from the-sea from that-ascended the-prayer

#### Of One Person

The remembrance of you, O Saint Ephrem, is here upon the earth and above in the sky. May those who honor the remembrance of you be helped by your prayers.

In the place, where your bones are placed, noble Saint Eugenios, may the tranquility of your Lord and his peace dwell for ever.

#### Of Repentance

On your door, O compassionate one, knocks the voice of our petition. Do not withhold from your worshippers the answer to their needs.

O God, upon you we call for help in our weakness. Hear, O good one, the voice of our petition and answer our requests in your mercy.

The prayer, which ascended from the sea, from the den, and from the furnace, it opens up the door of mercy to our prayer and to our petition.

Pardon me, Lord. Pardon me, in the abundance of your lovingkindness, and do not remember the evil deeds that I have done, O compassionate one.

<sup>17</sup> **هَحَّيْ** **أَفِيمَرْ**: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>18</sup> **هَحَّيْ** **أَهَكَّسَبْ**: For biographical information concerning Saint Eugenios, see page 81.

٥٠ اِفْتَحْ لَنَا بَابًا وَتَسْعًا. كَرِّفْ لَنَا هَاجِبًا.   
 and-to-our-petition to-our-prayer of-mercy-[pl] the-door opens-up it  
 مَبِّحْ حَكْمَ مَدِينِ. مَبِّحْ حَكْمَ. خَصِّفْ لَنَا وَتَسْعُ لَنَا.   
 of-your-lovingkindness in-the-abundance me pardon O-my-Lord me pardon  
 هَجِّبْ لَنَا وَهَجِّبْ لَنَا. لَّا. لَّا. لَّا. لَّا.   
 me remember (do)-not I that-have-done and-the-evil-deeds  
 ٥١ مَسْكِينًا   
 O-compassionate-one

وَخَبِّئْنَا: خَبِّئْنَا مَدِينِ وَهَمْلًا. مَكْبِتًا   
 19 we-complete of-whom-today Lord the-departed-[pl] of-the-departed-[pl]  
 كَبِّهْ وَتَسْعُهُ. كَبِّهْ. كَبِّهْ. كَبِّهْ. كَبِّهْ.   
 life in-the-book-(of) their-names them (may)-be-written the-remembrance  
 ٥٢ جَمِّلْ لَنَا   
 in-your-kingdom  
 خَبِّئْنَا وَكَبِّهْ لَنَا. مَبِّحْ لَنَا. مَبِّحْ لَنَا.   
 of-baptism the-waters in Lord who-you-clothed (may)-the-departed-[pl]  
 مَبِّحْ لَنَا. مَبِّحْ لَنَا. مَبِّحْ لَنَا.   
 glory (in)-a-garment-(of) them clothe (by)-your-right-(hand)  
 ٥٣ جَمِّلْ لَنَا   
 in-your-kingdom  
 مَبِّحْ لَنَا. مَبِّحْ لَنَا. مَبِّحْ لَنَا.   
 are-buried into-the-earth seeds who-like the-departed-[pl] - Lord pardon  
 ٥٤ مَبِّحْ لَنَا. مَبِّحْ لَنَا. مَبِّحْ لَنَا.   
 who-mourn them and-comfort you are-accustomed as them raise-up  
 ٥٥ مَوَكِّفًا وَخَبِّئْنَا   
 of-the-departed-[pl] 20 cyclic-hymn

## Of the Departed

Of the departed, Lord, whose remembrance we celebrate today, may the names be written in the book of life in your kingdom.

May the departed, Lord, who were clothed in you in the waters of baptism, be clothed by your right hand in the garment of glory in your kingdom.

Pardon, Lord, the departed who are laid in the earth like seeds. Raise them up, as you are

used to, and comfort those who mourn.

## A Cyclic Hymn of the departed

*In the first tone (Psalm 103:13-16).*

As a father has compassion upon his children, -H-H-, the Lord has compassion on those who fear him.

For he knows how we are formed, -H-H-, he remembers that we are dust.

<sup>19</sup> مَكْبِتًا: Shaphel form of the root כחל.

<sup>20</sup> مَوَكِّفًا: From the Greek κύκλιον, "cycle."

ذَبْلًا مَّحْنًا (مَحْنٌ : مَحْنٌ - هـ)  
 16 - 13 103 psalm first in-the-tone  
 اَمِّ يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- (his)-sons upon a-father has-compassion like  
 the-Lord has-compassion -H-H- (his)-sons upon a-father has-compassion like  
 حَلَّ يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- those-who-fear-him upon  
 ه-ه-ه- يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- how-we-are-formed knows he because  
 that-dust and-he-remembers -H-H- how-we-are-formed knows he because  
 ه-ه-ه- يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- we-(are)  
 ذَبْلًا اَمِّ يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- (are)-his-days grass like man  
 so of-the-field the-flowers and-like -H-H- (are)-his-days grass like man  
 حَلَّ يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- he-blooms  
 ه-ه-ه- يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- known and-(is)-not -H-H- it-is-no-(more) the-wind over-it blows when  
 known and-(is)-not -H-H- it-is-no-(more) the-wind over-it blows when  
 ه-ه-ه- يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- its-place  
 ه-ه-ه- يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- its-place  
 ه-ه-ه- يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- from.. and glory...  
 ه-ه-ه- يَوْمَئِذٍ اَجَا حَلَّ خَتْلًا ه-ه-ه- from.. and glory...

ه-ه-ه-  
 then

حَمْنًا  
 border-hymn

وَحَمْنًا وَبَعْلًا. بَحْمٌ حَلَّ سَاتَنَ وَهَمْنًا.  
 of-Sheol the-depths-[sg] over will-thunder of-the-resurrection the-thunder  
 وَبَعْلًا وَهَمْنًا. ه-ه-ه- ه-ه-ه- and-the-forms and-be-dismayed death and-will-hear-(it)  
 that-were-wasted-away and-the-forms and-be-dismayed death and-will-hear-(it)  
 بَحْمٌ حَلَّ سَاتَنَ وَهَمْنًا. وَهَمْنًا وَهَمْنًا. وَهَمْنًا وَهَمْنًا.  
 in who-have-slept your-servants mercy-[pl] full-(of) renew will-be-renewed

The days of man are like grass, -H-H-, like the flower of the field, so he blooms.

When the wind blows over it, it is no more, -H-H-, and its place is no more known.

Glory...From age...

#### A Border Hymn

The thunder of the resurrection will thunder

over the depths of Sheol, and death will hear it and be dismayed. The forms that were wasted away will be renewed. Full of mercy, renew your servants who have slept in your hope.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

❖ هَجَبُ  
your-hope

❖ هَلُوْهُنَّ مَلَكُهُنَّ مَوْنًا كَمُهُنَّ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

هَبُّوْا وَحَبَبُوْا  
of-the-departed-[pl] ordered-prayer

مَلَا  
a-hymn

حَدِّ : اَوْمُوْهُنَّ اُخْتَمَا  
worlds the-two with-the-melody

اَدْبُوْهُنَّ مُمْ كَبَّ حَقَقْمَا. هَنْفَسَ مَزَّجَ كَبَّ مَعْقُحًا.  
22 sacrifices to-you offered and-Noah 21 incense to-you presented Abraham  
هَلَجَجْتُمْ اَبَسَ هَبَّجْنِ. اَبَسَ اَنْفَ خَلَجْتُمْ اَبَر  
in-your-grace them (give)-rest incense for-whom-we-present and-to-your-servants

اَدْبُوْهُنَّ اَبَسْمُ هَحَقَفَج. كَاَجَسْمَا مَلَكْمُ سَتَتَهْ.  
their-lives ended in-a-foreign-land and-Jacob and-Isaac Abraham  
هَلَا هَبَّجْنِ كَاَزَجَا. هَحَقَقْمَا  
and-they-await 23 of-Canaan in-the-land they-are-laid-(to-rest) and-behold  
❖ كَقَمُ رَكْنُ  
your-revelation the-day-(of)

مَعْد: رَقْمُ يَهَّهْ كَاتَا. يَبْسَاوْنُ. هُبَّجْ هَوَّجَجْ  
and-slept they-slumbered to-see-you the-just-[pl] thirsty-were glory...  
هَحَقَقْمَا كَبَّ. هَكَا هَلَا سَاوَدَرَجَجْجَا. حَقَقْجَا  
to-the-grave in-the-creation see-you (they-did)-not and-because for-you waiting

#### An Ordered Prayer for the Departed

your revelation.

#### A Hymn

*With the melody: The two worlds.*

Abraham presented incense to you and Noah offered you sacrifices. Refresh by your grace your servants for whom we present incense.

Abraham, Isaac, and Jacob ended their lives in a foreign land, and, behold, they are laid to rest in the land of Canaan and await the day of

**Glory...:** The just were thirsty to see you. They slumbered and slept waiting for you, and because they did not see you in the creation, I went down to the grave to visit them.

**From age...:** The departed, who during their lives sang praise with their tongue, shall be awakened from the grave by your living voice, and they shall go to paradise.

<sup>21</sup> حَقَقْمَا: See Genesis 22.

<sup>23</sup> رَكْنُ: See Genesis 23.

<sup>22</sup> مَعْقُحًا: See Genesis 8:20–22.

بَسَّيْنَا وَهَجَّيْنَا أَنفَ ♦  
them and-visited I-went-down

مَح: حَبَّيْنَا وَجَسَّتْهُمْ. أَجَدَ هَجَّيْنَا جَلَمَتَهُ.  
with-their-tongues praise sang who-during-their-lives the-departed-[pl] from...  
مَلِكُ سَلَا بَحْنُ أَنفَ. مَمَّ مَدَّيَا حَجَّه  
and-(they-shall-go)-to the-grave-[pl] from them will-awake living your-voice  
فَدَّيْمَا ♦  
Paradise

حَجَّيْنَا بِمَدْيِ حَقَقَب  
24 Jacob of-Saint rogation

لَحَجَّيْنَا أَنَبَسَ خَلَّيَا طَاثَا جَا وَكَلَا: دَهْمَ مَحَّيْنَا  
kingdom in-that of-God Son the-just-[pl] among (give)-rest to-your-servants  
وَلَا مُعَلَّيْنَا حَمَّ مَبَّيْنَا ♦  
the-saints among 25 end that-(has)-no  
كَبَّ لَمَعَدَّيْنَا مَحْتَمَّ مَبَّيْنَا مَمَّ مَجَّيْنَا: هَمَّيْنَا دَهْمَ  
them and-clothe their-graves from the-dead who-raise praise to-you  
أَهْلَا هَجَّيْنَا جَهْمَ نَبَّيْنَا  
the-resurrection on-the-day-(of) glory (with)-a-garment-(of)  
وَلَا هَبَّيْنَا دَهْمَ خَلَّيَا وَهَمَّيْنَا وَوَلَّيْنَا هَلَّيْنَا: سَبَّيْنَا خَلَّيْنَا  
after one and-they-go generations of-the-world on-the-way on-it succeed behold  
سَبَّيْنَا دَهْمَ جَبَّيْنَا دَهْمَ كَحَمَّيْنَا. وَلَا مَحَّيْنَا حَجَّيْنَا  
on they-follow-one-another behold to-depart on-it and-they-hasten the-other

#### A Rogation of Saint Jacob

Give rest to your servants among the just, Son of God, in that kingdom which has no end, among the saints.

Praise to you, who raise the dead from their graves and clothe them with a garment of glory on the day of the resurrection.

Behold, the generations succeed one another on the way of the world, and they go one after the other and hasten to depart. Behold, they follow one another on the crossing of the great bridge, and one presses upon another to reach its end.

Behold, all those who enter this evil world are worn out by it and those who love it are not permitted to remain in it. Behold, like settlers and heirs they labor in it, but like pilgrims and wayfarers they depart from it.

During the time of their life, men command like God, but at the time of their end, they all die like beasts. Yesterday they were proud kings, exalted and powerful, today they are dead, fallen, cast down, and wretched.

Praise to the Father, who at the beginning of time created them. Worship to the Son, who in the middle of time saved them. At the end of time, when the sky and the earth are brought to an end, worship and praise be to the Father, to the Son, and to the Holy Spirit.

O Anointed one, who prayed that the cup of death might pass from you, make to pass from us the cup of the second death.

The Prayer of the Evening.  
Station.

<sup>24</sup> مَدْيِ حَقَقَب: For biographical information concerning Saint Jacob of Sarug, see page 83.

<sup>25</sup> مُعَلَّيْنَا: Lit.: “be dissolved.”

مَحْدَحْ:أَهْ وَيَجْمَعُ:أُكْلًا: هُوَ لُاْ دَهِ لُاْ أَوْجْ وَيَحْدَحْ: رِبْ مَعْلُكَا  
the-end to to-cross presses the-other and-one great of-the-bridge the-crossing  
❖

أُاْ مَسْبَقِبْ دَهْ خُكْلُكَا جَبْعَا جَلْ خُكْلُكَا: هَجْ  
and-when who-enter-it all evil by-(this)-world by-it are-worn-out behold  
وَسُجَبْ دَهْ لَأْ مَعْلَجَبِبْ وَيَبْقَهْ دَهْ. أَسْ حُكْهْ:أُ  
settlers like in-it to-remain permitted (they-are)-not it they-love  
هَاسْ سُهْ:أُ أُاْ لَأْ دَهْ: هَاسْ هُتَهْ:أُ هَاسْ سَاهْ:أُ  
wayfarers and-like pilgrims but-like in-it they-labor behold heirs and-like  
بُجَبِبْ مَهْ  
from-it they-depart  
❖

كَاجْ سَتَا فُجِبْ:أُ إِنْ:أُ كَلَّةً: هَجَاجْ  
but-at-the-time God like men command (their)-life during-the-time-(of)  
مُرَاْ مَسْلَبْ تَهْ:أُ أَسْ سَهْ:أُ. أَلْمَكْ مَحْكَا  
(they-were)-kings yesterday beasts like all they-die <sup>26</sup> (of-their)-end  
كَاتَا هُؤْمَا مَكْتَهْ:أُ هَمْ:أُ مَكْتَهْ:أُ مَحْقَلَا مَهْ:أُ  
cast-down fallen (they-are)-dead but-today and-powerful and-exalted proud  
أُ:أُ هُؤْمَا  
wretched also  
❖

حَمْ:أُ أَجْتَا مَعْجَسَا لَأْجَا وَجْ:أُ أُنْ:  
them (who)-created to-the-Father praise of-time-[pl] at-the-beginning  
حَطْرَكْ أَجْتَا مَعْجَسَا كَجْ:أُ وَهْ:أُ جَمْ:أُ أُنْ.  
them saved as-he to-the-Son worship time-[pl] in-the-middle-(of)  
حَمْ:أُ أَجْتَا مَ وَجْمَهْ:أُ مَحْ:أُ هُؤْمَا  
and-the-earth the-sky <sup>27</sup> are-brought-to-and-end when time-[pl] at-the-end-(of)  
مَعْجِبْ هَمْ:أُ أَجْ:أُ هَجْ:أُ هُؤْمَا وَجْمَهْ:أُ  
Holy and-the-Spirit and-(to)-the-Son (to)-the-Father and-praise worship  
❖ مَحْ:أُ وَجْ:أُ مَهْ:أُ وَجْمَهْ:أُ  
of-death the-cup from-him that-might-pass who-prayed O-Anointed-one  
أَحْدَحْ:أُ حَبْ:أُ مَحْ:أُ وَجْمَهْ:أُ هَمْ:أُ أُنْ:  
second-(one) the of-death the-cup from-us make-to-pass  
❖

رَكْهْ:أُ وَجْمَهْ:أُ.

<sup>28</sup> of-the-evening prayer

<sup>26</sup> مرَا: Lit.: "the cutting off," "the breaking."

<sup>27</sup> مَحْ:أُ: Lit.: "be dissolved."

<sup>28</sup> رَكْهْ:أُ وَجْمَهْ:أُ: The text of the Prayer of the Evening can be found on page 668.

مَوْحِدًا.

<sup>29</sup> station.

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<sup>29</sup> **مَوْحِدًا:** The text of the Station can be found on page 662.

## 7.2 Compline of the Sabbath day

صَبِّحُوا وَتَعْمَرُوا مَحْدَلًا  
of-the-Sabbath-day of-the-day Compline

مَوْحَلًا.  
30 station.

هَبِّزُوا بِإِعْجَابٍ  
of-repentance ordered-prayer

مُلَّا  
a-hymn

حَدِّثُوا بِكُنْزِ كَنِيسَتِكُمْ  
to-your-Church to-her give with-the-melody  
دَوِّجًا دَوِّجًا  
first in-the-tone

لَا تُفْصِلُنَا مِنْكُمْ. أَوْزِنَا وَجَدَّهْ. قَبِّضْهُمْ. أُنْهَ.  
them and-I-will-keep your-commandments of-all the-way Lord teach-me  
أَنَا جَهَّجْتُ لِي. أَوَّعْتُ. حَلَّوْحًا جَلِّسْنَا  
that-are-open at-the-doors guards and-make-to-stand by-your-grace and-I-will-live  
بِهَافٍ. وَلَا بَدَمَكُنْ. كَلَّا. وَهَدَّجْتُ لِي  
of-your-gifts the-treasure be-stolen lest of-my-limbs

### Compline of the Sabbath Day

Station.

An Ordered Prayer of Repentance

#### A Hymn

*With the melody: Give to your Church. In the first tone.*

Teach me, Lord, the way of all your commandments, and I will keep them. I will live in your grace. Place guards at the doors of my limbs that lie open, lest the treasure of your gifts be stolen.

Holy Lord, who are sanctified by the holy

ones, cleanse and sanctify the thoughts of us all, that they may sanctify your name, as the Seraphim sanctify you. Holy are you, Lord, and blessed is your honor.

**Glory...:** Praise to him, who bears and endures us in his compassion, and is patient of heart, that we may depart from our iniquity, and we, wretched ones, do not take it to heart, that the end of the world stands at the door.

**From age...:** I am worn away by my sins, and I have become a vessel of perdition. Constantly, the evil one regards me with malice. I bend my knees and I ask for mercy from you. Pardon my offense, in your lovingkindness.

<sup>30</sup> مَوْحَلًا: The text of the Station can be found on page 662.

كَبِيرًا مُذْنًا. وَحَدِّثْهُمْ. مَن مَّزَبَّعًا. يَوْمًا هَدِّمُ.  
and-sanctify cleanse the-holy-ones by who-are-sanctified Lord holy

كَسْبَةً يَوْمًا. يَوْمًا. كَسْبَةً. أَسْب. يَوْمًا.  
the-Seraphim as your-name that-they-may-sanctify of-us-all the-thoughts

مَحَبَّةً كَبِيرًا. مُذْنًا هَدِّمُ. أَسْب. يَوْمًا.  
your-honor and-blessed-(is) Lord holy-(are)-you you sanctify

ههـ: مَجْبُورًا حَتَّى وَهَجًا. هَدِّمُ. كَسْبَةً.  
in-his-compassion us and-endures who-bears to-him praise glory...

هَدِّمُ. وَهَجًا. وَهَجًا. مَن حَتَّى. هَدِّمُ.  
and-we our-iniquity from that-we-may-depart<sup>31</sup> of-heart and-is-patient

يَوْمًا. لَا. حَتَّى. حَتَّى. وَهَجًا. وَهَجًا.  
of-the-world that-the-end our-heart to take-it (do)-not wretched-ones

حَتَّى. وَهَجًا. مَن.  
stands the-door at

ههـ: حَتَّى. كَسْبَةً. وَهَجًا. وَهَجًا.  
<sup>32</sup> a-vessel and-I-have-become by-my-sins me I-am-worn-away from...

أَجْبًا. هَدِّمُ. وَهَجًا. وَهَجًا. وَهَجًا.  
the-enemy the-evil-one regards-me-with-malice and-constantly (of)-perdition

حَتَّى. وَهَجًا. وَهَجًا. وَهَجًا. وَهَجًا.  
my-offenses pardon I-ask mercy-[pl] and-from-you I-bend my-knees

حَتَّى. وَهَجًا. وَهَجًا.  
in-your-lovingkindness

إِسْنًا  
another

#### Another

*With the melody: It is right that there may be.*

O you the slain, who by your slaying slew the evil one and death, which slew Adam, slay the sin that dwells in me and makes me its slave by my own will. O good shepherd, who left to search the sheep that strayed away from its master and was lost, seek for me who is lost like the one coin out of ten which the woman had lost, because you are the one who finds those who are lost. I will cry and say: Praise to you and to the Father who sent you, -H-, and to

the Holy Spirit.

Do not fear, sinner, to tread the way of repentance, for your Lord is gone in search of you and greatly will he rejoice if he finds you. He will stretch out his hand to you, as to Simon, and will forgive you your sins like the sinful woman. He will open the door of paradise to you, as to the thief, and he will rejoice in you and receive you better than those who remain. He will bear you on his shoulders and honor you, -H-, and will embrace you.

**Glory...** It is written in the gospel of our savior that the slave, who knows his master's

<sup>31</sup> ههـ: Lit.: "of spirit."

<sup>32</sup> حَتَّى: Or: "an instrument."

حرف : رُفِىَ وَبَيِّنَ  
 that-there-may-be (it-is)-right with-the-melody  
 مَبْلَاً وَمَلَأَ. خَبَّ قَتْلَهُ حَبِئاً وَمَعَالِ وَأَمْلَكَهُ لَأُؤْمَرُ.  
 Adam which-slew and-death the-evil-one his-slaying by who-slew the-slain  
 مَهْفٌ كَسْبُهُ. وَحَدُّوا جَ دَحَجِبَ إِنَّا كَذَ حَجُّوا  
 a-slave to-it and-makes-me in-me that-dwells the-sin slay  
 جَزَّيْبِ. وَحَنَا لُجَا: وَبَعَمَ حَجَّيْ. وَحَدُّوا  
 the-sheep to-search who-left good O-shepherd by-my-own-will  
 يَحْلَا: دَاجٍ مَعِ مَدَّ. حَدَّ لَأَجِبِي. لِي.  
 for-me-who-am-lost search <sup>33</sup> its-master from and-was-lost that-strayed-away  
 كَبَعَبِ دَهْ دَوَا وَحَصَا. وَاجِبِ دَوَا مَعِ أَيْدَالِ.  
<sup>34</sup> the-women - that-had-lost out-of-the-ten-(coins) coin that like  
 وَايْنِ دَهْ مَعَصَ لَأَجِبِي. دَوَا دَوَا. دَوَا. وَكَبِ  
 to-you and-say and-I-will-cry those-who-are-lost who-finds (are)-he because-you  
 مَعَبَا دَوَا. وَمَلَسَ دَوَا. وَمَلَسَ دَوَا. وَمَلَسَ دَوَا.  
 Holy and-to-the-Spirit -H- who-sent-you and-to-the-Father praise  
 لَا لَأَيْتِي. مَهْلًا حَدُّوا جَاهُ دَوَا. وَبَجَبِي. وَحَدُّوا  
 because-your-Lord of-repentance the-way to-tread sinner fear (do)-not  
 بَعَمِ. حَجَّيْ. مَهْلًا سُبَا. لِي مَعَصَ كَبِ. أَسِ  
 as you he-finds if he-will-rejoice and-greatly in-search-of-you is-gone  
 وَحَصَفَ: أَيْدَا. مَهْلًا كَبِ. دَوَا.  
 and-as-(to) to-you <sup>35</sup> he-will-stretch-out (his)-hand to-Simon  
 سُبَا: مَعَا. مَعَمَ كَبِ. دَوَا. كَبِ.  
<sup>37</sup> the-thief and-as-(to) you he-will-forgive your-offenses <sup>36</sup> the-sinful-woman  
 فَكَبِ كَبِ دَوَا. فَكَبِ. سُبَا. كَبِ. دَوَا. دَوَا.  
 and-receive in-you he-will-rejoice Paradise the-door-(to) to-you he-will-open  
 كَبِ. لُجَ مَعِ دَوَا. وَمَجَبِ. مَعَا. فَكَبِي. لُجَ كَبِ  
 you he-will-bear his-shoulders and-on who-remain those than better you

will and is not prepared to do it, will suffer greatly at the hands of justice. But he who does not know will suffer greatly, because he will not know the will of his master, and us, who know your will and do not do it, you will deliver us into the hands of a justice, which is more severe than the one of the kings of the earth. In your mercy save us, as you saved David from Saul, -H-, and have mercy upon us.

From age...: The world is a sea where all the

waves of iniquity and wickedness rise. Lord, our Lord, help us as you helped your disciples. Come, let us pray for, behold, our ship is near to sinking. Let us call upon Jesus, the sailor of tranquility, that he may keep us from the storms of destruction and be to us in his compassion the skilled helmsman, who will bring our ship to the harbor full of tranquility, -H-, and guard us.

<sup>33</sup> دَوَا: See Matthew 18:12–14 and Luke 15:3–7.

<sup>34</sup> دَوَا: See Luke 15:8–10.

<sup>35</sup> مَهْلًا: See Matthew 14:31.

<sup>36</sup> سُبَا: See Luke 7:36–50.

<sup>37</sup> مَعَا: See Luke 23:39–43.

وَهُكَامَسَ كُفَّ هَهُسَحَبْ كُفَّ  
you and-he-will-embrace -H- you and-honor

**مهد:** صَلَّجْ صَحَجْ: هَهُسَحَبْ. وَفُجْ: هَهُسَحَبْ. وَفُجْ: هَهُسَحَبْ. وَفُجْ: هَهُسَحَبْ.  
who-knows <sup>38</sup> that-the-slave of-our-savior in-the-gospel (it-is)-written glory...  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
will-suffer greatly his-will to-(do)-it prepared and-(is)-not his-master the-will-(of)  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
will-suffer greatly know but-(he)-who-(does)-not justice at-(the-hands-of)  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
and-us-who-know of-his-master the-will be-able-(to-know) (he-will)-not because  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
of-a-justice you-will-deliver-(us-into-the-hands) do-it and-(do)-not your-will  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
save-us in-your-mercy-[pl] of-the-earth the-kings than - which-is-(more)-severe  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
on-us and-have-mercy -H- <sup>39</sup> Saul from (you-saved)-David as

**مهد:** هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
behold and-wickedness of-iniquity the-waves and-all the-world is a-sea from...  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
come your-disciples as-(you-helped) us help our-Lord Lord in-it rise  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
on-Jesus let-us-call her to-sinking our-ship is-near for-behold let-us-pray  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
destruction (from)-the-storms-(of) us that-he-may-keep of-tranquility the-sailor  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
our-ship who-will-bring <sup>40</sup> skilled the-helmsman in-his-compassion to-us and-be  
وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.  
us and-guard -H- tranquility that-is-full-(of) to-the-harbor

**وَجُفْ: هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ. هَهُسَحَبْ.**  
<sup>41</sup> Jacob of-Saint rogation

#### A Rogation of Saint Jacob

upon our souls.

We call upon you, Lord, our Lord, come to our help. Hear our petition and have mercy

Lord, our Lord, Lord of the watchers and of

<sup>38</sup> وَجُفْ: Or: "the servant."

<sup>39</sup> وَجُفْ: See 1 Samuel 19.

<sup>40</sup> وَجُفْ: Lit.: "wise."

<sup>41</sup> وَجُفْ: For biographical information concerning Saint Jacob of Sarug, see page 83.

مَنِّعَ كَيْ مَنَّا مَدِّ إِلَّا لَكَبُورُ: مَصَّ حُكْبَا  
 our-petition hear to-our-help come our-Lord Lord upon-you we-call  
 ؤَحْبِ ُوسَعًا ُحَّا بَعْقَلِ ❖  
 our-souls on mercy-[pl] and-show  
 مَنَّا مَدِّ مَنَّا ُحْبَا ُوَمَلَّاآ: مَصَّ حُكْبَا  
 our-petition hear and-of-the-angels of-the-watchers Lord our-Lord Lord  
 ؤَحْبِ ُوسَعًا ُحَّا بَعْقَلِ ❖  
 our-souls on mercy-[pl] and-show  
 ُكُحَا ُأَوْحَا ُكُفَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا  
 last the-time upon-it come when to-the-earth woe-to-her  
 ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا  
 like and-defilement and-wickedness by-iniquity it when-shall-be-corrupted  
 ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا  
 and-when the-earth will-cry-out and-gives-birth who-bows-down a-mother  
 ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا  
 to-her-fall she-will-totter and-calamities wars - increase  
 ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا  
 and-write its-inhabitants for the-earth that-shall-weep <sup>42</sup> Isaiah wrote  
 ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا  
<sup>44</sup> Jeremiah (and)-wrote faith - upon-it (that)-shall-fail <sup>43</sup> David  
 ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا ُكُحَا  
<sup>45</sup> Solomon and-said the-fountain at the-pitcher that-shall-be-broken

the angels, hear our petition and have mercy upon our souls.

Woe to the earth, when the last day shall come upon it, when it shall be corrupted by iniquity, wickedness, and defilement. The earth will cry out like a mother, who bows down and gives birth, and when wars and calamities increase, she will totter to her fall.

Isaiah wrote that the earth shall weep for its inhabitants, and David wrote that faith shall fail upon it. Jeremiah wrote that the pitcher shall be broken at the fountain, and Solomon said that the end of the world is given over to vanity.

The world shall cease from service and sacrifice, and avarice and the love of money shall prevail on the earth. In the last days, peoples shall rise against peoples, towns shall be devastated, and trembling shall fall upon

cities.

Praise to the Father, who bears with us when we sin. Worship to the Son, who receives us when we repent. Thanksgiving to the Spirit, which does not will that man should be lost to him. One nature in three, to him be praise.

Have a care, Lord, for the churches and the monasteries for, behold, the day is near, when your praise shall cease within them.

**The Psalms of the Compline Service.**

**The Collect of Saint Severius for the Compline Service.**

**The Praise of the Cherubim.**

**The Lord's Prayer.**

**The Nicene Creed.**

<sup>42</sup> ُكُحَا: See Isaiah 24:4.

<sup>43</sup> ُكُحَا: See Psalm 12:1.

<sup>44</sup> ُكُحَا: See Jeremiah 19.

<sup>45</sup> ُكُحَا: See Ecclesiastes 1.

وَنَسَبَهُ وَخَلَعًا حَتَّى جَاءَ مُنَا  
 is-given-over to-vanity of-the-world that-the-end  
 حَتَّى خَلَعًا مِمَّنْ لَمْ يَمْتَنِعُوا هَمَّ مَقْرُونًا: هُنَا  
 and-shall-prevail sacrifice and-from service from the-world shall-cease  
 جَارِحًا خُكَّ جَبَلًا هُوَ سَعِيدٌ تَصَفًا خَاجِلًا يُسْنُ مَلَمَّ  
 shall-rise last in-the-time money and-the-love-(of) avarice on-the-earth  
 خَلَا كَمَجَلٍّ خَلَا: سُنَّخْ مَقْرُونًا هُوَ رَمَحًا  
 trembling and-shall-fall towns and-shall-be-devastated people against people

جَعِبَتْ بِلَا  
 upon-cities

هَمَّ جَسَا لَأَجَا وَخَفَضَ: كَمَ مَا وَنُسَبَ: هَمَّ جَسَا كَجَا  
 to-the-Son and-worship we-sin when with-us who-bears to-the-Father praise  
 وَخَفَضَ: كَمَ مَا وَنُسَبَ: لَأَجَا وَنُسَبَ: لَأَجَا  
 (which-does)-not to-the-Spirit thanksgiving we-repent when us who-receives

نَجَا جَانِمَ وَبَاغِبَ مَحْنَةً: سَبَّ يَهُ جُنَا وَبَاغِبَ سَهْ كَه  
 to-him in-three nature - one to-him should-be-lost that-man want

لَمْ يَحْفَسُوا  
 (be)-praise

لَجَا كَمَ مَدِينٍ خَلَا حَتَّى جَا هَا وَتَجَا  
 the-monasteries and-for the-churches for Lord - have-a-care  
 وَهَا مَدِينٍ أَجَلًا وَبَاغِبَ: كَه هَمَّ جَسَا مَحْنَةً  
 from-them your-praise when-shall-disappear (is)-the-time near for-behold

مَدِينَةُ وَهَمَّ لَأَجَا.

<sup>46</sup> of-the-compline psalms

لَمْ يَحْفَسُوا وَنُسَبَ: هَمَّ جَسَا.

<sup>47</sup> Severius of-Saint prayer

لَمْ يَحْفَسُوا وَنُسَبَ: جَا.

<sup>48</sup> the-Cherubim praise-(of)

رَجَعَا لَمْ يَحْفَسُوا.

<sup>49</sup> of-the-Lord prayer

<sup>46</sup> مَدِينَةُ وَهَمَّ لَأَجَا: The text of the Psalms of the Compline service can be found on page 635.

<sup>47</sup> لَمْ يَحْفَسُوا وَنُسَبَ: هَمَّ جَسَا: The text of the Collect of Saint Severius for the Compline service can be found on page 670.

<sup>48</sup> لَمْ يَحْفَسُوا وَنُسَبَ: جَا: The text of the Praise of the Cherubim can be found on page 665.

<sup>49</sup> رَجَعَا لَمْ يَحْفَسُوا: The text of the Lord's Prayer can be found on page 658.

50 **مَنْ مَعَهُ** **مَنْ مَعَهُ**  
of-faith canon

<sup>50</sup>**مَنْ مَعَهُ**: The text of the creed can be found on page 671.

## 7.3 Of the Night of the Sabbath day

وَكَلَّمَا بِتَمَمٍ مَخْدِرًا  
of-the-Sabbath-day of-the-day of-the-night

رُكْعَاتُ الْفَتْحِ  
51 opening prayer

مَقَامًا  
52 station.

رُكْعَاتُ الْبَحْثِ  
53 of-awakening the-prayer

### Of the Night on the Sabbath Day

The Prayer of the Service of the Night.

Station.

The Prayer of Awakening.

Then:

The Psalms of the Night.

*Bless Lord. Bless the Lord...:* To the honor and glory of your lovingkindness we have risen to sing to you. Lord of all, praise to you.

*Those who stand in the house...:* The watchers on high cry out to you: Holy, holy, holy are you, and men on earth hasten to worship your honor.

*Lift up your hands in the sanctuary...:* In your lovingkindness, Lord, magnify the remembrance of the mother, the virgin Mary, your birth-giver, and help us by her prayers.

*Bless you, the Lord from Zion...:* In your lovingkindness, Lord, magnify the remembrance of the mother, who bore you and carried you in purity and holiness.

*May my praise come before you...:* In your lovingkindness, Lord, magnify the remembrance of the prophets, apostles, and martyrs, and help us by their prayers.

*My tongue shall seek your word ...:* In your lovingkindness, Lord, magnify the remembrance of the martyrs, who suffered and were slain for their love of you, and help us by their prayers.

*My lips shall utter your praise...:* In your lovingkindness, Lord, magnify the remembrance of the fathers and renowned teachers, and help us by their prayers.

*My soul longs for your salvation...:* In your lovingkindness, Lord, magnify the remembrance of the just and the priests, who loved you and kept your commandments, and help us by their prayers.

*I have gone astray like a lost sheep...:* In your lovingkindness, Lord, magnify the remembrance of Saint Matthew of noble grace and help us by his prayers.

*Praise the Lord all...:* In your lovingkindness, Lord, pardon and forgive the offenses of our fathers and brothers, who have been laid to rest. You, Lord, grant them rest.

**Glory... From age...:** We present a new praise to your lovingkindness and hymns of thanksgiving to your worshipful and holy name.

<sup>51</sup> رُكْعَاتُ الْفَتْحِ: The text of the Prologue of the Night 662.  
can be found on page 661.

<sup>52</sup> مَقَامًا: The text of the Station can be found on page 662.  
<sup>53</sup> رُكْعَاتُ الْبَحْثِ: The text of the Prayer of Awakening can be found on page 663.

ثِي مَدَامُنْ

are-said then

مَدَامُنْ وَكَحَلَا.

<sup>54</sup> of-the-night the-psalms

دَجْجُصْ. دَجْجِ حُصْنَا: لَابْعَا. دَحْلَهْدَسْلا. دَجْجُصْجُأ.   
 of-your-lovingkindness and-the-glory to-the-honor the-Lord bless blessing

أَلْمُجْبِنْ. وَنَادْ: كُ. مُدَا. كَا هُجْجْلا كُ.   
 to-you praise all Lord-(of) to-you to-sing we-have-risen

أَكْبِ. وَنُصْبِ حُجْبَه. وَحُنْ: كُجْلا. جَهْمَا مُكْبِ.   
 they-cry-out on-high the-watchers of-the-Lord in-the-house who-stand those

كُ. قُجْبِ قُجْبِ أَيْ. دَجْجُتْجْلا. أَوْحَا. مَقْجْجِ مَقْجْجِ.   
 to-worship hasten earth on and-men (are)-you holy holy to-you

❖ لَلْجُنْ

your-honor

أَوْجِجْ أَيْجُجْ. كَقْجْجْ: أَوْجْ. حُنْ. وَجْجْجْ.   
 the-remembrance Lord magnify in-the-sanctuary your-hands lift-up

حُصْجْجْجْ. وَأَحَا. جَلْهْجْلا. دَجْجْ. وَجْجْجْ. هَ.   
 and-us your-birth-giver Mary virgin of-the-mother in-your-lovingkindness

❖ حُجْ. حُجْجْجْ.   
 by-her-prayers help

بَجْجْ. حُنْ. مَ جْجْجْ: أَوْجْ. حُنْ. وَجْجْجْ.   
 the-remembrance Lord magnify Zion from the-Lord bless-you

حُصْجْجْجْ. وَأَحَا. وَاسْ. دَحْجْجْجْ.   
 in-purity and-carried-you who-bore of-the-mother in-your-lovingkindness

❖ هَمْجْجْجْ.   
 and-holiness

أَكْفْ. أَلْجُجْجْ. مْجْجْجْ: أَوْجْ. حُنْ. وَجْجْجْ.   
 the-remembrance Lord magnify before-you my-praise may-enter

حُصْجْجْجْ. وَجْجْجْ. مْجْجْجْ. هَمْجْجْ. هَ. حُجْ.   
 help and-us and-martyrs the-apostles of-the-prophets in-your-lovingkindness

❖ حُجْجْجْ.   
 by-their-prayers

بَجْ. كُجْ. مَدَامُنْ: أَوْجْ. حُنْ. وَجْجْجْ.   
 the-remembrance-of-them Lord magnify your-word my-tongue shall-see

حُصْجْجْجْ. وَهَمْ. وَاسْ. دَحْجْجْجْ.   
 for and-were-slain who-suffered of-the-martyrs in-your-lovingkindness

<sup>54</sup> مَدَامُنْ وَكَحَلَا: The text of the Psalms of the Night can be found on page 634.

❖ **هَكَ خَبُو خَرَكَةُاهَو** **سَبُحْ**  
 by-their-prayers help and-us (their)-love-of-you  
**بِقَلْبِكَ هَقَّةُاي اَمَحْسَبُير: اَوُج مَضْ** **وَجِبُوه**  
 the-remembrance-of-them Lord magnify your-praise my-lips shall-utter  
**خَصْبُصَعْبُايِر. وَاَجَةُالَا مَحَلَّتَا** **جَسَبُار. هَكَ**  
 and-us renowned <sup>55</sup> the-teachers-(of-the-Church) of-the-fathers in-your-lovingkindness

❖ **هَكَ خَبُو خَرَكَةُاهَو**  
 by-their-prayers help  
**هَعْبُا نَجْعِب لَجِبُومَلْب: اَوُج مَضْ** **وَجِبُوه**  
 the-remembrance-of-them Lord magnify for-your-salvation my-soul longs  
**خَصْبُصَعْبُايِر. وَاَتَا هَجَتَا** **وَسَعْبُير** **هَلَبُوه**  
 and-kept who-loved-you and-the-priests of-the-just-[pl] in-your-lovingkindness

❖ **هَكَ خَبُو خَرَكَةُاهَو**  
 by-their-prayers help and-us your-commandments  
**اَلَايَحَدَا اَمَس خَبُ اَجَبُار: اَوُج مَضْ** **وَجِبُوه**  
 the-remembrance Lord magnify lost a-sheep like I-have-gone-astray  
**خَصْبُصَعْبُايِر. وَاَتَا هَجَتَا** **مَضِي مَلَل. هَكَ خَبُو**  
 help and-us Matthew Saint <sup>56</sup> grace-[pl] of-the-noble in-your-lovingkindness

❖ **خَرَكَةُاهَو**  
 by-his-prayers  
**مَحْسِب لَحَبُا جَلَجَف: سَهْلا هَمَجَفَم سَهْخَتَهَو**  
 their-offenses and-forgive pardon all the-Lord praise  
**خَصْبُصَعْبُايِر. وَاَجَتَا هَاَسَتَا** **وَهَجَجَو. اَيَا مَضَا**  
 Lord you who-have-slept and-our-brothers of-our-fathers in-your-lovingkindness

❖ **اَبَس اُنَف**  
 them (give)-rest  
**هَعَد ه: هَجَبُا سَبَا مَحْسَبُيَر** **كَحْبُصَعْبُايِر. هُمَلَا**  
 and-hymns to-your-lovingkindness we-present new a-praise from... and glory...  
**وَقَبُوكَا لُيَحَبُالَا. كَحْبُ** **هَجَبُا** **هَمَبُيَلَا**  
 and-holy worshipful to-your-name of-thanks-giving

**هَهْ مَا مَبُيَحُا يَكَلَا**  
 of-the-night first station.

First Station of the Night: Of the Birth-Giver of God

<sup>55</sup> **مَحَلَّتَا** Or: "the doctors."

<sup>56</sup> **هَعَبُار** Lit.: "beauties."

لَهُدَا وَحَبُّا  
God of-the-birth-giver-of

رَكَعًا يُجَاوِزُ حَبُّنَا  
57 the-awakening-prayer that-is-after the-prayer  
ثُمَّ  
then

حُمَا  
border-hymn

حَمْدٌ قَدْ كَفَى  
Paul stood with-the-melody

لَا وَجِبُّعُ تَدْعَا حَقُّهُ يُمَلِّا. هَؤُلَاءِ سَلَا وَجِبُّا  
that-has-rested power the resembles to-what the-Cherubim 58 know (do)-not  
كَلَّ سُرَّةً. وَجِبُّ مَجْبِي مُصَوِّدَ لِحَبِّبِ كَلَّ.  
it they-carry from-them they-move-away and-when their-backs on  
دَبَّي سَلَا وَلِحَبِّ كُحَّةً تَهَيَّأَ. بَهْؤُهُ كُ حَبِّا:  
the-watchers you shall-thank its-carriers that-carries power blessed-(is)  
تَبَّيْدَ حَقُّ تَجَلُّبِر: حَمْدُ مَدْنَمُ أُمِّي: إِنْقَا جِلْمَدَسَلَا.  
with-glory men your-mother Mary together-with to-your-chariot attached  
حُكَّتَا هَجْدُهُ نَسَلْتَا. بَعْقَمُ كُ مَجْسَلَا جَنَّا قَبَّحْتِ  
mouths with-all praise to-you shall-offer those-below and-all those-above

هَبُّا وَحَبُّا لَهُدَا  
God of-the-birth-giver-of ordered-prayer

The Prayer afther the Prayer of Awakening.

God

#### A Border Hymn

*With the melody: Paul stood.*

The Cherubim do not know what the power that rested on them is like, and when they move away, they carry it. Blessed is the power that carries its carriers. The watchers attached to your chariot shall thank you, together with Mary, your mother. Men with glory, those above and those below, shall offer you praise with their mouths.

#### An Ordered Prayer of the Birth-Giver of

#### A Hymn

*With the melody: How lovely.*

Like the smoke of the best incense, may the remembrance of your birth-giver please you, Lord, her who gave birth to you in virginity, in purity and holiness. Make remembrance of your birth-giver, Lord, in the four quarters.

The chariot of the Cherubim is not equal to you, holy virgin, which had faces, wheels, and eyes that revolved. But you, O blessed one, you have a mouth to sing: Praise the Lord.

Glory...: Praise to the Father, who chose you

57 حَبُّنَا: The text of the prayer that is said after the Prayer of Awakening can be found on page 664. 58 تَبَّيْدَ: Lit.: "feel."

مُلَّا

a-hymn

حم: مَلَا وَسَبَّحَ

lovely how with-the-melody

أَسِ حُلَا، وَحَقَقَا لُحَا بَجْهَم كُ مَذِب.

O-my-Lord you (may)-be-pleasing good of-incense the-smoke like

وَبُجْنُ تَجْبِيرُ. وَجَبِيرُ حَجَّيْكَوْلَا.

in-her-virginity who-gave-birth-to-you of-your-birth-giver the-remembrance

كَجَمْلَا مَسَبَّعْلَا. حَجْبُ كَه مَذِبْ وَبُجْنَا وَو.

of-her remembrance Lord of-her make and-holiness in-purity

وَجَبِيرُ. كَاوَحْ قَتْلَا

quarters-(of-the-earth) in-the-four who-gave-birth-to-you

لَا فَسْعَا جَبِي مَذَجْلَا وَو. حَلْهَلَا مَسَبَّعْلَا.

holy virgin of-the-Cherubim - the-chariot to-you equal (is)-not

كَو. أَبْ كَه أَقْلَا وَجَتْلَا. وَو. خَتْلَا جَبِي مَذَجْلَا. كَجَبِي

(but)-you revolved that eyes and-even and-wheels faces had which

وَجَبِي لَهْجَلَا فَوَمَا وَو. كُ مَجْسَا مَذِنَا

O-Lord praise to-you to-sing a-mouth blessed-one-[fem] you

هم: مَجْسَا كَه لَأْجَا وَجَجَبِي مَجْ مَجْوَلَا:

the-beginning from who-chose-you to-the-Father to-him praise glory...

حَلْهَلَا مَسَبَّعْلَا. هَكَجَبِي مَعَفْ لَهْوَبْلَا. وَوَجَبِي رَجَا وَو.

was-pleased who-from-you thanksgiving Jesus to-his-Son holy virgin

وَو. مَجْوَمَا وَو. كَلَا وَجَجَبِي تَهْمَا.

(his)-temple who-made-you praise holy and-to-the-Spirit to-take-flesh

وَو. هَمْلَا جَبِي

in-you and-dwelt and-descended

هم: كَجَبِي لَهْجَبِي أَه جَبَا وَو. حَلْهَلَا وَجَبْلَا.

pure virgin David daughter-(of) O blessed-(are)-you you from...

كَجَبَا كَلَهْ. هَوَلْ تَجَبَبِي مَعْلَا وَو. وَو. وَو.

and-descended second a-sky your-womb was God the-birth-giver-(of)

from the beginning, holy virgin. Thanksgiving to his Son, Jesus, who was pleased to take flesh from you, and praise to the Holy Spirit, who made you his temple, descended, and dwelt in you.

David, the pure virgin, the birth-giver of God. Your womb is a second sky, and the first-born descended and dwelt in it. You gave him to suck a pure milk, to the one who nourishes the whole creation.

From age...: Blessed are you, O daughter of

59 **حُجْبُ** **وَصْدِي** **مُحَمَّد**  
Jacob of-Saint rogation

518

أَلَمْ تَبْعِدْنَا هَجَلِكِ يَوْمَنَا جَعْمَ خَجَلًا جِي:  
 of-your-festival on-the-day gifts and-distribute holy-one-[fem] come  
 حَجَمَ يَوْمَنَا خَرَكَةُ إِيَابِ هَجَجَةُ إِيَابِ. بَعْدًا مُنَا  
 the-Lord may and-your-petitions for-your-prayers which-thirsts to-our-assembly  
 مَعُونًا حَجَمًا يَوْمَنَا: حَجَب: هَبْلًا يَوْمَنَا  
 all from-us and-may-he-keep you that-honors for-the-assembly (be)-a-rampart  
 حَسَّةُ إِيَابِ هَجَجًا يَوْمَنَا  
 of-wrath and-the-rods the-scourges  
 سَلَا يَوْمَنَا يَوْمَنَا بَسَلًا حَجَمَ خَلَا  
 in our-assembly strengthen who-strengthened-you (may)-the-strong-one  
 مَعَكُ هَجَجَتِي: هَبْلًا يَوْمَنَا خَلَا حَجَمَ  
 light to-the-marriage-chamber-(of) us and-(may)-he-invite your-praise  
 خَرَكَةُ إِيَابِ. خَجَمًا يَوْمَنَا يَوْمَنَا  
 the-Lord may-he-count of-the-watchers among-the-companies by-your-prayers  
 حَسَنًا هَجَجَتِي: يَوْمَنَا يَوْمَنَا  
 and-have-taken your-festival who-have-honored and-the-dead-[pl] the-living-[pl]  
 يَوْمَنَا خَرَكَةُ إِيَابِ  
 in-your-prayers refuge  
 مَعَجَسًا هَجَمًا حَجَمَتَا سَكَبًا حَمَ هَجَجَتَا: أَلْهَمَ  
 ascended shouts together-with sweet with-a-melody <sup>60</sup> sincere a-praise  
 كَلَّ مَعَجَسًا مَعَجَسًا حَجَمَتَا يَوْمَنَا  
 sealed your-mother in-remembrance-(of) your-flock from Lord to-you  
 خَرَكَةُ إِيَابِ يَوْمَنَا يَوْمَنَا: يَوْمَنَا مَعَجَسًا كَلَّ مَعَجَسًا  
 Lord to-you praise to-offer corruption from high her-doors by-your-cross  
 هَلَا جَعَمَ هَجَجَتَا: مَعَجَسًا  
 Holy and-to-the-Spirit and-to-your-Father  
 خَرَكَةُ إِيَابِ يَوْمَنَا يَوْمَنَا يَوْمَنَا  
 nine months who-carried-you of-her by-the-prayers  
 خَرَكَةُ إِيَابِ يَوْمَنَا يَوْمَنَا  
 of-wrath the-rods-(of) from-us remove God Son-(of)

مَعَجَسًا يَوْمَنَا يَوْمَنَا  
 of-the-night second station.  
 يَوْمَنَا  
 of-the-martyrs

Second Station of the night: Of the Martyrs

<sup>60</sup> مَعَجَسًا: Or: "straight forward."

أُمَحْدَسًا رُجَّةً جَا.

<sup>61</sup> the-Cherubim praise-(of)

حَمْدًا

border-hymn

حَمْدًا قَامَ

Paul stood with-the-melody

أَعْدَبَ حُنِيذٍ رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا

of-saints (like)-the-generations that-I-may-sing Lord make-me-worthy

وَسَجَّعَ حَبْلًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا

of-the-sky into-the-heights and-lift-me-up generations in-all who-loved-you

هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا

to-picture O-Lord me grant of-the-apostles in-the-assembly and-try-(me)

هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا

them I-shall-magnify I-can and-as-much-as their-beauty in-my-mind

هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا

and-I-shall-praise-you praise a-harp-(of) Lord and-I-shall-be

هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا. هَتَكَسَّهَ وَتَبَّعًا

your-saints in-remembrance-(of)

هَتَكَسَّهَ وَتَبَّعًا رُجَّةً جَا.

of-the-martyrs ordered-prayer

#### The Praise of the Cherubim.

#### A Border Hymn

*With the melody: Paul stood.*

Make me worthy, Lord, that I may sing like the generations of saints who loved you during all ages. Lift me up into the heights of the sky and try me in the assembly of the apostles. Grant me, O Lord, to picture their beauty in my mind. I shall magnify them as much as I can. I shall be a harp of praise, and shall praise you in remembrance of your saints.

#### An Ordered Prayer of the Martyrs

#### A Hymn

*With the melody: How lovely.*

How lovely is your remembrance and how fair and pleasant is the day of your festivals, you who made the cross a bridge and came to the land of life. The Holy Spirit rejoiced over

you. It wove and placed crowns on your heads.

How fair is the feast, which the bridegroom, the Anointed one, has made for his attendants. There are present the prophets and apostles, there are the holy martyrs, and the Lord of the feast rejoices in the remembrance of the just, who have been honored and crowned.

**Glory...:** You are physicians, blessed martyrs, to the one who believes. Blessed is the one who honors you and takes part in your commemoration. He shall be invited to your assembly and with you he shall inherit eternal life.

**From age...:** The martyrs stand in the court of judgment, crying aloud and saying: Let us die in his hope and let us not fear the judges of this passing world. We have a king, the Anointed one, who will make us inherit eternal life.

<sup>61</sup> أُمَحْدَسًا رُجَّةً جَا: The text of the Praise of the

Cherubim can be found on page 665.

مُلَّا

a-hymn

حم: مَلَا وَسَبَّحَ

lovely how with-the-melody

مَلَا وَسَبَّحَ يَوْمَ تَسْتَعْفٍ دَوَالٍ دَوَّجِي. مَمَّا  
(is)-the-day and-desirable and-(how)-fair (is)-the-remembrance-of-you lovely how

يَمَّا تَعْفٍ. وَكَرَّجِيَا جَعَلَا حَبْلَاهُ. هَلَالُوا وَسَّ  
of-life and-the-land made a-bridge (you)-who-the-cross of-your-festivals

مَنْجَاهُ. هَسَّيَا حَفَّ وَبَسَا وَفَعَلَا هَكَّيَا هَمَّيَا  
(and)-placed and-wove Holy the-Spirit over-you rejoice reached

كُتِّلَا جَتَمَعْتَفٍ ❖

on-your-heads crowns

مَلَا جَانَا هُ مَحْمَدَالٍ وَحَجَّ سَلِيَا مَحْبَسَا  
the-Anointed-one the-bridegroom-[suj] which-has-made the-feast is fair how

حَمَمْتَفٍ. وَأَبَدَ دَهْ بَجَّتَا دَمَكَبَّتَا. دَلَبَدَ دَهْ  
and-are-there and-the-apostles the-prophets are-there-(at-the-feast) for-his-attendants

هَمَّيَا مَقَبَّيَا. مَدَهْ وَسَكَلَا مَلَا جَبَّوَجٍ  
in-the-remembrance rejoices of-the-feast (and)-the-Lord holy the-martyrs

كَاتَا. وَنَسَّ دَلَالَكَلَهْ ❖

and-crowned who-have-been-honored the-just-[pl]

همد: أَهَقَالَا أَبَلَعَفٍ هَمَّيَا جَبَّيَا. لَالَا وَدَهَمَعِي.  
who-believes to-the-one blessed O-martyrs you-are physicians glory...

لَوَجَّوَجٍ لَالَا وَبَقَّجَفٍ. دَاهَمَدَالٍ جَبَّوَجَتَسَعَفٍ.  
in-your-commemoration and-takes-part who-honors-you (is)-the-one blessed

هَمَّوَالَا مَحْبَلَا جَتَمَعْتَفٍ وَحَمَجَفٍ مَلَا مَتَا  
life he-shall-inherit and-with-you to-your-assembly be-invited and-he-shall

❖ بِحُكْمٍ

eternal

حم: مُنْعَبٍ هَمَّيَا جَبَّيَا وَبَلَا مَحْتَجِبٍ دَوَانَدِي.  
and-saying crying-aloud judgment <sup>62</sup> in-the-court-(of) the-martyrs stand from...

وَنَعَبَلَا كَلَا هَجَّوَجٍ. هَلَا نَبَّسَا مَحْ يَمَّيَا. وَحُكْمَا  
of-the-world the-judges of be-in-fear and-(let-us)-not his-hope in let-us-die

هَلَا حَفَّوَالَا. وَأَبَدَ يَهْ كَلَا مَحَلَا مَحْبَسَا وَهَوَّ نَهْوَالَا  
will-make-inherit who the-Anointed-one a-king for-we-have passing this

كَلَا. سَتَا وَحُكْمٍ ❖

eternal life us

<sup>62</sup> حم: Lit.: "the house."

حُبَّالًا وَحُبِّي أَفْنَم  
<sup>63</sup> Ephrem of-Saint rogation

❖ حُنْ أَلَاؤُسُحْكِي. خَرْكُهُ لَاهُ. وَحُبَّتْسِي  
 of-your-servants by-the-prayers have-mercy-on-us Lord  
 ❖ خَرْكُهُ لَاهُ. هَجْبُهُ لَاهُ. سُمَّا كِي هَلْحَبِّي  
 and-our-departed-[pl] us pardon and-by-their-petition by-their-prayers  
 بَجَّتَا وَجَبُّسَا مَلَكُجِي: مَكْبِتَا وَهَدَّو  
 who-announced the-apostles spoke-of-you who-by-the-Spirit (may)-the-prophets  
 حَلْحَبِّي. هَاهُؤَا وَحُبِّي مَلَكُجِي: سَبْحِي:  
 plead-for-us (their)-love-of-you because-of who-died and-the-martyrs your-revelation  
 ❖ وَشُحْكِي  
 have-mercy-on-us  
 كَبَجَّتَا مَكْبِتَا هَاهُؤَا: هَلْجَاتَا هَلْوَبْجَا. حَبْ  
 make and-the-righteous and-the-just and-martyrs the-apostles of-the-prophets  
 ❖ وَهَجْبُهُ لَاهُ. فَهَدَّو: هَكِي خَبُو خَرْكُهُ لَاهُ  
 by-their-prayers help and-us O-our-Savior remembrance-of-the  
 أَفْبَهِي حَكِي مَبَّيَا: حَاهُ وَحَبْبَاهُ رُجْه. وَبَحْد  
 that-he-may-withdraw whose-will-you-did to-him holy-ones <sup>65</sup> for-us pray  
 ❖ هَبْجَلَا مَبِّي. مَسَقَالَا مَمَّجَلَا وَوَجْجَالَا  
 of-wrath and-the-rods the-scourges from-us and-remove  
 مَوَجْسَا حَسَلَا وَشَلْجِي: بَجَّتَا هَمَكْبِتَا هَاهُؤَا.  
 and-martyrs and-apostles prophets who-strengthened-you to-the-strong-one praise  
 ❖ وَأَصْلَاهُ. هَلْأَبْسَلَاهُ: حَبْبَاهُ وَطَا وَرُجْجَا  
 of-the-cross great by-the-sign and-triumphed who-conquered  
 ❖ حُنْ أَلَاؤُسُحْكِي. خَرْكُهُ لَاهُ. وَهَاهُؤَا وَشُحْبِي  
 who-loved-you of-the-martyrs by-the-prayer have-mercy-on-us Lord

#### A Rogation of Saint Ephrem

Lord, have mercy upon us by the prayer of the martyrs who loved you. By their prayer and petition, pardon us and our departed.

May the prophets, who spoke of you by the Spirit, the apostles, who announced your revelation, and the martyrs, who died because of their love of you, plead for us. Have mercy upon us.

Make remembrance, O our savior, of the prophets, apostles, and martyrs, of the just and the righteous, and may they help us by their

prayers.

Pray for us, holy ones, to him whose will you did, that he may withdraw and remove from us the scourges and the rods of wrath.

Praise to the strong one who strengthened you, prophets, apostles, and martyrs, who conquered and triumphed by the great sign of the cross.

Lord have mercy upon us, by the prayer of the martyrs who loved you. By their prayer and their petition, pardon us and our departed.

<sup>63</sup> حُبِّي أَفْنَم: For biographical information concerning Saint Ephrem the Syrian, see page 81.

<sup>64</sup> وَشُحْبِي: Lit.: "someone who gives rest," by

serving someone else.

<sup>65</sup> حَكِي: Lit.: "with us."

❖ خَرَفَ بَائِهْ ۖ هَجَجَ بَائِهْ ۖ سَمَّا كَ ۖ هَحْبَبَيَّ  
and-our-departed-[pl] us pardon and-by-their-petition by-their-prayers

مَمَّا ۖ بِإِكْدَا ۖ وَكَحْنَا  
of-the-night third station.

وَحْبَبَيَّ  
of-the-departed-[pl]

نُحَفَسْنَا ۖ وَجَدْنَاهَا.  
66 the-Cherubim praise-(of)

حُمَّا  
border-hymn

حم: قَوْمٌ قَوَّكُمِ  
Paul stood with-the-melody

وَوَسَعْدُ ۖ خُكْمًا مَلَّا ۖ إِيْقَا. ۖ مَحْ لُكْبَيَّ ۖ هَحْبَمَا  
and-until my-youth from 67 misery full-(of) O-world for-I-have-loved-you

حَصْعَدُ ۖ حَجَّو ۖ مَعْت ۖ سَتَّ ۖ هَلَّا ۖ وَكَحْمَا.  
realize and-(I-did)-not my-life the-days-(of) have-passed my-old-age

هَلَّا ۖ وَجَبْ ۖ كَب ۖ وَبَحْكِب ۖ حَجَّو ۖ مَجَّنَّا. ۖ كَحْ  
Oh-if-only the-grave inside to-enter I-am-(now) guided and-behold

لَّا ۖ حَكْلِي ۖ كَب: ۖ مَحْلًا ۖ حَكْلَكُفَيَّ ۖ  
those-entering-it (you)-who-forgets you enter (I-would)-not

وَوُسْعَب ۖ لَّا ۖ سُبَّي ۖ هَعْنَاب ۖ لَّا ۖ جُبَّي ۖ  
weep (do)-not and-those-who-hate-you rejoice (do)-not for-those-who-love-you

لُجَب لَّسَّا ۖ وَجَعْمَن ۖ كَصَنَّبَا ۖ هَلَّا ۖ سَلَّا ۖ  
his-inheritance-(is) and-behold your-nets who-has-cut-off (is)-the-one blessed

❖ كَجَبَّ ۖ سَبَّو ۖ  
of-joy-[pl] the-marriage-chamber

### Third Station of the Night: Of the Departed

#### The Praise of the Cherubim.

#### A Border Hymn

*With the melody: Paul stood.*

For I have loved you, O world full of misery, from my youth until my old age. The days of my life have passed, and I did not

realize it. Behold, I am now guided to enter inside the grave. Oh, if only I would not enter you, who forgets those entering it. For those who love you do not rejoice, and those who hate you do not weep. Blessed is the one who has cut off your nets. Behold, his inheritance is the marriage-chamber of joy.

<sup>66</sup>احموسلا ۖ وجدنا: The text of the Praise of the Cherubim can be found on page 665.

<sup>67</sup>قلا: Or: "trick," "fraud."

وَحَبَبْنَا هَمِيدًا

of-the-departed-[pl] ordered-prayer

مُلَّا

a-hymn

حَمِيدًا لَا نَحْضُرُكَ هَمِيدًا  
disregard (do)-not O-Anointed-one with-the-melody

قَدْ نَحْضُرُكَ: حَمِيدًا وَلَا نَحْضُرُكَ: حَمِيدًا  
(do)-not O-Anointed-one forget-us and-(do)-not be-mindful-of-us word  
بَاهِمًا مَحْضَرًا وَلَا نَحْضُرُكَ: حَمِيدًا  
- in-you your-worshippers from take-distance and-(do)-not us disregard

لِجَنَّةِ الْبَاقِيَةِ: وَنَحْضُرُكَ: حَمِيدًا  
and-make-us-worthy of-life on-the-way lead-us we-have-taken-refuge because

مَنْ: وَنَحْضُرُكَ: حَمِيدًا  
and-by-day by-night praise you to-sing Lord

حَمِيدًا: وَنَحْضُرُكَ: حَمِيدًا  
receive sinners to-call who-came the-penitents who-love Anointed-one

حَمِيدًا: وَنَحْضُرُكَ: حَمِيدًا  
and-make-us-worthy of-your-mercy on-the-door who-knock the-penitents us-all

مَنْ: وَنَحْضُرُكَ: حَمِيدًا  
penitents we-may-be and-in-works that-in-words Lord

هَمِيدًا: حَمِيدًا وَنَحْضُرُكَ: حَمِيدًا  
68 of-the-shofar the-voice and-roars on-high the-horn resounds when glory...

مَنْ: وَنَحْضُرُكَ: حَمِيدًا  
the-departed-[pl] all and-shall-rise and-the-rocks the-graves shall-be-rent

#### An Ordered Prayer for the Departed

worthy, Lord, that in words and in works we may be penitent.

#### A Hymn

*With the melody: Anointed one, do not disregard.*

*Word:* Be mindful of us and do not forget us. O Anointed one, do not disregard us and do not turn away from your worshippers. For we have taken refuge in you. Lead us on the way of life and make us worthy, Lord, to sing praise to you, by night and by day.

Anointed one, who loves the penitents, who came to call sinners, receive us all, the penitents who knock on the door of your mercy. Make us

**Glory...:** When the sound of the horn resounds in the heights and the voice of the shofar roars, the graves and the rocks shall be rent, and all the departed shall rise. Have compassion upon us, Lord, at that hour, and raise us up at your right.

**From age...:** When you come to judge, Lord, the whole creation shall stand before your judgment-seat, which is dreadful to all those who behold it. Have compassion upon us, Lord, at that hour and raise us up at your right.

<sup>68</sup> **هَمِيدًا:** A ram-horn trumpet, called "shofar"

(שׁוֹפָר) in Hebrew.

سَفْ كَفْ مَضْ دَهْ مُحْدِلْ. ةَامْبِعْ كَفْ مَفْ  
at us and-raise-up hour at-that Lord on-us have-compassion  
❖ مَفْ مَضْ  
your-right-(side) at

مَفْ: مَلْ ةُأْبَلْ كَفْ مَضْ. دَبْلْ جَكْ مَفْ هُجْهْ.  
entirely whole the-creation Lord to-judge you-come when from...  
مَبْرْ خَلْ مَبْرْ ةُأْبَلْ. ةُأْبَلْ. ةُأْبَلْ. ةُأْبَلْ.  
to-all dreadful is which your the-judgment-seat in-front-of  
سَلْ. سَلْ. سَلْ. سَلْ. سَلْ. سَلْ. سَلْ. سَلْ.  
us and-raise-up hour at-that Lord on-us have-compassion who-behold-it  
❖ مَفْ مَضْ  
your-right-(side) at

حُجْهْ ةُأْبَلْ رُجْهْ رُجْهْ  
69 Balai of-Saint rogation

مَبْلْ مَلْ ةُأْبَلْ: دَبْلْ دَبْلْ. دَبْلْ دَبْلْ.  
by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
❖ مَفْ مَضْ مَفْ مَضْ. مَفْ مَضْ. مَفْ مَضْ.  
your-hope in and-who-have-slept and-worship-you those-who-serve-you  
أَبْسْ مَلْ مَلْ: مَلْ مَلْ. مَلْ مَلْ.  
in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest

#### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and

will come to raise the dead.

*The priest chants: -H-H-H-, praise to you, God (Three times), and then he continues with the following sentence: By our sacrifices and by our prayers, let us remember our fathers, who have taught us when they were alive to be children of God, in this passing world. Son of God, give them rest in the kingdom of the skies, together with the just and the righteous, in the world that does not pass.*

*Then:*

A General Ordered Prayer.  
The Magnificat.  
The Hymns of the Magnificat.  
The Responary.

*Then, the priest praises the Trinity three times, and continues with the following:*

<sup>69</sup> مَفْ مَضْ: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

هَجَبُز: هُسُنَبْ حَمَلًا بَدِيرَ  
 to-your-coming and-look-forward your-hope  
 اُنْبَسْ كَمَجَبُزَا: مَحَلًا مَحَلًا. ةَاهِلًا مَجَبُفُلًا  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 حَكَبُزَا مَدَهْ مَحَلًا  
 faithful for-the-departed-[pl]  
 حَكَبُزَا وَاجُزُوم: وَاسْمُ ةَوَحْفَقُف. اَمَلًا  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms  
 حَكَبُزَا: وَهَجَبُزَا  
 your-hope in who-have-slept your-servants  
 مَجَبُزَا كَمَجَبُزَا: وَهَلَا حَكَبُزَا. هَمُفَعَبْ وَلا  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
 سَجَلَا: هُأَمَدُفْ لَمُخَفَسَلَا  
 praise and-they-shall-sing corruption  
 فَجَبَا: هَجَقَبَا: بَمَكَا هَمَلَا. ذَبْ وَالَا  
 be-the-one-who-came blessed in-unison proclaim and-souls (their)-bodies  
 هُأَلَا: هَمَسَم مَحَبَلَا  
 the-dead and-raise and-shall-come-(again)  
 مَدَهْ كَمَلَا هُأَمَدُفْ: هَ هَ هَ هَ  
 O-God to-you glory and-H- and-H- -H- saying the-priest chants  
 (نَاكَلَا اَجَبُفْ) هَ مَفَقْ حَقَلَا كَمَلَا: حَقَمَ وَحَلَا  
 in-(our)-offerings (with)-the-word he-continues then times three  
 هَجَرَكَبَلَا: نَبَدُفْ اُنَفْ لَاجَدَفْ. وَهَلَجَبْ هَه هَ هَ  
 when us have who-taught our-fathers them we-remember and-in-(our)-prayers  
 سَبْ. وَنَهَلَا جَبَلَا لَاجَدَا هَ حَمَلَا وَحَجْ. ذَلَا  
 (may)-the-son passing world in-this of-God children to-be they-were-alive  
 وَكَلَا بَسْ اُنَفْ. هَمَ مَحَكَبَلَا. وَهَمُفَعَبَلَا. حَم قَاتَا  
 the-just-[pl] with of-the-skies the-kingdom in them raise-up of-God  
 هَمَ رُؤُفَلَا حَمَلَا وَلا حَجْ  
 pass that-do-not in-the-world the-righteous-[pl] and-with  
 هَمُفْ: هَبَا  
 hymns then and-the-magnificat general an-ordered-prayer then-is-recited  
 وَهَمُفْ: هَمُفَلَا وَهَمُفَلَا وَبَحَبْ. قَم مَحَمَسْ  
 praises then that-you-know of-the-psalms and-the-responsory of-the-magnificat  
 هَمَلَا لَكَبَلَا بَدِيرَ كَمَكَبُفَلَا: كَدُفْ اَمَدُفْ:  
 we-say after-which the-trinity three-times the-priest

لَمَعْمَلًا يَسِي مَعْمَلًا  
person of-one commemoration

قَوْمَكُنْ (مقام رح: ح - ه)  
16 - 12 92 psalm 70 cyclic-hymn

أَوْجِبُ أَيْ قَوْمًا بَعْدُ  
of-Lebanon a-cedar and-like -H- shall-spring-up a-palm-tree like the-just  
he-shall-grow

وَيَسْجِبُ حَبْلُهُمْ وَحُيْلُهُمْ  
of-our-God and-in-the-courts -H- of-the-Lord in-the-house they-that-are-planted  
بَعْدُ أَيْ قَوْمًا بَعْدُ  
and-fragrant fruitful -H- in-old-age and-greatly-grow again they-shall-spring-up  
they-shall-be

وَيَسْجِبُ حَبْلُهُمْ وَحُيْلُهُمْ  
he-(is) (that)-strong -H- the-Lord he-(is) that-just and-they-shall-declare  
وَكُنْ حَبْلُهُمْ وَحُيْلُهُمْ  
wrong in-him and-there-is-no

وَكُنْ حَبْلُهُمْ وَحُيْلُهُمْ  
and-above here Michael Saint the-remembrance-of-you from... and glory...  
وَكُنْ حَبْلُهُمْ وَحُيْلُهُمْ  
may-they-be-helped the-remembrance-of-you who-honor and-those in-the-sky  
وَكُنْ حَبْلُهُمْ وَحُيْلُهُمْ  
by-your-prayers

هَلْهُمَّ قَالَهُمْ قَالَهُمْ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

#### A Commemoration of One Person

#### A Cyclic Hymn (Psalm 92:12-16).

The just man shall spring up like a palm-tree, -H-, and like a cedar of Lebanon he shall grow.

They that are planted in the house of the Lord, -H-, in the courts of our God.

They shall spring up again and shall grow great in old age, -H-, they shall be fruitful and fragrant.

They shall declare that the Lord is just, -H-, that strong he is, and that there is no wrong in him.

**Glory... From age...:** The remembrance of you, O Saint Jacob, is here on earth and above in the sky. May those, who honor your memory, be helped by your prayers.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

<sup>70</sup> مَعْمَلًا: From the Greek κύκλιον, "cycle."

صَبَّحًا    وَبِ    مَعْبُودًا  
person of-one ordered-prayer

مُلَّا  
a-hymn

حَد:    مَدَّه وَوَحَلَا  
of-the-evening Lord with-the-melody

كَرَّكَ الْإِله. مُدِّ وَبِكَلِّبِر. هَوَّيْسَلَا. مَكْبِلَا مُدِي  
Saint apostle and-those-of-the-noble of-your-birth-giver Lord by-the-prayers  
فَعَلَّه. كَلَّ مَعِ أَوْحَلَا. هَوَّيْهَ كُحَّه وَبِي. سَبَّحَا مَعْبِلَا.  
captivity war its-inhabitants and-all the-earth from remove Paul

هَوَّيْهَ مَعْبِلَا  
and-plague and-hunger

أَمِير. وَبَعْبَلَا. هَوَّيْهَ إِيْر. وَبَعْبَلَا.  
<sup>71</sup> of-Joseph and-you-are-the-modesty of-Moses you-are-the-brightness

هَوَّيْهَ مَعْبِلَا. سَبَّحَا جَبَّيْلَا. كَبِ وَبِ لَوَّيْ. مَكْبِلَا  
the-apostle blessed-are-you - you of-Daniel a-fellow and-in-your-wisdom

مَدَّي لَأَدَّهَلَا. وَوَحَّه. مَعْبِلَا. رُبَّيْ كَصَّهَ مَعِبِ  
by-your-own-person you-depicted beauty who-the-greatest Thomas Saint

مَعْبِلَا: أَمِير. وَوَحَّه. مَعْبِلَا. مَعْبِلَا مَعِ كَصَّهَلَا. وَوَحَّه. هَوَّيْ.  
and-he-crossed that-he-carried the-bones from Moses received-help as glory...

كَصَّهَلَا وَوَحَّه. مَعْبِلَا. مَعْبِلَا. مَعْبِلَا. مَعْبِلَا. مَعْبِلَا. مَعْبِلَا.  
<sup>72</sup> Jacob Saint from-you receive-help we moisture without the-sea

هَوَّيْ. هَوَّيْ. هَوَّيْ. هَوَّيْ. هَوَّيْ. هَوَّيْ. هَوَّيْ. هَوَّيْ.  
in-your-limbs that-dwells power that and-from

#### An Ordered Prayer of One Person

by your own person.

#### A Hymn

*With the melody: Lord of the evening.*

By the prayers of your birth-giver, and those of the noble apostle, Saint Paul, remove war, captivity, hunger, and plagues from the earth and from its inhabitants.

You are the brightness of Moses, the modesty of Joseph, and in your wisdom a fellow of Daniel. Blessed are you, the apostle Saint Thomas, who depicted the greatest beauty

**Glory...:** As Moses received help from the bones that he carried as he crossed the sea without getting wet, we receive help from you, Saint Jacob, and from that power that dwells in your limbs.

**From age...:** Beautiful it was for him, the martyr Stephen, as he knelt before his Lord while he prayed, that desolation, captivity, hunger, and plagues would disappear from the earth.

<sup>71</sup> مَعْبِلَا: See Genesis 37–50.

concerning Saint Jacob of Sarug, see page 83.

<sup>72</sup> مَعْبِلَا: For biographical information

مَحَبَّةً: هَذَا كَمَا. كَمَا هُوَ أَهْلًا جَمِيلًا. كَمَا  
 as Stephen the-martyr for-him it-was beautiful from...  
 هَامَ هَذَا. خَبَرْتُكَ مَرَّةً مِنْهُ. دَعَا هَذَا. وَبَدَحَ  
 from that-would-disappear while-he-prayed his-Lord before he-knelt  
 أَوْحَا. سَخَا مَحَبَّةً. دَعَا هَذَا. دَعَا هَذَا  
 and-plague and-hunger and-captivity desolation the-earth  
 حَبَّةً أَلَا كَمَا هَذَا وَهَذَا أَجْمَعُ  
 73 Ephrem of-Saint general rogation

هَذَا أَلَا وَتَسْعَدُكَ: كَرَّمَكَ أُمِّي وَتَسْعَدُكَ  
 and-your-saints your-mother by-the-prayer-(of) have-mercy-on-us Lord  
 كَرَّمَكَ أُمِّي وَتَسْعَدُكَ: سَخَا كَمَا دَحَبْتَنِي  
 and-our-departed-[pl] us pardon and-your-saints your-mother by-the-prayer  
 دَا وَتَسْعَدُكَ: كَمَا هَذَا: مَحَبَّةً أَلَا  
 in-a-spiritual-manner the-Father from divinely who-was-born the-Son  
 كَمَا هَذَا: مَحَبَّةً وَتَسْعَدُكَ: كَمَا هَذَا  
 and-dwelt in-the-flesh gave-birth-to-him in-purity Mary virgin  
 جَدَّكَ وَتَسْعَدُكَ: مَحَبَّةً وَتَسْعَدُكَ: مَحَبَّةً  
 and-behold openly from-her and-came-forth concealed in-her-womb  
 مَحَبَّةً وَتَسْعَدُكَ: مَحَبَّةً وَتَسْعَدُكَ: مَحَبَّةً  
 permanently the-remembrance-of-her gloriously is-honored

#### A General Rogation of Saint Ephrem

Lord, have mercy upon us, by the prayer of your mother and of your saints. By the prayer of your mother and of your saints, pardon us and our departed.

The Son was born divinely from the Father in a spiritual manner. The virgin Mary gave birth to him in purity in the flesh. He dwelt concealed in her womb, came forth from her openly and, behold, the remembrance of her is honored gloriously and permanently.

You martyrs, who endured bravely like mighty ones the afflictions and gladly received crowns, as it was proper and well-deserved, mournfully and truthfully beg of the Anointed one, that he may show mercy in abundance upon us all, as a whole.

Call with your voice of command and they shall rise swiftly, all those who ate your body in

purity and drank your blood worthily. When you come suddenly to pass judgment in righteousness, may they enter with you in readiness the marriage-chamber of light in joy.

Praise to the Father eternally, who chose Mary in purity. Perpetual worship to the Son, who strengthened his martyrs gloriously. Thanksgiving in fullness to the Spirit, who truly raises us up, and upon us be mercy in abundance at all times without ceasing.

By the prayer of your mother and of your saints, have mercy upon us and upon our departed.

The Angelic Hymn.

The Prayer of the Evening.

Station.

<sup>73</sup> مَحَبَّةً أَجْمَعُ: For biographical information

concerning Saint Ephrem the Syrian, see page 81.

أَمْ خَفِضْنَا

<sup>76</sup>of-the-angels hymn

وَجَعَلُوا لَكَ مِثْلَهُ

<sup>77</sup> of-the-evening prayer

<sup>74</sup> **كَمَلًا**; Or: “loudly.”

can be found on page 666.

<sup>75</sup> **𐎠𐎡𐎢**: Or: “essentially.”

<sup>77</sup> **حَمْدًا**; **حَمْدًا**; The text of the Prayer of the Evening

<sup>76</sup>المحسدا، ملاقا : The text of the Angelic Hymn

can be found on page 668.

٧٨  
station.

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<sup>78</sup> **٧٨:** The text of the Station can be found on page 662.

# 7.4 Of the Morning of the Sabbath day

رَبِّنا بِمَعْرِ مَحْدًا  
of-the-Sabbath-day of-the-day the-morning

رُكُفًا بِمَعْرِنا.  
79 opening prayer

مَعْرِنا.  
80 station.

مُحَمَّد  
first

## Of the Morning of the Sabbath Day

The Opening Prayer.

Station.

First:

The Psalms of the Morning: 51, 63.

Then:

The Responsory

Word: My God, my God...: Do not enter into judgment with your servants, Lord, to whom you have given your body and blood as a pledge.

My soul is thirsty for you...: Grant us and make us worthy of hearing that voice. Come, enter, you blessed of my Father, inherit the kingdom.

Thus I have looked upon you in the sanctuary...: Holy virgin, the birth-giver of God, beseech and beg for mercy on behalf of us all.

For your mercy is better ...: You are our refuge on high and our fierce strength for all times, you the birth-giver of God.

Thus I will bless you as long as I live...: Prophets, apostles, and holy martyrs, beseech and beg for mercy on behalf of us all.

As with cream and with fat...: Let us beg the

martyrs and beseech them that they may be intercessors for our sake.

I remember you on my bed...: When there is no comforter or friend to save, then be to me, Lord, an advocate because I have taken refuge in you.

For you have been a helper to me...: When the fire that will burn the wicked roars, may the dew of your grace be sprinkled over me, so that I would not burn.

My soul follows after you...: When you will establish your throne, God, those who worship you shall stand at your right side.

But those who seek to destroy my soul...: When you separate, then, the young goats to the left, make me worthy, O celestial shepherd, to be with your lambs.

They shall fall by the sword...: When you give their wages to the just and to the righteous, reveal your mercy to us, O Anointed one, full of mercy.

All who swear by him shall boast...: Give rest to them and pardon, Lord, our departed who have slept in your hope and look forward to your coming.

Glory... From age...: Praise to the one who magnifies the remembrance of his birth-giver, glorifies his saints, and raises the departed.

<sup>79</sup> رُكُفًا: The text of the Opening Prayer can be found on page 661.

<sup>80</sup> مَعْرِنا: The text of the Station can be found on page 662.

81 51 have-mercy-on-me psalm  
 مَدَّعِفُوا: وَتَسْحَكْ (ل).  
 81 51 have-mercy-on-me psalm

82 63 psalm  
 مَدَّعِفُوا: (ه).  
 82 63 psalm

حَدِّوْثِي  
 after-which

حَسْبُنَا.  
 the-responsory

فَدِجْعَا: اَلْهَيْ اَلْهَيْ اَيْن: لَا اُخْفِىْ حَبْنًا. حَم  
 with into-judgment enter (do)-not you my-God my-God word  
 حَجْرًا وَبُكْرًا وَفَجِيرَ مَنِيَّ وَوَحْبِي. وَهَجْنًا  
 as-a-pledge and-your-blood Lord to-whom-your-body your servants  
 مَدَّعِفُوا حَمَّوْثِي  
 them you-have-given

رَمْنَا يَوْمَ كُنْ بَعِي: هَبْ كَ اَعْمَا كَ. وَنَمَحَّوْثِي  
 to-hear us make-worthy us grant my-soul for-you is thirsty  
 حَمَّوْثِي مُلَّا. وَهَبْ اَخْفِىْ خَتَبَّوْثِي وَاجِب. مَّيَا  
 inherit of-my-Father (you)-blessed enter (saying)-come voice that  
 حَكَّوْثِي  
 the-kingdom

هَبْ سُبَّوْثِي: حَقَّوْثِي: حَمَّوْثِي حَمَّوْثِي  
 holy virgin in-the-sanctuary I-have-looked-upon-you thus  
 حَمَّوْثِي اَلْهَيْ. اَلْهَيْ اَلْهَيْ. وَسَمَّا سَمَّا  
 on-behalf-(of) mercy-[pl] and-beg-(for) beseech God the-birth-giver-(of)  
 حَمَّوْثِي  
 us-all

مَدَّعِفُوا: وَتَسْحَكْ: حَمَّوْثِي وَهَبْ. وَهَبْ  
 fierce and-our-strength on-high our-refuge your-mercy better-(is) because  
 اَيْن: اَلْهَيْ حَمَّوْثِي. حَمَّوْثِي  
 God the-birth-giver-(of) for-all-times you-are you  
 هَبْ اَلْهَيْ: حَمَّوْثِي: حَمَّوْثِي وَهَبْ وَهَبْ  
 holy and-martyrs and-apostles prophets as-long-as-I-live I-will-bless-you thus  
 اَلْهَيْ اَلْهَيْ. وَسَمَّا سَمَّا  
 us-all on-behalf-(of) mercy-[pl] and-beg-(for) beseech

<sup>81</sup>(ل) : The text of Psalm 51 can be found on page 642. <sup>82</sup>(ه) : The text of Psalm 63 can be found on page 644.

أَسْأَلُكُمْ مِنْهُ أَسْأَلُكُمْ مِنْهُ أَسْأَلُكُمْ مِنْهُ أَسْأَلُكُمْ مِنْهُ  
 them let-us-beg the-martyrs from (with)-fat and-as (with)-cream as  
 نَدْعُكُمْ نَدْعُكُمْ نَدْعُكُمْ نَدْعُكُمْ  
 for-our-sake intercessors to-you (that)-they-shall-be them let-us-beseech  
 أَلَمْ يَذْكُرْ أَلَمْ يَذْكُرْ أَلَمْ يَذْكُرْ أَلَمْ يَذْكُرْ  
 friend nor comforter there-is-no when my-bed on I-remember-you  
 وَجُعِلَ لَكُمْ وَجُعِلَ لَكُمْ وَجُعِلَ لَكُمْ وَجُعِلَ لَكُمْ  
 for-in-you an-advocate Lord to-me may-(you)-be then to-save  
 لِيُخَفِّئَ لِيُخَفِّئَ لِيُخَفِّئَ لِيُخَفِّئَ  
 I-have-taken-refuge  
 مَا كَانَ مَا كَانَ مَا كَانَ مَا كَانَ  
 that-will-burn the-fire roars when a-helper to-me you-have-been because  
 حَتَّىٰ يَكُونَ حَتَّىٰ يَكُونَ حَتَّىٰ يَكُونَ حَتَّىٰ يَكُونَ  
 so-that-(I-would)-not over-me be-sprinkled of-your-grace (may)-the-dew the-wicked  
 أَنْتُمْ أَنْتُمْ أَنْتُمْ أَنْتُمْ  
 burn  
 تَعْبُدُ تَعْبُدُ تَعْبُدُ تَعْبُدُ  
 God your the-throne you-will-establish when after-you my-soul follows  
 بَقِيَّةً بَقِيَّةً بَقِيَّةً بَقِيَّةً  
 right at-your-side your-worshippers will-stand  
 وَتَنْفَكُ وَتَنْفَكُ وَتَنْفَكُ وَتَنْفَكُ  
 then you-separate when my-soul to-destroy (who)-seek those  
 رَاعٍ رَاعٍ رَاعٍ رَاعٍ  
 shepherd make-me-worthy your-lambs (to-be)-with to-the-left <sup>83</sup> young-goats  
 مَعَالٍ مَعَالٍ مَعَالٍ مَعَالٍ  
 celestial  
 بَعْدَ بَعْدَ بَعْدَ بَعْدَ  
 to-the-just-[pl] (their)-wages you-give when by-the-sword they-shall-fall  
 هُوَ هُوَ هُوَ هُوَ  
 full-(of) O-Anointed-one your-mercy to-us reveal and-to-the-righteous-[pl]  
 وَرَحْمَةً وَرَحْمَةً وَرَحْمَةً وَرَحْمَةً  
 mercy-[pl]  
 بَعْدَ بَعْدَ بَعْدَ بَعْدَ  
 Lord them and-pardon (give)-rest by-it who-swear all shall-boast  
 لِكُلِّ لِكُلِّ لِكُلِّ لِكُلِّ  
 and-look-forward your-hope in who-have-slept to-our-departed-[pl]

<sup>83</sup> لِكُلِّ: That is, a “kid.”

❖ حَمْدًا لِّبَدْرٍ  
to-your-coming

مَعِدٍ • مَعِي: مَعْجَلًا حَذَّهْ وَآدَؤُج. وَجْهْ  
the-remembrance-(of) who-has-magnified to-the-one praise from... and glory...

❖ حَبِّبًا حَقِّبًا. هَسَمَ هَسَّسَ  
the-departed-[pl] and-raised-up the-saints and-glorified your-birth-giver

وَمَعْقِبٍ  
we-continue-(with)

مَدَامَةً: مَدَامَةً.  
84 113 psalm

ثُمَّ  
then

حَمْدًا  
border-hymn

أَعْدَبَ حَذَّهْ رَجَبًا. وَجْهْ سُبَّحَ قَاتًا. هَجَّهْ  
and-on-which the-just-[pl] shall-rejoice on-which morning of-that make-me-worthy

❖ مَفْلُجٍ هَمَّؤًا. أَعْجَا وَحَصَلَتَهُ  
of-their-works the-wages the-martyrs shall-receive

❖ هَلْهَلْ مَلَكُهُ مَدَوْنَا حَمُّهُ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

مُلَّا مَبْرُحًا وَرَجَبًا  
of-the-morning first a-hymn

*Psalm 113, and then:*

#### A Border Hymn

Make me worthy of that morning on which the just shall rejoice and the martyrs shall receive the wages of their works.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

#### First Hymn of the Morning

#### A General Ordered Prayer

#### A Hymn

*With the melody: Why martyrs. Body (hymn) in the eighth tone.*

*Word:* Behold, you do wonders for the dead, -H-. By the smoke of incense, which is offered, and the priests who offer it, the Church of the faithful makes remembrance of the departed. May the tranquility of the Father reign in her and may the evil one be cast down. Her children will offer you praise because you are their resurrection.

The mighty ones shall rise and gives thanks to you, -H-. His power descends to the grave, who is powerful and glorious, and he does wonders there so that the angels marvel. The

<sup>84</sup> مَدَامَةً: The text of Psalm 113 can be found on page 646.

جَمْعًا      هَيَّوْا  
general    ordered-prayer

مُلَّا  
a-hymn

حَدِّ:      أَيْ هَيَّوْا مَحَلًّا مَلَأَ  
why martyrs    O with-the-melody  
جَمْعًا      جَمْعًا      جَمْعًا  
eighth in-the-tone    body-(hymn)

قَدْ كُنَّا:      هَلَا      حَمْدًا      حَجَّيْ      أَيْ      لَمْ يَمُتْ      هَلَا:      حَمْدًا  
by-the-smoke -H- wonders you do for-the-dead behold word  
وَجَمْعًا      هَلَا      جَمْعًا      وَجَمْعًا      وَجَمْعًا      وَجَمْعًا  
the-remembrance-(of) who-offer-it and-(by)-the-priests which-is-offered of-incense  
حَمْدًا      حَمْدًا      حَمْدًا      حَمْدًا      حَمْدًا      حَمْدًا  
may-the-tranquility the-faithful-[suj] the-Church-(of) makes the-departed-[pl]-[obj]  
هَلَا      بَعْدَ      هَلَا      بَعْدَ      هَلَا      بَعْدَ  
and-her-children be-cast-down and-the-evil-one in-her reign of-the-Father  
بَعْدَ      كَيْ      هَلَا      هَلَا      هَلَا      هَلَا  
their-resurrection are because-you praise you will-offer  
حَمْدًا      بَعْدَ      هَلَا      هَلَا      هَلَا      هَلَا  
descends to-the-grave -H- to-you and-give-thanks shall-rise the-mighty-ones  
هَلَا      هَلَا      هَلَا      هَلَا      هَلَا      هَلَا  
wonders there and-he-does (and)-glorious powerful who-(is) his-power  
هَلَا      هَلَا      هَلَا      هَلَا      هَلَا      هَلَا  
and-(with)-glory are-gathered-together scattered the-bones the-angels so-that-marvel  
حَمْدًا      هَلَا      هَلَا      هَلَا      هَلَا      هَلَا  
corruption without (and)-they-rise alike and-body soul are-clothed

هَلَا:      هَلَا      كَيْ      هَلَا      هَلَا      هَلَا      هَلَا      هَلَا  
of-Mary the-brother Lazarus arose at-whose-voice Lord to-you praise glory...

bones, which were scattered, are gathered together, and souls and bodies alike are clothed in glory and rise without corruption.

**Glory...** Praise to you, Lord, at whose voice Lazarus, the brother of Mary and Martha, arose after he was corrupted, and by your word the daughter of Jairus was awakened, and at the sound of the last voice, with which you will

call, the departed will rise.

**From age...** Praise to the strong one on high, who descended to the house of the dead to visit the earthly Adam, and thus said to him: Do not be grieved, earthly one, because you transgressed my command, for I am the Son of God, who make to die and make to live.

وَمِنْهَا. مَعَهُ خَلَاوْهُ. وَهَبَ. وَجَعَلَ بِرَ 85 أَيْلًا لِحَبْنًا.  
awakened again and-by-your-word he-was-corrupted after and-Martha

خَلَا مَعَهُ أَوْه. وَجَعَلَ 86 اِصْنًا  
the-last-(voice) and-at-the-sound-(of) Jairus the-daughter-(of)

وَمِنْهَا. مُنْعَبٍ خَلَبًا  
the-departed-[pl] will-rise with-which-you-will-call

مَعَهُ: مَعَبَسًا حَسَلًا. حَكَلًا. وَحَبَسًا  
the-dead who-to-the-house-(of) on-high to-the-strong-one praise from...

بَسَلًا. هَجَبًا. لَأُومَرِ خَجَبُنَا. هَوَجَ أَجَبًا. كَه. لَا  
(do)-not to-him he-said and-thus the-earthly Adam to-visit-him descended

بَأَبًا. كَبِ خَجَبُنَا. وَحَلَّ قَبَمَبٍ حَجَبًا. قَبَا لَأُ  
for-I-am you-transgressed my-command because 87 earthly-one you be-grieved

جَا. وَكَلَا. وَصَعَبٍ. أَوْ خَسَا  
who-make-to-live and who-make-to-die of-God the-Son

وَحَبَا. كَلَا: وَلَا مَلَا دَوْلًا. وَغَلَا. مَجَلَا  
brought ink and-without pen without God of-the-birth-giver-of

خَجَبًا. أَيْلًا. وَحَلَا مَلَا. دَهَلًا رَسَب. مَدَمَر.  
Mary to-the-side-(of) and-came tranquility full-(of) a-letter Gabriel

دَأَبًا. كَه مَلَكَا حَمَمٍ. مَدَن. حَمَمٍ. هَمَمَب  
and-from-you (be)-with-you the-Lord (be)-with-you peace to-her and-he-said

رُسَب. قَبَمَلَا. وَجَلَمَ قَبَلًا 88  
the-creation-[pl] of-all the-savior shall-come-forth

كَأَلَا جَبَلًا. حَبَلًا. نَهَوَلًا. هَوَلًا. هَوَلًا  
a-type-of-you represented 89 streams brought-forth in-the-desert the-rock

#### Of the Birth-Giver of God

Without pen and without ink, Gabriel brought a letter full of tranquility and came to Mary. He said to her: Peace be with you, the Lord is with you and shall come forth from you, the savior of the whole creation.

The rock that brought forth streams in the desert clearly represented a type of you, holy virgin, from whom came forth in the creation the Son of God, who is the true rock, as Paul said.

In the churches and in the monasteries, may there be a remembrance of the pure virgin Mary, the birth-giver of God, who was pure and holy in her virginity. She pleased the king of kings, and he descended and dwelt in her womb.

Concerning you, O virgin full of beauty, David the king prophesied and thus said: The daughter of the king stood in glory in a holy manner, and the king desired her beauty, and he descended and dwelt in her womb.

<sup>85</sup> وَجَعَلَ بِرَ: Griffiths: "at your entrance."

<sup>87</sup> وَجَعَلَ: Lit.: "you made of dust."

<sup>86</sup> هَوَلًا: See Mark 5:21–43, Matthew 9:18–26, Luke 8:40–56.

<sup>88</sup> وَجَعَلَ: See Luke 1:26–38.

<sup>89</sup> هَوَلًا: See Exodus 17:1–7 and Numbers 20:1–14.

وَفِيهَا: ۞ قَارِئُ ۞ جَمَدِ ۞ مَصْحُفٍ ۞ وَفِي  
 the-head-(of) Simon at-the-house-(of) rock that on of-the-saints  
 لِحُجَّتِهِ ۞ خَمُ إِنْ هَلَا ۞ يُسْأَلُ إِنْ ۞ حُنِيَ ۞ وَاحْدًا ۞  
 and-said answered the-Church afraid and-(I-am)-not I-am-built the-disciples  
 لَهُ كَب ۞ تَحْتِلُّ ۞ مَعْتَبَلًا ۞ هَلَا ۞ اُرْبَحُوْا ۞  
 shake-me but-(they-do)-not and-the-tempests the-waves against-me beat

O you martyrs, why did you despise this

passing world, which all men love? Because we saw that it is deceitful with its desirable things, and that it has hated from the beginning to the end those who love it.

The martyrs saw the Anointed one hanging on the wood, his side pierced with a lance, with blood and water flowing from it, and they hastened to encourage one another saying: Come, let us die for the sake of our Lord, as he died for our sake.

<sup>91</sup> **מִיָּד:** See Psalm 45:9–11.

❖ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 made-to-fall and-it-was <sup>92</sup> evil a-force against-me and-fought  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 months the-twelve whom-you-chose twelve of-the-apostles by-the-prayers  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 and-winter in-its-season summer let-come in-your-grace bless of-the-year  
 ❖ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 its-harvests and-earth his-blessings give and-(may)-the-Lord in-its-time  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 passing this the-world did-you-despise why (you)-martyrs O  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 it-(is) that-deceitful we-saw because it loves man which-every  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 those-who-love-it until-the-end and-that-from-the-beginning with-its-desirable-things  
 ❖ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 them it-has-hated  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 his-side and-pierced on-the-wood hanging the-Anointed-one the-martyrs saw  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 and-they-hastened and-water blood and-flowing-(out-of-it) with-a-lance  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 our-Lord for let-us-die come said and-thus one-another to-encourage  
 ❖ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 for-our-sake he-died as  
 ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥ ٥٩٥  
 (and)-go rise sinner O you calls repentance behold of-repentance

#### Of Repentance

Behold, repentance calls you, O sinner. Rise and go with her in joy and take refuge beneath her wings. Do not promise day by day: "Behold, I will repent," lest today or tomorrow death should overtake you.

All the earth has not sinned against you as I have sinned, and all the proud have not angered you as I have angered you. My life is short, death is near, and what shall I do? By the love which sent you to us, pardon and have mercy upon us.

The disciple who wept teaches you what you should do, O sinner, if you are repentant. Who, when he was driven by the counsel of the evil one to deny the Anointed one, wept in grief and was pardoned because of the tears of his eyes.

There will be weeping for sinners inside the court of judgment, when their actions are examined there as in the light of the sun. A fair judgment will come forth from the judge. There is no acceptance of persons there, and he does not accept any bribe.

<sup>92</sup> ٥٩٥: Griffiths has: "the accursed Nestorius."

كَحْمَدُ حَسْبِهِ الْإِلَهِ. وَهَجَّصَ لَهَا سِدَّ قِصَّتَهُ. لَا يَأْمُرُهَا نَوْمَ  
day promise (do)-not her-wings beneath and-take-refuge in-joy-[pl] with-her

مَعَ نَوْمٍ. وَهَذَا الْإِلَهُ الْإِلَهِ. وَهَذَا الْإِلَهُ الْإِلَهِ. وَهَذَا الْإِلَهُ الْإِلَهِ.  
you should-overtake tomorrow or today lest I-will-repent behold day by

❖ مَوْتًا  
death

لَا سَهْلًا كَبْرًا أَوْحَا بَلَاءَهُ. أَسْ وَهَذَا سَهْلًا. لَا  
(have)-not have-sinned I as all the-earth against-you sinned (has)-not

أَوْحَا بَلَاءَهُ. كَلَّا مَوْتًا أَجْمَلًا وَأَوْحَا بَلَاءَهُ. سَيِّئًا تَبْ  
(is)-short my-life I-have-angered-you as the-proud all angered-you

وَمَوْتًا قَرِيبًا. مَوْتًا أَتَحِبُّ. خَدَّه سَبْعًا وَمَجَسَّ. لَأَوْحَا  
to-us which-sent-you love by-the shall-I-do and-what (is)-near and-death

❖ سَبْعًا وَأَوْحَا سَبْعًا  
and-have-mercy-on-us pardon

وَهُوَ لَحْصِبًا وَجَبًا. وَهُوَ نَحْلًا كَبْرًا. كَفَّ لَحْصِبًا. أَوْ  
O you-should-do what you teaches he who-wept disciple the

سَهْلًا. أَوْحَا. وَهَذَا الْإِلَهُ الْإِلَهِ. كَبْرًا كَبْرًا. نَحْلًا  
by-the-counsel to-deny-(Christ) he-was-driven when you repent if sinner

وَجَبًا. جَبًا جَسْبًا. وَأَوْحَا. نَحْلًا. وَجَبًا  
of-his-pupils because-of-the-tears and-was-pardoned in-grief wept of-the-evil-one

❖

وَهُوَ جَبًا حَسْبًا. خَبْرًا تَبْ. وَهَذَا  
judgment <sup>93</sup> the-court-(of) inside for-sinners weeping there-will-be

وَمَوْتًا حَسْبًا. هَبَّ حَسْبًا. نَحْلًا أَسْ مَحْمَلًا.  
(in-the-light-of)-the-sun as there their-actions when-are-examined

نَحْلًا. بَاجِدًا. وَهَذَا الْإِلَهُ الْإِلَهِ. هَكَذَا. نَحْلًا  
there and-there-is-no the-judge from fair <sup>94</sup> a-judgment will-come-forth

❖ مَحْمَلًا. نَحْلًا. وَهَذَا الْإِلَهُ الْإِلَهِ. مَحْمَلًا  
accept (he-does)-not and-a-bribe acceptance-of-persons

#### Of the Departed

The wise creator in his skilfulness has bound all the dwellers of the earth under the yoke of death. He removes exalted kings from their places and powerful judges from their position.

May he who gave light to the blind, hearing to the deaf, loosed the tongue of the dumb, and

gave health to the paralyzed, shed the dew of mercy upon the bones of all the faithful departed, who have rested in his hope.

With the smoke of incense may the faithful departed be pardoned, who ate your holy flesh and drank your living blood. May they stand at the right side of your Godhead, and offer praise

<sup>93</sup> حَسْبًا: Lit.: "the house."

<sup>94</sup> بَاجِدًا: Also: "vengeance," "inquiry."

**وَحَبِيبًا:** **وَهُوَ خَيْرُ مَا سَخَبَ.** **وَجَعَدَ بِيَهُ.** **كَبِيرُهُ** **حَكِيمُهُ**  
 all has-bound in-his-skillfulness wise creator the of-the-departed-[pl]  
**حَضَرًا.** **أَسَدٌ بِيَهُ.** **وَمَحَلُّ.** **وَهُوَ مُلْكٌ** **حَمَلًا**  
 kings removes he of-death the-yoke under the-dwellers-(of-the-earth)  
**وَمُلْكًا.** **مِنْ** **وَوَكَّعَهُ.** **وَحَبِيبًا** **خَاتَمًا.** **مِنْ** **أَوَسْتَبُودَهُ** **95**  
 their-position from powerful and-judges their-places from exalted  
**وَهُوَ** **وَمَنْ** **وَهُوَ** **نَبُؤًا** **لِصَمْعًا.** **وَمَحَلُّ** **كَبِيرُهُ.** **وَجَعَلُ**  
 and-loosed to-the-deaf and-hearing to-the-blind <sup>96</sup> light who-gave (may)-he  
**كُتِبَهُ** **وَجَلَمًا.** **وَكَصَحًا** **أَسْجَمًا.** **وَهُوَ** **بِيَهُ** **وَهُوَ**  
 the-dew shed (may)-he gave-health and-to-the-paralyzed of-the-dumb the-tongue  
**وَوَسْعًا.** **وَكُلُّ** **وَكَّعَهُ.** **وَحَبِيبًا** **وَجَدَهُ** **وَكَّعَهُ**  
 faithful the-departed-[pl] of-all the-bones on of-mercy-[pl]  
**وَمَنْ** **وَهُوَ** **وَهُوَ**  
 his-hope in who-have-rested  
**وَحَبِيبًا** **وَجَعَلًا** **بِيَهُ** **وَكَّعَهُ.** **وَحَبِيبًا** **وَكَّعَهُ**  
 who-ate faithful the-departed-[pl] may-be-pardoned of-incense with-the-smoke  
**وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ**  
 at and-may-they-stand living your-blood and-drunk holy your-body  
**وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ**  
 O-Anointed-one praise to-you and-offer of-your-godhead the-right-(side)  
**وَكَّعَهُ** **وَكَّعَهُ** **وَكَّعَهُ**  
 their-resurrection are because-you

**مُلَّا** **وَكَّعَهُ** **وَكَّعَهُ**  
 of-the-morning second a-hymn

to you, O Anointed one, who are their resurrection.

### The Second Hymn of the Morning A Hymn

*With the melody: Open me his door. Body (hymn) in the eighth tone.*

*Word:* The servants who did the will of the Lord. In the morning, the laborers of our Lord, who have worked in his vineyard, will ask for their wages, and say to him: Give us our wages, who have labored from morning to evening. He will say to them: I will give you what I promised you, and I will add even more. I will give you an unveiled face at the resurrection.

Come, let us bow down and prostrate ourselves to him. When the morning of our Lord will have come, it will bring a blessing to him who is worthy of it, to those who bear the burden of sleep and whose tongue sings praise. The watcher, who does not sleep, will give them the reward of their works, the marriage-chamber, the kingdom, and the new life that does not pass away.

**Glory...:** Praise to the first-born Son, who descended to Sheol and conquered death. Adam saw him and was comforted. He bowed his head, prostrated himself before him and said: Forgive me my fault and let me go forth from here, Lord. Restore me and my children to

<sup>95</sup> **وَكَّعَهُ**: Lit.: "that which they hold."

<sup>96</sup> **وَكَّعَهُ**: Lit.: "fire," light is "وَكَّعَهُ."

مُلَّا

a-hymn

حم: فُلُسْ كُ نُؤَحِهْ

his-door    me    open    with-the-melody

لَا مَعْلَمَ جَنَّاتُ جَنَّاتُ جَنَّاتُ

eighth in-the-tone body-(hymn)

فَدُجِبَ: مَعْتَمِلًا وَخُذِبَ رَجُلُهُ وَمَدَا: خَرَفَا اُجِبَ  
will-ask in-the-morning of-the-Lord the-will who-did <sup>97</sup> the-servants word

لَهُ أَجْرُهُ. فُتِلَّا لَعْنُ وَجِبَّ مَهْ فَكَمِهْ.  
him (their)-wages the-laborers 98 to-our-Lord who-in-his-vineyard have-worked

حَتَّمَا      بَیِّنَا      وَمَنْ      أَجْرُنَا      لَنَا      هَبْ      لَهُ      وَأَقِمْ  
 until-evening    morning    who-from    (our)-wages    us    give    to-him    and-say

فَجَسَّ . هُوَ يَقُولُ : اَعْطِ الْاَشْيَاءَ لَكَ . اَنْتَ تَقُولُ : اَعْطِنِي .

that-to-you    the-things                  you    I-will-give    to-them    and-he-will-say    have-worked

أَقْبِلْ      انْصَبْ      اِنْفِخْ      اِنْمِضْ      اِنْمِزْ      اِنْمِزْ  
 face-[pl]    an-open    for-you    I-will-add    and-more    I-have-promised

❖ جَنَّةُ مَعَا

at-the-resurrection

لَهُ: فُيْهِ      وَنَهَضُوا      نَجِدْهُ      هَلْ  
(when)-the-morning to-him and-prostrate-ourselves let-us-bow-down come

كَمُفٍ      هُجَا      لَهْ . ؤَلِجِبْ      مَلِيْبٌ      مُنْ  
 to-him-who-is-worthy    a-blessing    99 it-will-bring    -    will-have-come    of-our-Lord

يَسْأَلُكَ اللَّهُ تَعَالَىٰ أَمَّا يَوْمَ تَرْسِلُهُ الْمَلَائِكَةُ عَلَى الصَّافِيِّينَ فَأُولَئِكَ يُنْفِخُ فِي سُرَّةِ الْغُلَامِ مِمَّا كَتَبَ لَكُم بَارِئُ السَّمْعِ وَالْبَصَرِ ذُو الْعَرْشِ الْمُبِينُ

sings and-whose-tongue of-sleep the-burden those-who-bear all of-it

مُجِيبًا. حَبِإُ لَا يُؤْتِي سُلُوبًا. سُلُوبًا حَمَكْتَهُ  
praise the-watcher who-(does)-not sleep will-give for their-works

فَوَجْهًا ۚ وَحُجْرًا ۚ وَمَخْرَجًا ۚ وَمَسَاجِدَ ۚ وَنِيْلًا ۚ وَنَعِيْلًا ۚ  
that-(does)-not new and-the-life and-the-kingdom the-marriage-chamber the-reward

❖ **خُزْنٌ**

pass-away

كَمَنْعًا      جَبَّارًا.      لَحْجًا      لَهُ      مَعْجَمًا      مَهْدًا:
 to-Sheol    who-descended    first-born    to-the-Son    to-him    praise    glory...

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Paradise, from which I departed.

**From age...:** In the morning, let us prostrate ourselves with the watchers and let us exult in spirit with the angels. Let us be companions in our service of the prophets and apostles, and

may the martyrs, the lovers of the Anointed one, offer a petition for our sake, that tranquility and peace may abound for the earth and its inhabitants.

<sup>97</sup> **موقوف**: Or: “the deacons,” “the attendants.”

<sup>99</sup> حَمَلَ: Lit.: “carry.”

<sup>98</sup> **فخلاً**: See Matthew 20:1–16.



مَحَضْ سَهْرًا وَجَدَ أُدْمُ  
 Adam of-the-house-(of) the-reproach shall-remove  
 مَنَبَّ بَارًا بَاوَأَب كَعَجَت. وَجَامَتُهُ. وَحُنًا بَنَجَب.  
 are-planted of-the-Lord that-in-the-field vines the-two has-seen who  
 هَمَّ سَعْدًا وَهَكَبَكْتَه. ذَبْدًا جَكَن مَدَحَصَمًا. كَعَجَتَا  
 the-vines is-refreshed whole the-creation of-those-clusters the-wine and-from  
 ذَنَمَ هَكَمَجَا. هَكَقَلًا مَعَبَا هَمَسُ. سَدَا  
 the-bridegroom and-John the-Anointed-one the-clusters and-Elizabeth (are)-Mary  
 هَمَمَجَبَا. هَمَجَفَا وَحَبَا قَمُهَا  
 Holy of-the-Church (of)-the-groom and-the-friend  
 حَرَكَةُ إِيَه هَجَجَهْ إِيَه. وَجَدَهْ حَلَا مَبَعَدَا ذَنَم. كَب  
 keep-away Mary holy of-the-virgin and-by-her-petition by-her-prayer  
 مَنَبَّ ذَا كَلَا. كَسَقَلَا مَحَجَلَا وَوَكَلَا. هَوَج كَا  
 us and-grant of-wrath and-the-rods the-scourges God O-Son-(of) from-us  
 سَمَا وَسَيَدَا. هَجَدَتَدَا وَهَمَتَا. هَبَهَقَه كَسَسَا.  
 be-to-your-satisfaction and-may years-of and-abundance of-joy-[pl] months  
 لَمَعَمَلْ هَكَقَلَا  
 and-our-prayers our-service-[pl]  
 حَبَدَنُوه وَمَجَدَا. مَحَتَا سَبَه هَاوَحَا وَهَرَا.  
 is-glad and-the-earth rejoice the-skies of-the-blessed-one-[fem] in-remembrance  
 وَهَمَ كَحَدَه إِيَحَا وَبَس كَا. قُزُهُمَا وَخَصَه وَكَا  
 it that-enlightens the-savior to-us came-forth pure her-womb as-from  
 حَلَحَلَا. ذَنَبَ إِيَه وَهَوَج كَا أَلَحَلَا. وَجَدَه بِلَحَلَتِي  
 are-written in-which the-letter us who-has-given he-(is) blessed the-world  
 رَكَقَلَا. هَبَقَمَ لَأَحَدَا. قَنَمَا إِيَحَلَا بَاوَحَبَلَا  
 benevolence that-is-full-(of) an-incense to-God and-we-shall-offer our-prayers

## Of the Saints

Come, let us take refuge in the apostles, who by their afflictions were pleasing to the Anointed one and from him received the Holy Spirit and the keys of the heights and the depths. Blessed is he, who magnified them on the earth and made them preachers. Behold, today the remembrance of them is celebrated in the creation.

The apostles say to our Lord: We have abandoned all things and have followed you, what will you give us at the end, who have preached your gospel? And our Lord answered and said to them, I will give to you thrones, that you may sit and judge the twelve tribes of

## Israel.

The martyrs say to the judges, we have a Lord in the sky above. Thousands and thousands, and myriads and myriads of angels stand before him. We will not deny his truth, for there is no other Lord except him and he will pass judgment for the oppressed against their oppressors.

The martyrs hold in their hands the propitiatory blood, which ran down from their necks, and they offer it to God as a gift, and thus they say: See, Lord, our blood which was shed, because we did not deny you in our afflictions. Do not turn your face away from

sinners who call upon you.

<sup>100</sup>ح: Lit.: “do.”

**يُسَيِّدُ مَعْمُودًا: ذَنْبِي رَءَاهُ وَمَحْكَبُ أَكْفَنِي.**  
 101 your-martyrdom who-perfected (is)-he blessed person of-one  
**دَسَلِمَ كَبَلًا وَتَرَسْتَنِي. أُو أَلَاكِبَلَا تَرَسَا. مَبِيْمَا**  
 holy noble athlete O of-victory-for-you a-crown and-finished-to-make  
**مُنِي ذَنْوَمَا. إِيَا سُبِي دَه ذَهْجُونِي. وَهَمَا**  
 the-heights the-remembrance-of-you in rejoice behold 102 Barsaumo Saint  
**هَكَمَمَا هَكَا وَجَدَه. هَنَصَمِي لَأَمَحْفَسَلَا. لَاجَا**  
 to-the-Father praise and-they-offer that-is-in-them and-all and-the-depths  
**هَكَجَا هَوَب هَمِيمَا ❖**  
 Holy and-the-Spirit and-to-the-Son  
**فُحَلَا مَكَبَسَا مُنِي لَأَاهَمَا. وَجِيدُوِيَا جَمَعَمَدَه هَجَنِي.**  
 accomplished in-person who-mighty-deeds Thomas Saint apostle worker  
**هَوَجَب حَقِيقَمَا لُحَنَّا. حَمَحَمَكَبَلَا بَمَعُوَا. رَلَا هَجَب مَم**  
 of and-beg pray true to-the-faith from-error the-peoples and-turned  
**مُنِي. هَو وَشَمَحَمِي. وَجَلَبَلِي. وَجَمَلَا هَمِيمَا.**  
 the-schisms that-he-may-bring-to-an-end in-purity you-loved whom your-Lord  
**هَمِيمَتَا مَم حَم حَبَلَاهُ ❖**  
 his-Church within from and-the-disputes

**وَأُجَبَلَا: خَبَدَجِي هَجَلَحَجِي: جَلَسَ كَب بَأُوَحَه**  
 the-door to-me open and-at-all-seasons at-all-times of-repentance

Blessed is he who perfected your martyrdom and finished to make a crown of victory for you, O noble athlete, holy Saint Barsaumo. Behold, the heights and the depths and all that is in them rejoice in the remembrance of you and they offer praise to the Father, to the Son, and to the Holy Spirit.

Worker and apostle, Saint Thomas, who accomplished mighty deeds in person and turned the peoples from error to the true faith, pray and beg of your Lord, whom you loved with a pure love, that he may bring to end schisms and disputes within his Church.

#### Of Repentance

At all times and at all seasons: Open to me the door of your compassion, cried the penitent son before his father. I have sinned in the sight of the sky and in yours, and I am not worthy of being called your son. Receive me as a hired servant and I will be in your house as a slave,

and forgive me my fault, you merciful God.

Rich one, who never grows poor, behold, the needy stand at your door. Open your rich treasure-house and fulfill their needs, and accomplish in them that word, which your sacred mouth spoke: To him who calls, I will answer, and to him who knocks I will open.

When we are sick, we weep and, when our sickness is assuaged, we forget the physician. No man lays it to heart that the end of the world stands at the door. God, who formed Adam, do not take away your hands from us, to whom you have given your body to eat and your living blood to drink.

Our times are like us, and the generation, in which we live, resembles us. The rich love avarice and the poor lies, and like a serpent, which devours his own kind, men devour one another, and they do not place the judgment of God before their eyes.

<sup>101</sup> **لَحَمِي**: Lit.: "your conflict."

concerning Saint Barsaumo, see page 79.

<sup>102</sup> **مُنِي ذَنْوَمَا**: For biographical information

وَسُئِبَ. ذَا بُنَا مَرَمِ أَجَبِهِ مَجَا. سَهْنِي  
 I-have-sinned cried his-father in-front-of penitent the-son of-your-compassion  
 حَمَمْنَا دَمِمْصِب. هَلَا هَمَّا إِنَّا وَجِبَر  
 your-son worthy and-(I-am)-not and-in-your-(sight) in-(the-sight-of)-the-sky  
 أَلَامَا. مَحْكَبِ أَسْ أَجَبَا. ذَاهَا جَبْنَبِرِ أَسْ حَجَبَا.  
 a-slave like in-your-house and-I-will-be a-wagener as receive-me to-be-called  
 دَهَجَمِ كَبْ هَجَكَبَا. أَيْدَا كَلَا مَنَسَعَلَا  
 merciful the-God you <sup>103</sup> my-faults me and-forgive  
 خَذَبَا وَلَا مَدَمَصَهَب. هَلَا هَبَبَقَا خَا لَوُحِي مُنَصَب.  
 they-stand your-door at the-need behold grow-poor who-(do)-not rich-one  
 فَدَسْ خَسَا خَلَرِ خَذَبَا. هَمَلَا حَاهَا هَوْتَقَسَدَا.  
 their-needs to-them and-fulfill rich your-treasure-house open  
 هَمَصَلَا حَاهَاهَا. هَمَا مَحَلَا. قَوَجِبَ قَوَصِبَ مَبَعَا.  
 sacred your-mouth which-spoke word that in-them and-accomplish  
 يَمَنَاهَا هَمَلَا إِنَّا. مَفَعَا  
<sup>104</sup> will-open I and-to-the-one-who-knocks I-will-answer to-the-one-who-calls  
 ❖

مَا يَطَابُ كَ خَجِبَ. هَمَا يَبَسَا تَاجَتَ لَحَسَبَسَا.  
 we-forget our-sickness is-assuaged and-when we-weep we-are sick when  
 لَاهَمَا. لَا إِنَّمَا مَنَلَا خَا خَاهَا. يَسَاهَا وَحَلَمَا  
 of-the-world that-the-end heart to lays-(it) man no the-physician  
 جَلَوُخَا مَنَعَلَا. كَلَاهَا وَجَجَبَا لَوُوم. لَا لَوُفَا جَ  
 from-us take-away (do)-not Adam who-formed God stands at-the-door  
 أَيْبَنَا. وَفَجَبِرِ أَهْثَلَا. دَوُجِبَ سَلَا  
 living and-your-blood you-gave-to-eat to-whom-your-body your-hands  
 أَمَقَبَلَا  
 you-gave-to-drink  
 ❖

أَجَبَا. أَبَاهَا. أَجَبَ. هَكَهَ وَهَمَا وَوَا  
 the-generation resembles and-to-us our-times are like-ourselves  
 وَابَلَهَ دَهَا. خَذَبَا وَبَعَا حَاهَا. هَمَقَقَلَا وَجَكَبَا. دَاهَا  
 and-like lies and-the-poor avarice love the-rich in-which-we-live  
 سَمَلَا وَجَكَلَا. سَجَبَاهَا. خَلَجَبَ إِنَّمَا كَسَبَوَا.  
 one-another men devour his-own-kind which-devours a-serpent  
 هَلَا مُنَصَبَ وَبَاهَا. وَكَلَاهَا مَرَمِ خَتَمَدَا  
 their-eyes before of-God the-judgment place and-(they-do)-not  
 ❖

<sup>103</sup> هَمَدَاهَا: See Luke 15:11–32.<sup>104</sup> هَمَلَا: See Matthew 7:7–8.

**وَحَبِّبْنَا:** دَنِبِ يَهُوهْ وَأَوَّجَّهْ حَكْبُسُحْ.  
 our-resurrection who-has-magnified (is)-he blessed of-the-departed-[pl]  
 ةَاهَبْ كَهْ هَحْجُلْ كَمُحَدْ. هَهُوْ قَهْ كَهْ  
 (is)-Paul and-a-witness of-our-rising-again the-hope - and-has-made-firm  
 لُوهْجُلْ. وَنَحْصْ كَجَحْتِيْلاْ ةُأَنَ. هَحْجُلْ أَوْحْ وَأَوْحْ  
 that-sow the-seed foolish-man and-says the-doubters when-he-refutes the-blessed  
 أَيْهْ. إِيْ لَا حُلْا لَا سَتَا. سَقَبْ وَجَعَبْجُسَا.  
 that-in-glory (and)-he-showed <sup>105</sup> live (it)-does-not die (it)-does-not if you  
 مَامْ جَعَلْا وَجَبْ أُوْمْ ❖  
 Adam of-the-house-(of) the-race shall-rise  
 دَنِبِ مَحْجُلْا وَسَتَا وَبَبْ. هَوَّهْ نَسُوعْهْ  
 on his-resurrection and-shed who-descended of-life the-rain blessed-(is)  
 مَحْجَبْ مَهْ. ةَمَجْا جَفْكَهْ حَابْا. دَهْجْ  
 in-the-place-of-the-dead powerful by-a-voice and-he-cried in-Sheol those-who-slept  
 خَلْجْ مَحْجَبْا. ةَاهَبْ سَجْ هَبْوْهْ وَحْا.  
 high its-walls and-were-cast-down <sup>106</sup> the-nations the-devourer-(of)  
 ةَسْجْهْ كَلْتَهْ هَمْسْتَاْهْ. سَقَبْ وَجَعَبْجُسَا. مَامْ  
 shall-rise that-in-glory and-showed and-its-treasures its-palaces and-he-laid-waste  
 جَعَلْا وَجَبْ أُوْمْ ❖  
 Adam of-the-house-(of) the-race  
 حَبْبْنَا وَمَحْجَلْ قَحْبُرْ. هَجْبُجْ سَتَا أَوَّجْ  
 again living and-your-blood your-body of-those-who-received the-departed-[pl]  
 أَيْسَعْهْ. حَجْبْ كَهْ مَحْ. ةُأَنَ وَجَبْجُلْ. كَاهْ وَحَكْمْ هَوْ  
 the-one in-Jerusalem remembrance Lord of-them make were-pardoned  
 وَجَعَبْجُسَا. هَوْا وَبَبْجَهْ حَا كَامْ وَكَبْ. هَجَبْهْ  
 and-you-divide of-you the-throne on you-sit and-when which-is-in-the-sky

#### Of the Departed

Blessed is he who has magnified our resurrection and made firm the hope of our rising again. The blessed Paul is witness, when he refutes the doubter and says: Foolish man, the seed that you sow, if it does not die, cannot live, and he showed that the race of the house of Adam shall rise in glory.

Blessed is the rain of life, which descended and shed the resurrection on those who slept in Sheol, and he cried with a powerful voice in the place of the dead, the devourer of the nations, and its high ramparts were cast down and he

laid waste its palaces and its treasures, and showed that the race of the house of Adam shall rise in glory.

Make remembrance, Lord, of the departed who received your body and your living blood, and repeatedly were pardoned, in the Jerusalem which is in the sky. When you sit on your throne and divide the good men from the evil ones, let them stand, Lord, with faces unveiled at your right.

<sup>105</sup> سَلْ: See 1 Corinthians 15:36.

<sup>106</sup> مَحْجَلْ: Or: "generations," "tribes."


  
 of-the-priests <sup>107</sup> cyclic-hymn

from.. and glory...

## 549

ثُمَّ  
then

حَمْدًا

border-hymn

وَقَدْ جَاءُوا بِأَرْجُلِهِمْ إِلَى بَيْتٍ مُبَارَكٍ وَمِنْهُ الْخُرُوجُ إِلَى بَيْتٍ مُبَارَكٍ  
and-holiness in-purity sacred into-the-house which-have-stepped the-feet  
وَيَسْجُدُونَ لِلَّهِ الْمَلَكُوتَ وَالْعَزَاجِلَ الَّذِينَ فِي سَوَاوَاهِ  
the-angels with and-shall-dwell Paradise the-gates-(of) shall-tread  
وَيَسْجُدُونَ لِلَّهِ الْمَلَكُوتَ وَالْعَزَاجِلَ الَّذِينَ فِي سَوَاوَاهِ  
Lord-have-mercy-[Greek] let-us-stand-[Greek]

وَقَدْ جَاءُوا بِأَرْجُلِهِمْ  
of-the-priests ordered-prayer

مَلَأَ

a-hymn

وَقَدْ جَاءُوا بِأَرْجُلِهِمْ إِلَى بَيْتٍ مُبَارَكٍ وَمِنْهُ الْخُرُوجُ إِلَى بَيْتٍ مُبَارَكٍ  
his-door to-me open with-the-melody  
وَقَدْ جَاءُوا بِأَرْجُلِهِمْ إِلَى بَيْتٍ مُبَارَكٍ وَمِنْهُ الْخُرُوجُ إِلَى بَيْتٍ مُبَارَكٍ  
and-he-looked him and-he-contemplated and-sat-down Adam God created  
وَقَدْ جَاءُوا بِأَرْجُلِهِمْ إِلَى بَيْتٍ مُبَارَكٍ وَمِنْهُ الْخُرُوجُ إِلَى بَيْتٍ مُبَارَكٍ  
came to-the-creator the-creature resembling fair-(he-was) (and-saw)-how at-him

#### A Border Hymn

The feet, which have stepped into the sacred house in purity and holiness, shall tread the gates of Paradise and dwell with the angels.

Stomen Qalos Kyrie Eleison (Στώμεν καλώς Κύριε ἐλέησον).

#### An Ordered Prayer of the Priests

##### A Hymn

*With the melody: Open me his door.*

God created Adam and sat down to contemplate him. He looked at him and saw how fair he was and how the creature resembled its creator. The one made of dust came and went among the trees of Paradise and the watchers wondered at the one made of dust, seeing how exalted he was.

The ones above wept for Adam, when he

went forth from Paradise, and the trees bowed their heads, as he bowed his head and wept. The Seraphim shook their wings and began to say to one another: How has the exalted one fallen, because he transgressed the command of his Lord.

**Glory...:** Our Lord called Adam: Adam, why do you sleep in Sheol? Rise! Adam heard the voice of the Son and thus began to say: How pleasant is this voice and how sweet is its sound. This voice resembles the one that called me among the trees.

**From age...:** Adam said to God: I beg you, Lord of the worlds, grant me to return to the place that brought me the serpent and Eve. I am sad because of its beauty, for there is none like it in the creation. Blessed be the just who will dwell in it for ever.

هَمْدًا: مَدِينَةً مَدِينَةً لِّلرَّبِّهِمْ  
 you sleep in-Sheol why (saying)-Adam Adam our-Lord called glory...  
 مَدِينَةً مَدِينَةً لِّلرَّبِّهِمْ  
 how thus to-say and-he-began of-the-Son the-voice Adam heard rise  
 جَعَلَهُ مِثْلَهُ  
 this resembles its-sound sweet-(is) and-how this the-voice pleasant-(is)  
 مَدِينَةً مَدِينَةً لِّلرَّبِّهِمْ  
 trees among that-called-me the-one voice

**م:** أَجَدُ أُوْمَرُ لِّلْأَلَمِ خُجِّبَ عَنْكَ يَا خَلْقًا. هَبْ كَب  
 me grant of-the-worlds Lord you I-beg to-God Adam said from...  
 أَجَلًا حَتَّى أَتَى الْوَسْمَاءُ وَمِنْهَا وَمِنْهَا وَمِنْهَا  
 and-sad brought-me from-it and-Eve that-the-serpent place to-the to-return  
 كَبَّ حَتَّى فَاتَمَّتْ لَهَا وَكُنْ أَجَلًا خُجِّبَ عَنْكَ  
 blessed-(be) in-the-creation like-it for-there-is-none its-beauty because-of I-(am)  
 حَقَاتًا. وَمَنْ حَتَّى حَتَّى حَتَّى  
 ever for in-it who-will-dwell the-just-[pl]

110 **حُجَّةُ** **بِذْنِ** **مُحَمَّدٍ**  
Jacob of-Saint rogation

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concerning Saint Jacob of Sarug, see page 83.

حَبَشْتَرِ أَبْسَ خَسْلُ قَاتَا جَا يَلَا: دَوْمَ مَلَكِبَالِ  
kingdom in-that of-God Son the-just-[pl] among (give)-rest to-your-priests

❖ مَعْدَا نَا حَم مَقَبَا  
the-saints with<sup>111</sup> end that-(has)-no

كَبِ أَمْعَسَا مَسَم مَبْنَا مَب مَجَبَسَا: دَمَلَحَم  
and-clothe their-graves from the-dead (you)-who-raise glory to-you

❖ دَوْمَ أَهْلَا مَبَسَا جَفَم نَبُطَا  
the-resurrection on-the-day glory (with)-a-garment-(of) them

سَدَا مَبَسَا مَب مَصْمَتَرِ مَب أَجَبَا: دَاَجَبِ  
and-awaken desolation from your-attendants call the-Anointed-one the-bridegroom

حَبَشْتَرِ يَجَبِ مَجَا جَبَبِ سَعَا. وَلَا  
that-(they-do)-not (with)-darkness are-cloaked the-graves who-inside your-priests

أَبَسَبَا خَتَجَا حَجَفَتَا: فَوَا  
reward-(them) that-pass with-the-desirable-things delight-themselves

مَجَا لَاهَجَتَا: مَحَا  
(that-they-endured)-because-(of) for-the-afflictions (with)-good-things

❖ سَبُجَبِ  
(their)-love-of-you

أَوَا أَمَدَا مَبَسَا دَوْمُصَا: دَكَا  
and-(in)-the-color for-their-limbs a-bed was their-mother the-earth

جَبَبَا أَلَحَجَفِ دَا كَا كَمَمَتَا: وَكَتَا أَجَم  
(and)-by-day by-night their-bodies on was-wrapped (of)-mourning

كَحَبَتَا أَلَبَبِ دَا: أَمَا أَنَا لَقَمَا جَرَسَا وَ  
at in-joy to-stand them make-worthy they-were unceasing in-your-praises

of God, in that kingdom which has no end,  
together with the saints.

Glory to you, who raise the dead from their  
graves and clothe them with a garment of glory  
on the day of the resurrection.

Anointed one, the bridegroom, call your  
attendants from desolation and awaken your  
priests, who inside the grave are cloaked in  
darkness, that they do not delight themselves  
with the desirable things that pass. Reward  
them with good things for the afflictions that  
they endured because of their love of you.

The earth, their mother, was a bed for their  
limbs and their bodies were wrapped in the  
color of mourning. They were unceasing in  
your praises by night and by day, make them  
worthy of standing in joy at your right.

Because they were strangers to the desirable

things that pass, let them be refreshed in the  
marriage-chamber of light full of joy. They  
despised and put away the fair crown of youth,  
and they set their souls firm against the  
desirable things and loved your name.

Praise to the Father, to whom you showed  
yourselves good laborers. Worship to the Son,  
for whose love you rejected the world.  
Thanksgiving to the Spirit, to whom you  
ministered with your songs. Blessed is he who  
renews the beloved images of your faces.

Lord, let us not hear that voice, which cuts  
off hope. As we have acknowledged you, Lord,  
acknowledge us and have mercy upon us.

**The Prayer of the Morning.**

**Station.**

<sup>111</sup> مَعْدَا: Lit.: "be dissolved."

❖ مَكْبَلُ

your-right-(side)

بَجَانِهِمْ مَسُوءٌ كَتَّجُجًا حُجَفَؤُنَا:  
that-pass to-the-desirable-things to-them because-they-were-strangers

بَدَلُاسِمٍ كَدَ خُفِّفَ بَدَاؤُهُمْ فِي حُلَا جَلَالٍ  
joy-[pl] full-(of) light in-the-marriage-chamber-(of) in-it let-them-be-refreshed

كَبَلًا قَالًا وَحَكَمَدًا جُهِدَهُمْ دَحَضَؤُ: دَوَّجَهُ  
and-they-set-firm and-put-away they-despised of-youth fair the-crown

❖ جَمَعَهُمْ كَتَّجُجًا هَكَمُّهُمْ أَمَجَهُ  
they-loved and-your-name against-the-desirable-things their-soul

مَجَسًا لَأَبَا يَدَّؤُهُ كَدَ فُتَّلَا هُجَّا: هَمَجَجًا  
and-worship good laborers - to-whom-you-were to-the-Father praise

كَجَا يَهْؤُ سَبَدَهُ حَلَحَلًا جَفَّؤُهُ نَاهُؤُ  
thanksgiving you-rejected the-world the-love-of-whom for to-the-Son

كَؤُسًا يَجَفَّتِلْدَجَفَ مَجَّجَدُهُؤُؤُ: خَبَجِ  
blessed-(is) you-ministered to-whom-with-your-songs to-the-Spirit

❖ وَصَبَّ يَمَقْتَلًا وَصَبَّ يَجْتَنُّؤُفَقْتَفَ  
of-your-faces beloved the-images the-one-who-renews

❖ لَّا مَدِي نَمَصَّ دَهُؤُ خَبَا مَلَّا يَجْصَمُ هَجَا  
hope that-cuts-off <sup>112</sup> voice that hear Lord (let-us)-not

❖ وَاهُؤُيَ خَبِي مَدِي أَوْؤَا جَب هَوَّصَكُكِب  
and-have-mercy-on-us us acknowledge O-Lord you as-we-have-acknowledged

رُكْفَالُ رُؤُفَالُ

<sup>113</sup> of-the-morning prayer

مَوَّحَالُ

<sup>114</sup> station.<sup>112</sup> حَبَا مَلَّا: Lit.: "daughter of the voice," also means: the Morning can be found on page 668.

"a word."

<sup>114</sup> مَوَّحَالُ: The text of the Station can be found on<sup>113</sup> رُكْفَالُ رُؤُفَالُ: The text of the Concluding Prayer of page 662.

## 7.5 Of the Third Hour of the Sabbath day

وَبَاكِلِمُحْتِ وَمَحْدَا  
of-the-Sabbath-day of-the-third-hour

مَوْحَا.  
115 station.

وَجُتَا وَهَبَا  
of-the-priests ordered-prayer

مُلَا  
a-hymn

حَف: حَبْ حُنَا مَنَبْ  
we-call Lord upon-you with-the-melody

فَدِكُطَا: أَيَا حُنَا سَعَا حُجَّةَسْ ه: صُتَا دَهْمَقَمُطَا  
and-deacons (may)-the-priests -H- your-priests pardon Lord you word

### Of the Third Hour on the Sabbath Day

#### Station.

#### An Ordered Prayer of the Priests

#### A Hymn

*With the melody: We call upon you, Lord.*

**Word:** Pardon your priests, Lord, -H-. May the priests and deacons, who served you, Lord, in the churches and the monasteries, in their lifetime at your holy altar, at which they carried in their hands your body and your innocent blood for the pardon of their offenses, have their offenses pardoned by your body and their sins forgiven by your blood. May they cry at your right: Praise to you, O Lord.

Your kingdom is a kingdom for all ages, -H-. The kingdom and the priesthood are two sources, from which flow ordinances and laws. From the kingdom come the earthly laws and from the priesthood the celestial laws and

ordinances. The kingdom has authority on earth and the priesthood on earth and in the sky. Blessed is he who honored the kingdom and exalted the priesthood.

**Glory be....:** Lovely was the voice of our Lord, as he spoke to Simon, the head of the apostles, concerning the priesthood: Behold, I have made you the master of the house and I have given into your hands the keys of the heights and the depths, that you may bind and loose. If you bind, I will bind, and if you loosen, I will loosen, and if you intercede on behalf of sinners your petition shall be heard.

**From age....:** The talent that I received from you, Son of God, I did not dig, Lord, and bury like a bad servant. With all the strength that I had, I traded with it and, behold, the deposit is kept with me with increase many times as much. On the last day, when you appear, I will give you the talent with its increase and I will cry to you with a face unveiled: Praise to you, O Lord.

<sup>115</sup> مَوْحَا: The text of the Station can be found on page 662.

وَهَجَعَبِيرٌ مُذْنٌ. حَقَّيْلاَ. هَجَيْتُلاَ. كَاَجِ سَتَّهْ.   
 their-lives during and-in-the-monasteries in-the-churches Lord who-serve-you  
 خَصَّحَسَ مَعْمُولًا وَجِهَ اَسْبَعِ خَلَّ اُتَّيْهْ. قَيْنُ   
 your-body their-hands in they-carried at-which holy at-your-altar  
 هَوُكِبِ تَعْبَلَا. حَسَبُهَا وَتَهْكَ. سَمَخْتَهْ.   
 (may)-their-offenses of-(their)-offenses for-the-pardon innocent and-your-blood  
 خَقَيْنُ تِلْسَعْف. سَهْهَتْهْ: كَبُجِبِ بَعْلَجَقَف. هَمَّ   
 and-at be-forgiven by-your-blood (may)-their-sins be-pardoned by-your-body  
 مَعْبَلُ بَعْدَهْ. كُ. وَكِبِ مَعْبَلَا مُذْنًا.   
 Lord (be)-praise to-you to-you (may)-they-cry your-right-(side)  
 مَلَكَبَلِيرِ مَلَكَبَلَا. كَلَا خَلَمِبِ ه: مَلَكَبَلَا   
 the-kingdom -H- ages all (is)-a-kingdom-(of) your-kingdom  
 هَجِهْهْهْهْ اُولَا اُسْ. كَمْتَلَا وَبُجَبِ مَهْهْهْ هُتَقْهْ   
 ordinances from-which-flow sources they-(are) two and-the-priesthood  
 هُتَقْهْهْ. مَم مَلَكَبَلَا نَعْقَقَا اَوْحَلْمَا. هَمَّ هُتَقْهْ   
 the-priesthood and-from earthly the-laws the-kingdom from and-laws  
 نَعْقَقَا هُتَقْهْهْ مَمْتَلَا. مَلَكَبَلَا: مَكَبَلَا جَاوَحَا.   
 on-the-earth has-authority the-kingdom celestial and-ordinances the-laws  
 هَجِهْهْهْهْ: جَاوَحَا هَجَمَمَلَا. حَنِبِ هُهْ وَجَقْ   
 who-honored (is)-he blessed and-in-the-sky on-the-earth and-the-priesthood  
 حَمَلَكَبَلَا. هَوُذَمْر حَجِهْهْهْهْ   
 the-priesthood and-exalted the-kingdom

**مهد:** وَجَبِي هُهْا مَلَكَهْ وَمُذْنٌ. كَبِ اُنَهْ: هُهْا. حَمَقْدَهْ   
 to-Simon he-spoke as of-our-Lord <sup>116</sup> the-word was lovely glory...  
 وُيْمَا وَمَكَبَلَا مَلَكَبَلَا. هُهْا حَجَبَلِيرِ كَب   
 I have-made-you behold the-priesthood concerning of-the-apostles the-head  
 وَنِ كَمَلَا هَمَهْهْهْهْ. كَلَيْنِس. مَكَبَلَا وَهَمَلَا   
 of-the-heights the-keys into-your-hands and-I-have-given the-house the-master-(of)  
 هَوُكِبِ مَلَا وَهَلَهْف; اَوْ لَمَلَا. اُ لَاهَف; اُنَا اُنَهْ: اُنَا.   
 will-bind I you-bind if loose and that-you-may-bind and-the-depths  
 هَلَا لَمَلَا: اُنَا هَلَا اُنَا. هَلَا لَاهَف. سَكَب سَمْتَلَا.   
 sinners on-behalf-(of) you-intercede and-if will-loose I you-loose and-if  
 مَكَبَلَا هَوُ خُذْهْهْهْ   
 your-petition it shall-be-heard

<sup>116</sup> مهد: Griffiths has: "the word of our Lord, which he spoke."

مَح: تَحْدَا وَمَحَكِّي مَحْبُ دَا كَدَا. لَا مَحْبُ  
 Lord (I-did)-no God Son-(of) from-you that-I-received the-talent from...  
 مَحْبُ دَا هَلْخَدَا أَسْ كَحْبَا جَبَا. صَا 117 بَا دَا جَب سَا  
 strength I-had as-much-as bad a-servant like and-bury dig  
 أَلَا مَحْبُ دَا. هَا سَا مَحْبُ دَا. مَحْكُنَا جَلَحَا  
 with-increase the-deposit with-me is-kept and-behold with-it I-traded  
 مَحْكُنَا. هَجَهَا: إَسْنَا يُونَسْ أَيْدَا. أَلَا كَح: تَحْدَا  
 the-talent you I-will-give you when-appear last and-on-the-day many-times  
 هَوْتَحْدَا. دَامَا كَح كَحْبَا. أَلَا. كَح مَحْبَا  
 praise to-you face-[pl] with-an-unveiled to-you and-I-will-cry with-its-increase  
 مَحْبَا  
 Lord

خُجْبَا بِمَحْبُ حَقْفَج  
 118 Jacob of-Saint rogation

حَجَهَتَرْ أَيْسْ خَلَا طَا جَا يَلَا: دَا مَحْبَا  
 kingdom in-that of-God Son the-just-[pl] among (give)-rest to-your-priests  
 وَلَا مَحْبَا مَحْمَا 119 مَحْبَا  
 the-saints together-with end that-(has)-no  
 كَح أَمَحْدَسَا مَحْسَم مَحْبَا مَح مَحْبَا: مَحْلَحَا دَا  
 them and-clothe their-graves from the-dead who-raise praise to-you

#### A Rogation of Saint Jacob

Give rest to your priests among the just, Son of God, in that kingdom that has no end, together with the saints.

Praise to you, who raise the dead from their graves and clothe them in a garment of glory on the day of the resurrection.

Death has trodden the glory of the priests in the dwelling of Sheol and has gathered the splendor of the deacons into her citadel. The friends of the bridegroom of the Church are now part of the mire in Sheol and the sound of their harps is silent and has ceased.

The Church is empty of their sweet songs and the sanctuaries are left desolate of their pleasant voices. The choir of the priests cries to them with a loud voice and the holy place mourns because it is deprived of their society.

May the priests who have departed rejoice

with you, Son of God, and may they be gladdened by you, when you come in the glory of your Father. May our brothers, who have departed, and our teachers, who have passed away from us, find rest in you, in your kingdom together with your saints.

The choir of the priests among the earthly ones, Lord, shall offer fair praise to you in sweet melodies with halleluiahs. Place those whom you took from within the earthly Church in the Church above. Praise to you.

O Anointed one, who are the Lord of priests (of the order of Aaron) and the master of the priests (of the order of Melchizedek), pardon your priests, who served your mysteries. Praise to you.

Station.

<sup>117</sup> مَحْبَا: See Matthew 25:14–30.

<sup>118</sup> مَحْبَا: For biographical information

concerning Saint Jacob of Sarug, see page 83.

<sup>119</sup> مَحْمَا: Lit.: “be dissolved.”



مَحْبُسًا      وَأَبْلَسَ      هَذَا      وَجَبَّحْتُمَا      هَوَّكَا  
and-the-master   of-the-(Aaronic)-priests   the-Lord   who-are   O-Anointed-one

❖      وَجُودًا      124 of-the-priests-(of-the-order-of-Melchizedek)

سَمَّا      حَبَّهَ نَتَب      وَمَجَّعِمِ      إِيَّاسَ      هَلْج      أُمَحْفَسًا      ❖  
praise   and-to-you   your-mysteries   who-served   your-priests   pardon

مَوَّصًا.      125 station.

<sup>124</sup> وَجُودًا: Cf. Psalm 110:4; Hebrews 7:1–21.      page 662.

<sup>125</sup> مَوَّصًا: The text of the Station can be found on

## 7.6 Of the Middle of the Day of the Sabbath day

وَبَلَدِهِ وَمَحْدِلَا  
of-the-Sabbath-day of-the-middle

مَوْصِلَا.  
126 station.

هَبْرَا رَجْعُهَا  
general ordered-prayer

مُلَّا  
a-hymn

حَمْد: أَيْ هُوَ قُرَا  
(you)-martyrs O with-the-melody

بَلَا مَلَا دَوْلَا وَبَعْلَا. هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا.  
full-(of) a-letter Gabriel brought ink and-without pen without  
مَلَا. دَوْلَا. هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا.  
peace to-her and-he-said Mary to-the-side-(of) and-came tranquility  
هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا. هَبْلَا.  
the-savior shall-come-forth and-from-you (be)-with-you the-Lord (be)-with-you  
وَبَلَدِهِ وَتَبْلَا.  
127 the-creation-[pl] of-all

### Of the Middle of the Day on the Sabbath Day

Station.

A General Ordered Prayer

A Hymn

*With the melody: Oh, you martyrs.*

Without pen and without ink, Gabriel brought a letter full of tranquility and came to Mary. He said to her: Peace be with you, the Lord is with you and shall come forth from you, the savior of the whole creation.

In the churches and in the monasteries, may

there be a remembrance of the pure virgin Mary, the birth-giver of God, who was pure and holy in her virginity. She pleased the king of kings, and he descended and dwelt in her womb.

**Glory...** O you martyrs, why did you despise this passing world, which all men love? Because we saw that it is deceitful with its desirable things, and that it has hated from the beginning to the end those who love it.

**From age...** The wise creator in his skillfulness has bound all the dwellers of the earth under the yoke of death. He removes exalted kings from their places and powerful judges from their position.

<sup>126</sup> مَوْصِلَا: The text of the Station can be found on page 662.

<sup>127</sup> تَبْلَا: See Luke 1:26–38.

حَجَّيْلا ٥ جَبَّيْلا ٥ بَلا ٥ وَهَجُّنَا ٥ حَجَّيْلا ٥  
 of-the-virgin a-remembrance may-there-be and-in-the-monasteries in-the-churches  
 وَجَبَّلا مَظْمَر ٥ حَجَّيْلا ٥ وَجَبَّلا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 was and-holy was who-pure God the-birth-giver-(of) Mary pure  
 حَجَّيْلا وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 and-he-descended kings the-king-(of) him and-she-pleased in-her-virginity  
 جَبَّلا ٥ جَدَّو ٥  
 in-her-womb and-dwelt

مَهْد: ٥ أَيْ مَهْدِي ٥ مَهْدِي ٥ مَهْدِي ٥ مَهْدِي ٥  
 this the-world did-you-despise why (you)-martyrs O glory...  
 حَجَّيْلا ٥ وَجَبَّلا ٥ وَجَبَّلا ٥ وَجَبَّلا ٥ وَجَبَّلا ٥  
 that-deceitful we-saw because it loves man which-every passing  
 وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 until-the-end and-that-from-the-beginning with-its-desirable-things it-(is)  
 وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 them it-has-hated those-who-love-it

مَهْد: ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 all has-bound in-his-skillfulness wise creator the from...  
 حَجَّيْلا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 kings removes he of-death the-yoke under the-dwellers-(of-the-earth)  
 وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 128 their-position from powerful and-judges their-places from exalted

حَجَّيْلا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 Balai of-Saint rogation

حَجَّيْلا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 Lord us pardon your-saints and-all your-birth-giver by-the-prayer  
 وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 our-departed-[pl] and-pardon  
 وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 be and-her-prayer a-blessing-to-us be of-Mary (may)-the-remembrance  
 وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 for-our-souls a-rampart  
 وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥ وَهَجُّنَا ٥  
 mercy-[pl] and-beg-(for) beseech holy and-martyrs and-apostles prophets

128 وَهَجُّنَا ٥: Lit.: "that which they hold."

سَلِّحْ كُلَّ ❖

us-all on-behalf-(of)

لَا يَجْهَعُ. وَهْ مَذِي خَافْتَهُ. وَاجْتَعِ  
of-our-fathers on-the-faces O-my-Lord sprinkle of-gladness-[pl] the-dew

وَأَتَيْ. وَجَجِ حَلَّ هَجِيرِ ❖  
your-hope in who-have-slept and-our-brothers

مَجْبِلُ حَهْ وَاهُج. وَهَجُ كَبَلَام. هَنْس  
and-glorified his-birth-giver the-memory-(of) who-has-magnified to-him praise

حَقَبْنَا. هَسْم حَسْبَا ❖  
the-departed-[pl] and-raised-up the-saints

حَرْكَبْ. كَبَلَام. هَجَدَهْ هَبَّسِ ❖  
your-saints and-all your-birth-giver by-the-prayer

سَمَّا كَ مَذِي. سَمَّا حَسْبِي ❖  
on-our-departed-[pl] and-have-pity Lord us pardon

حَسْبَا وَ مَذِي هَسْمِي.

129 Severius of-Saint petition

هَسْمَا.

130 station.

<sup>129</sup> حَسْبَا وَ مَذِي هَسْمِي: The text of the Petition of Saint Severius of the Sixth hour service can be found on page 669. <sup>130</sup> هَسْمَا: The text of the Station can be found on page 662.

## 7.7 Of the Ninth Hour of the Sabbath day

وَبِمَحْمُوتٍ وَمَخْدَا  
of-the-Sabbath-day of-the-ninth-hour

مَمْلَأَ  
131 station.

وَحَبَّيْنَا  
of-the-departed-[pl] ordered-prayer

مُلَّا  
a-hymn

حَدِّدْ كَلَامَكَ لِي  
his-door me open with-the-melody

خَبَّرَ بِهِ يَوْمَ ذِيهِ  
- and-has-made-firm our-resurrection who-has-magnified (is)-he blessed

هَجَّرَ كَمُصْحَفٍ. هَمْنَهُ  
when-he-refutes the-blessed (is)-Paul and-a-witness of-our-rising-again the-hope

كَلَفَكُنَا هَذَا. هَجَلًا  
die (it-does)-not if you that-sow the-seed foolish-man and-says the-doubters

### Of the Ninth Hour on the Sabbath Day

Station.

An Ordered Prayer for the Departed

#### A Hymn

*With the melody: Open his door to me.*

Blessed is he who has magnified our resurrection and made firm the hope of our rising again. The blessed Paul is witness, when he refutes the doubter and says: Foolish man, the seed that you sow, if it does not die, does not live, and he showed that the race of Adam shall rise in glory.

Blessed is the rain of life, which descended and shed the resurrection on those who slept in Sheol, and he cried with a powerful voice in the

place of the dead, the devourer of generations. Its high walls were cast down and he laid waste its palaces and its treasures and showed that the race of Adam shall rise in glory.

**Glory....:** Praise to the first-born Son, who descended to Sheol and conquered death. Adam saw him and was comforted. He bowed his neck, prostrated himself before him, and said: Forgive me my fault and let me go forth from here, Lord. Restore me and my children to Paradise, from which I departed.

**From age....:** Make remembrance, Lord, of the departed, who took your body and your living blood, and repeatedly received pardon through it, in the Jerusalem which is in the sky. When you sit on your throne and divide the good men from the evil ones, let them stand, Lord, with faces unveiled at your right.

<sup>131</sup> مَمْلَأَ: The text of the Station can be found on page 662.

لَا مُتَا. سَعَب. يَجْعَبْجُسَا. مَام. حَسَا وَجَب  
of-the-house-(of) the-race shall-rise that-in-glory (and)-he-showed live (does)-not

❖ اُوْم  
132 Adam

حَبْجَا مُهَلَا وَشَتَا وَبَب. هَوَه نَسْعَه  
on the-resurrection and-shed which-descended of-life the-rain blessed-(is)  
مَجَبَجْ مَه. هَمَجَا جَمَكَه خَابَلَا. دَهْمُ  
in-the-place-of-the-dead powerful by-a-voice and-he-cried in-Sheol those-who-slept

حَلَكَا مَجَبَا. هَاهَا سَج. هَمَوَه وَهَلَا.  
high its-walls and-were-cast-down 133 generations the-devourer-(of)  
هَسَج هَاهَا هَسْتَا. سَعَب. يَجْعَبْجُسَا. مَام  
shall-rise that-in-glory and-showed and-its-treasures its-palaces and-he-laid-waste

❖ حَسَا وَجَب اُوْم  
Adam of-the-house-(of) the-race

مَه: مَجَبَا كَه كَجَا جَبَجَا. وَبَب. كَمَه  
to-Sheol who-descended first-born to-the-Son to-him praise glory...  
هَحَه اُجَا. سَاه. اُوْم هَاهَا. هَه. هَج  
and-bowed by-it and-was-comforted Adam saw-him conquered and-death  
زَهَوَه هَه. هَه وَهَه. هَاهَا. هَه مَجَم ب  
me forgive to-him and-he-said before-him and-prostrated-himself his-neck  
هَجَكَه اِب. هَاهَا هَه. هَاهَا. هَاهَا. هَاهَا  
together-with and-restore-me here from Lord and-let-me-go-forth my-fault  
❖ حَبْجَا. حَبْجَا وَبَب. هَاهَا  
from-which-I-departed to-Paradise my-children

م: حَبْجَا. وَبَب. هَاهَا. هَاهَا. هَاهَا  
again living and-your-blood your-body who-received (of)-the-departed-[pl] from...  
اِبَسَه. حَبْجَا هَاهَا. هَاهَا. هَاهَا. هَاهَا  
the-one in-Jerusalem remembrance Lord of-them make received-pardon  
وَجَمَمَا. هَاهَا. هَاهَا. هَاهَا. هَاهَا  
and-separate your the-throne on you-sit and-when which-is-in-the-sky  
هَاهَا. هَاهَا. هَاهَا. هَاهَا. هَاهَا  
at Lord let-them-stand unveiled with-faces the-evil-[pl] from the-good-[pl]  
❖ هَاهَا  
your-right-(side)

<sup>132</sup> اُوْم: See 1 Corinthians 15:36.

<sup>133</sup> مَحَل: Or: "nations," "tribes."

## حُجْبَالُ وَحُدَيْ حَكْ

<sup>134</sup> Balai of-Saint rogation

سَبِّا مَلَّا وَسَعْلَا: حَبْلُيرْ خَبُوسْعَلَا  
 by-the-resurrection your-creatures (of)-mercy-[pl] full renew  
 حَجْبُيرْ هَعْقُفْوَيسْ: وَهَجْجِ خَلْ هَجْبُيرْ  
 your-hope in and-who-have-slept and-worship-you those-who-serve-you  
 اَبْس هَعْلَا دَعْدَا: مَبْلَا حَبْبُيرْ.  
 in who-have-slept to-our-departed-[pl] O-Lord to-them and-pardon give-rest  
 هَجْبُيرْ: هَسْنَبْ حَطَا اَبْلُيرْ  
 to-your-coming and-look-forward your-hope  
 اَبْس كَعَجْبُيرْ: مَحْلَا مَعْلَا. ؤَاهْلَا مَعْجَمْلَا  
 forgiveness and-multiply celestial O-King to-those-who-are-buried (give)-rest  
 حَبْبُيرْ مَدَعْتَمْلَا  
 faithful for-the-departed-[pl]  
 حَكْبَدَا وَاجْدُومْ: وَابْسُومْ ؤَوَحْفَقْج. اَعْلَا  
 Lord make-to-dwell-(in-rest) and-Jacob of-Isaac of-Abraham in-the-arms  
 حَجْبُيرْ: وَهَجْجِ خَلْ هَجْبُيرْ  
 your-hope in who-have-slept your-servants  
 مَعْجَمْلَا كَعَجْبُيرْ: وَعْلَا حَبْبُيرْ. هَمْنَعْبْ وَلا  
 without and-they-rise the-departed-[pl] who-calls to-the-Anointed-one praise  
 سَجْلَا: هَمْنَعْبْ اَمَحْفَسْلَا  
 praise and-they-shall-sing corruption  
 قَبْلَا هَعْقُفْلَا: بَعْفْ هَمْلَا  
 in-unison proclaim and-souls (their)-bodies  
 حَبْ وَلا: هَمْلَا. هَمْنَعْم حَبْلَا  
 the-dead and-raise and-shall-come-(again) be-the-one-who-came blessed

### A Rogation of Saint Balai

Renew, full of mercy, your creatures by the resurrection,

Your servants and your worshippers who have slept in your hope.

Give rest and pardon to the departed, Lord, who have slept in your hope, and look forward to your coming.

Give rest to those who are buried, celestial king, and multiply forgiveness for the faithful departed.

In the arms of Abraham, Isaac, and Jacob make to rest, Lord, your servants who have slept in your hope.

Praise to the Anointed one, who calls the departed and they rise without corruption and sing praise.

Their bodies and their souls shall cry in unison: Blessed is the one who has come and will come to raise the dead.

<sup>134</sup> حُدَيْ: For biographical information

concerning Saint Balai of Qenneshrin, see page 79.

מַעֲמָד.

<sup>135</sup> station.

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<sup>135</sup>מַעֲמָד: The text of the Station can be found on page 662.



## Chapter 8

# The First Day

The services of the first day are different every week. They are all contained in a book called the *Fenqitho*, which is often split in several volumes. For the first day, the published editions of the Syriac Orthodox Breviary only contain the office of the ninth's hour (at the beginning of this volume), and the compline, which can be found in the following pages.

## 8.1 Compline of the First Day

خَمَلًا      هَبْلًا وَبَسْبَسًا      حَمَلًا  
of-the-week   of-the-first-(day)   Compline

مَقَامًا.

<sup>1</sup> station.

وَبِأُجْبَلًا      هَبْلًا  
of-repentance   ordered-prayer

مَلَا

a-hymn

حَدِّ : مَقَامًا

<sup>2</sup> the-potter's   with-the-melody

حَدِّ جَلَّا      وَبَسْبَسًا      سَبْحًا

of-the-First-Day   of-the-day   in-the-tone

أَجَبْ      وَجَمْعًا      حَبَّ كَ . وَهَنَ      وَلَا أَجَبْ كَ  
for-we-have-no   upon-you   when-we-call   us   answer   who-is-in-the-sky   our-Father

### Compline of the First Day

Station.

An Ordered Prayer of Repentance

#### A Hymn

*With the melody: The potter's. In the tone of the first day.*

Our Father who is in the sky, answer us when we call upon you, because we have no other father who can help us. For when we did not exist, you were pleased to create us, and now that we have come to be, let not your anger destroy us. Teach us, Lord, your commandments, that we may keep them and by works of righteousness let us please you, Lord, -H-. In your mercy, pardon us.

Be vigilant and pray, said the Lord, as your wrists are bound and your foes are ready, for you do not know at what time the Lord will come for the house near you. Put oil into your

lamps and go out to meet him so that the bridegroom will see you and rejoice, and will open his door to you, -H-, and you will enter the marriage-chamber.

**Glory...** As a father chastises his son and teaches him wisdom, thus the Lord chastises us, so that we would return to him. His rod full of blows is in his hand. He wants to strike but he will spare us, lest we be destroyed. Do not strike us as you did in Egypt, Son of God, who gave us your sacred body as a gift, -H-. Pardon us in your mercy.

**From age...** To the sinner and to the penitent, to the good and to the wicked, the door of God is open day and night. From sinners, the sinful woman is a witness, and from the penitent, Simon, who denied him. From the good, the blessed martyrs, who have confessed him and believed in him, and from the wicked, the thief, who has inherited his kingdom, -H-. Blessed is he who receives them all.

<sup>1</sup> مَقَامًا: The text of the Station can be found on page 662.

<sup>2</sup> مَقَامًا: For biographical information concerning Simon the Potter, see page 85.

أَجَا إِسْرًا. وَصَلًا. وَبَحْوَ. وَجَبْ لَّا أَبْلَه: هَجْ  
 (it)-pleased exist (we-did)-not for-when to-help-us who-is-able other father  
 كَبْ هَجْنًا. هُهَا وَهَه: لَّا بَسَحْ  
 let-destroy-us (do)-not that-we-have-come-to-be now to-create-us you  
 وَهَجْر. لَّكَبْ مَدَبْ قَهْمُتْس. وَنَهْ: أُنَهْ  
 them that-we-may-keep your-commandments Lord teach-us your-anger-[suj]  
 هَجْجًا. وَأَوْبَقَهْ. نَعَجْ: كَبْ مَدَبْ هَ خَسَصْ  
 in-your-mercy-[pl] -H- Lord you let-us-please of-righteousness and-by-works  
 سَهْ حَكْ  
 us pardon  
 هَهْ هَجْ حَبَبْ هَهْ كَبْ. أَجْ مَدَبْ. تَبْ سَتَقْ أَهَبْ.  
 are-bound your-wrists as <sup>3</sup> the-Lord said and-pray vigilant be  
 هَاهُ: هَجْجْ. وَلَا مَحْهْ: كَلَا حَبْ.  
 time at-what know for-(you-do)-not are-ready <sup>4</sup> and-your-foes  
 أَلَا مَدَبْ: وَجَلَا نَأَقْ. هَجْ حَمَلَا حَكَمَقَا. هَجْ  
 into-your-lamps oil put near-you for-the-house the-Lord will-come  
 هَجْ هَجْ لَاهُ وَهَه. هُهَا هَجْ سَلَا  
 the-bridegroom you so-that-he-will-see <sup>5</sup> to-meet-him and-go-out  
 هُهَا. هَاهُ وَهَه هَجْ هَجْ هَ هَجْ  
 and-you-will-enter -H- to-you he-will-open and-his-door and-he-will-rejoice  
 كَجَلَا  
 the-marriage-chamber  
 هَه: أَسْ أَجَا وَوَلَا كَجْ. هَمَلَا هَ سَجَلَا. هَجْ  
 thus wisdom him and-teaches his-son chastises a-father as glory...  
 وَوَلَا كَبْ مَدَبْ. هَجْ هَاهُ نَهْ. هَجْ هَه تَلَه:  
 in-his-hand his-rod-(is) we-would-be-retained that-to-him the-Lord us chastises  
 وَهَلَا جَلَا هَتْ. كَلَا وَبَحْ: هَاهُ  
 but-he-will-spare to-strike he-wants <sup>6</sup> blows all that-is-full-(of)  
 وَبَحْ. لَّا لَمَسْ أَسْ وَحَضْ. دَلَا وَكَلَا.  
 of-God Son in-Egypt like strike-us (do)-not (lest)-we-be-destroyed  
 وَهَجْ: هَجْ هَجْ. هَاهُ هَجْ هَ هَ  
 -H- us gave (as)-a-gift sacred and-your-blood who-your-body  
 خَسَصْ سَهْ حَكْ  
 us pardon in-your-mercy-[pl]

<sup>3</sup> هَجْ: See Mark 13:35.<sup>4</sup> هَاهُ: Lit.: "his foes."<sup>5</sup> لَاهُ وَهَه: See Matthew 25.<sup>6</sup> هَهْ: Also: "plague," "sickness," "wound," "scourge."

م: حَسْبُتَا. حَكِيْمَتَا. حُجَّتَا. هَجَبَتَا.  
 7 and-the-wicked-[pl] to-the-good-[pl] and-to-the-penitent to-the-sinner-[pl] from...  
 فَبَسَ يَهُ يُوْحَهُ يُوْلَهُ. اُبْعَمُ. مَحْ كَسْمَتَا: هُنَهْ  
 a-witness-(is) sinners for and-night day of-God the-door is open  
 سَمْنَدَا. هَمِي لَمْتَا: مَصَدَفْ يَجِبْ. دَه. هَمِي  
 and-from him who-denied Simon the-penitent-[pl] and-for the-sinful-woman  
 هُجَا هَمَهْ يُو جَبَبَا. يُوَاهْ يُوْهْ  
 and-from in-him and-believed who-have-confessed-(him) blessed martyrs the-good  
 حَبَبَا هَهْ جَمَلَا. يُوْصَحَبْ يُوْهْ اَهْ يُوْهْ هَهْ حَبِي يَهُ  
 (is)-he blessed -H- has-inherited who-his-kingdom thief the the-wicked-[pl]  
 مَفْعَلَا قَلَا  
 (them)-all who-receives

حُجَبَا يُوْهِي حَقَقْ  
 8 Jacob of-Saint rogation

مَنِي كَحْ مَنِي مَنِي اَلَا حَكَبْ يُوْهِي: مَصَّ خُجَبَا  
 our-petition hear to-our-help come our-Lord Lord upon-you we-call  
 هَحَبْ يُوْهِي مَصَّ حَلَا بَقَقْ  
 our-souls on mercy-[pl] and-show  
 مَنِي مَنِي مَنِي اَهْ يُوْهِي: مَصَّ خُجَبَا  
 our-petition hear and-of-the-angels of-the-watchers Lord our-Lord Lord

#### A Rogation of Saint Jacob

We call upon you, Lord. Our Lord, come to our help, hear our petition and have mercy upon our souls.

Lord, our Lord, Lord of the watchers and of the angels, hear our petition and have mercy upon our souls.

At that time when the throne of flame is established, make us worthy of standing at your right, Son of God. At that time when the earth and the sky are dissolved, prepare us, Lord, for the marriage-chamber of light, together with your saints.

At that time when all the hidden things will be revealed, deliver us, Lord, from the burning of the flame. At that time when you sit upon the throne of the Godhead, do not put us to shame in front of your presence, O king, the Anointed one.

At that time when the watchers celebrate

your Godhead, grant us forgiveness of our offenses from your treasure-house. At that time when you, Lord, judge all generations, may the sea of your mercy be a protective cover to us all.

The assembly of fire and the sons of Adam shall proclaim your praise, when they will be joined together and come out to meet you as you appear. Compassion and mercy will abound from you on the dust, that through you your great image may be renewed. Glory to you.

The Psalms of the Compline Service.

The Collect of Saint Severius for the Compline Service.

The Praise of the Cherubim.

The Lord's Prayer.

The Nicene Creed.

<sup>7</sup> هَجَبَتَا: Lit.: "the evil ones."

concerning Saint Jacob of Sarug, see page 83.

<sup>8</sup> حَكَبْ يُوْهِي: For biographical information

وَحَجِّبْ وَسَلِّمْ خَلَّ بَعْقَدِ ۞  
our-souls on mercy-[pl] and-show

دَهْه حُبُّنَا وَيَأْتِ تَبْهَضْهَلَا وَمَدَّةْ جَبْلَا: اُغْه  
make-us-worthy of-flame the-throne when-is-established time at-that

وَنَقْعَم مَحْ بَعْبَبْ ذَا كَلَاهَا. دَهْه حُبُّنَا وَجَمْعَا وَنَا  
when-are-dissolved time at-that God Son-(of) your-right-(side) at to-stand

جَهْ مَحْطَا ةَ وَخَا: لَهْجَبْ كَمْ مَدِي كَجَبْ  
for-the-marriage-chamber-(of) Lord us prepare and-the-earth the-sky on-it

لَهْه وَآ حَم تَبْهَبْ ۞  
your-saints together-with light

دَهْه حُبُّنَا وَجَهْ مَدِي كَجَبْ قَلَا تَهْتَلَا: قَرَا كَمْ مَدِي  
Lord us deliver the-hidden-things all will-be-revealed when time at-the

مَحْ مَحْبَلَا وَمَدَّةْ جَبْلَا. دَهْه حُبُّنَا وَنَدَجْه خَلَّ خَام  
the-throne on when-you-sit time at-that of-the-flame the-burning from

وَلَاكْهَدَا: لَا اَجَهْ كَمْ مِمْم قَدْنَهْ قَبْ مَحْطَا  
O-king your-presence in-front-of us put-to-shame (do)-not of-the-godhead

۞ مَحْبَلَا

the-Anointed-one

دَهْه حُبُّنَا وَخَبْرَا مَدَسَبْ لَّاكْهَدَا: مَحْ اُفْ كَمْ  
us also grant your-godhead celebrate when-the-watchers time at-that

مَهْجَم مَقَا مَحْ مَدِي مَحْ مَدِي مَحْ مَدِي  
time at-that your-treasure the-house-(of) from (of-our)-offenses forgiveness

وَبُرَا اَيَدِ مَدِي قَلَا مَتَجْلَا: مَحْلا وَوَسْلَا اَسْ  
like of-mercy-[pl] the-sea generations all Lord you when-judge

۞ مَحْلا وَوَسْلَا حَجْجْ بَهْه  
may-it-be to-all-of-us a-protecting-cover

بَهْه مَحْجَبْ قَتْلَا وَبَهْه وَجَبْ اُوم: مَحْ  
when Adam and-the-sons-(of) of-fire the-assembly your-praise shall-proclaim

وَمَدِي سَلْهَبْ وَبَهْه وَجَبْ لَاهْ وَجَبْ مَحْ وَوَسْلَا اَيَدِ  
you will-appear when to-meet-you and-come-out they-will-be-mixed-together

بَهْه مَحْجَبْ سَلْهَبْ هَ وَوَسْلَا خَلَّ وَوَسْلَا:  
the-dust on and-mercy-[pl] compassion from-you and-abound

۞ وَبَهْه مَحْجَبْ مَحْ مَحْجَبْ وَخَا كَمْ اَمَحْهَدَا  
glory to-you great your-image through-you that-may-be-renewed

۞ حَبْ اَكْهَدَا حَبْ اَكْهَدَا هَ وَوَسْلَا حَكَمْ  
on-us and-have-mercy God answer God answer

❖ اَوَّلُ لَحْزَةٍ تَجْتَمِعُ كَلْبُجَالُ  
to-repentance men the-heart-(of) and-turn

مَحْضُ لَحْزَةٍ تَجْتَمِعُ  
9 Severius of-Saint collect

مَحْضُ لَحْزَةٍ تَجْتَمِعُ  
10 of-faith canon

<sup>9</sup> مَحْضُ لَحْزَةٍ تَجْتَمِعُ: The text of the Collect of Saint Severius for the Compline service can be found on page 670.

<sup>10</sup> مَحْضُ لَحْزَةٍ تَجْتَمِعُ: The text of the creed can be found on page 671.

## 8.2 The Divine Offering – The Anaphora of Saint James

مَوْحَا ٱللَّهُ

divine the-offering

ٱنَافُؤَا ۖ وَمُنِي ۖ حَقَّقَا ۖ ٱسْمَهُ ۖ وَحُنِي ۖ  
of-our-Lord brother <sup>11</sup> James of-Saint the-anaphora

رُكْمَا ۖ وَمُيْمَر ۖ مَحْكَا ۖ

the-peace before prayer

صَوْنَا ۖ ٱلْأَحَدَا ۖ : ٱللَّهُ ۖ وَكُلَا ۖ مَحْنَا ۖ كُنَا ۖ ٱلْأَنَا ۖ وَلَا  
who-(are)-not those to-us and-Lord of-all God - three-(times) the-priest  
مُحَا ۖ أَمَحَا ۖ حَقَّقَا ۖ مَحْنَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ وَلَا ۖ بَحْتَلَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ  
and-united guile without so-that this of-salvation make-worthy worthy  
حَاكُمَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ  
and-divine holy with-a-kiss each-other we-may-greet of-love by-a-bond  
مَحْنَا ۖ كُنَا ۖ مَحْنَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ  
your-Son and-to-the-only-begotten and-thanks-giving praise to-you and-offer  
ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ ٱلْأَحَدَا ۖ  
and-giver-(of) and-worshipful the-good in-all holy your and-to-the-Spirit

### The Holy Offering

The Anaphora of Saint James, Brother of the Lord.

#### The Prayer Before the Peace

O God of all and Lord to us, make worthy of this salvation these unworthy ones so that without guile and united by a bond of love, we may greet one another with a holy and divine kiss, and may offer praise and thanksgiving to you, to your only-begotten Son, and to your all holy, good, worshipful, life-giving, and consubstantial Spirit, now and for all times, forever.

**People:** Amen. Bless Lord.

**Celebrant:** Peace be unto you all.

**People:** And with your spirit.

*The deacons kiss the altar and the hand of the priest. The priest gives the kiss of peace to the clerics and to the faithful.*

**Deacons:** Let us give peace to one another, everyone to the one who is near him, with a holy and divine kiss, in the love of our Lord and our God.

**Deacons:** After this holy and divine peace that has been given, let us once bow down our heads before the compassionate Lord.

**People:** Before you, our Lord and our God.

<sup>11</sup> حَقَّقَا: Lit.: "Jacob."



صَوْنًا اَلْحَمْدُ: اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 the-Lord who-alone-(is) (you)-the-one aloud the-celebrant  
 مَدَّ سَعْدًا: وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 send behold and-the-humble-[pl] dwell who-on-high the-compassionate-one  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 them and-bless before-you their-necks who-bowed-down to-those your-blessings  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 praise belong to-you with-whom your-Son of-the-only-begotten the-grace  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 the-good in-all Holy your the-Spirit together-with and-domain and-honor  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 in-substance with-you and-who-is-one life and-the-giver-(of) and-the-worshipful  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 for-ever and-at-all-times now  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 amen the-people

رَكْعَةً اَوَّاهُ وَحْدَهُ  
 of-the-veil prayer

صَوْنًا اَلْحَمْدُ: اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 who-by-your-love-of-mankind the-one the-Father God aloud the-priest  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 that-strayed the-sheep to-bring-back to-the-world your the-Son sent great  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 for-on blood without this the-sacrifice the-service-(of) reject Lord (do)-not  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 (let)-not we-put-our-trust our-righteousness on and-not your-mercy  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 which-was-instituted this the-mystery our be for-condemnation  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 and-for-the-forgiveness of-our-sins for-the-remission but-rather for-our-salvation  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 Son and-to-the-only-begotten of-thanks-to-you and-for-the-giving of-our-faults  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 and-worshipful and-good in-all holy your and-to-the-Spirit your  
 اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا. اَوَّاهُ وَحْدَهُ وَهٓ وَحْدًا  
 and-at-all-times now in-essence to-you and-united life and-giver-(of)

❖ **حَلُصٌ**  
for-ever

❖ **أَمِينَ:**  
amen the-people

**مَقَم:** نَقَمَ مَقَمَ. نَقَمَ دَبَسَلًا. نَقَمَ حَقَقَعًا.  
with-modesty stand-up with-fear stand-up <sup>12</sup> straight stand-up the-servants  
نَقَمَ حَاهَعًا. نَقَمَ حَقَبَعًا. نَقَمَ ؟. نَقَمَ ؟  
all-of-us then let-stand-up with-holiness stand-up with-purity stand-up  
أَمَتِ حَسَمًا وَدَوَّحَعًا وَبَعُزًا. حَسَبَحَبَا. ؟  
- <sup>13</sup> in-a-spiritual-manner true and-with-faith with-love my-brothers  
دَبَسَلًا كَلَا حَانَفَعًا. وَ؟ وَبَسَلًا وَبَعُزًا  
which-before-us and-holy dreadful this at-the-anaphora God in-fear-(of)  
فَعَمًا نَسَمًا. كَاتَبًا. دَوَّحًا. وَبَعُزًا (أَهْ أَحْ)  
our-father or honored this the-priest by-the-hands-(of) let-us-look is-placed  
مَحَلًا. أَهْ فَعَمًا وَ؟. وَبَعُزًا. وَبَسَلًا وَبَعُزًا  
living a-sacrifice and-in-peace who-in-tranquility the-high-priest or on-high  
لَاكَلًا أَكَلًا. مَزَا. كَلَا. كَلَا. نَقَمَ.  
offers us-all for-the-sake-(of) all Lord-(of) the-Father to-God  
❖ **حَلُصًا:** وَبَسَلًا وَبَعُزًا وَبَعُزًا  
of-thanksgiving and-sacrifice and-peace mercy-[pl] the-people

**Deacons:** Let us stand well, let us stand with fear. Let us stand with modesty, purity, and holiness, and let us all stand, my brethren, in love and true faith. Let us behold in a spiritual manner, with the fear of God, this dreadful and holy *Anaphora*, which is being set before us by this honored priest who, in peace and tranquility, offers this living sacrifice on behalf of us all to God the Father, Lord of all.

**People:** Mercy, peace, and a sacrifice of thanksgiving.

*The celebrant lifts up the great veil that covers the paten and the cup, and waves it three times over the mysteries, saying in a low voice:*

You are the hard rock, which sent forth twelve rivers of water for the twelve tribes of Israel. You are the hard rock, which was placed on the grave of our savior.

*The celebrant, placing his left hand on the*

*throne, blesses the clerics at the right side and the left, and then turns toward the people and blesses them, saying:*

The love of God the Father †, the grace of the only-begotten Son † and the fellowship and the descent of the Holy Spirit † be with you all, my brothers and my beloved, for ever.

**People:** Amen. And with your spirit.

*The celebrant extends his hands toward the sky and says (aloud):*

Upward, where the Anointed one sits at the right side of God the Father, let our thoughts, minds, and hearts be turned at this hour.

**People:** They are turned toward the Lord God.

**Celebrant:** Let us give thanks to the Lord in fear.

**People:** It is meet and right.

<sup>12</sup> **مَقَم:** Lit.: “in a fitting manner,” “beautifully.”

figurative or mystical sense” (PS p316)

<sup>13</sup> **حَسَبَحَبَا:** “intelligently, spiritually, in a

دَهُنُ الْكَاهِنِ يَرْفَعُ الْكَاسَ الْكَبِيرَةَ الْكَاهِنُ  
 while and-the-cup the-paten that-covers the-great-veil lifts-up the-priest  
 مَحَلًّا مَسْجُودًا خَلْفَهُ أَوَّلًا ثُمَّ يَنْصَلُّ بِصَوْتٍ دَنٍ  
 with-a-low-voice and-said the-mysteries - over it and-lowers he-lifts-up  
 دَهُنُ الْكَاهِنِ يَنْصَلُّ بِصَوْتٍ دَنٍ طَائِفًا بِحِجَابٍ  
 the-one hard the-stone (are)-it you in-a-low-voice the-celebrant  
 يَرْفَعُ اثْنَيْ عَشَرَ نَهْرًا وَثَلَاثِينَ قَبِيلًا مِنْ بَنِي إِسْرَءِيلَ  
 of-Israel tribes to-the-twelve of-water rivers twelve which-sent-forth  
 طَائِفًا بِحِجَابٍ يَنْصَلُّ بِصَوْتٍ دَنٍ طَائِفًا بِحِجَابٍ  
 the-grave on which-was-placed the-one hard the-stone (are)-it you  
 وَفِيهِ نَحْنُ  
 of-our-savior

دَهُنُ الْكَاهِنِ يَضَعُ يَمَانَهُ عَلَى يَمَانِهِ وَثَلَاثِينَ قَبِيلًا  
 and-he-blesses the-throne on ??? his-left the-hand places the-priest  
 كَمَا أَنَّ هُوَ يَضَعُ يَمَانَهُ عَلَى يَمَانِهِ وَثَلَاثِينَ قَبِيلًا  
 he-blesses as-he-turns and-then and-left right at-the-side the-clerics  
 لِحْظًا وَيَقُولُ  
 and-says the-people  
 دَهُنُ الْكَاهِنِ يَضَعُ يَمَانَهُ عَلَى يَمَانِهِ وَثَلَاثِينَ قَبِيلًا  
 - and-the-grace - the-Father of-God (may)-the-love the-priest  
 وَيُسَبِّحُ دَهُنُ الْكَاهِنِ يَضَعُ يَمَانَهُ عَلَى يَمَانِهِ وَثَلَاثِينَ قَبِيلًا  
 - of-the-Spirit and-the-descent and-the-fellowship - Son of-the-only-begotten  
 مَبْعُوثًا خَلْقًا أَتَيْتُمْ سَدِّدًا خَلْقًا خَلْقًا  
 for-ever and-my-beloved my-brothers you-all together-with Holy  
 خَلْقًا: أَمِينَ. خَمِ وَهْمًا خَلْقًا  
 you the-Spirit with amen the-people

دَهُنُ الْكَاهِنِ يَضَعُ يَمَانَهُ عَلَى يَمَانِهِ وَثَلَاثِينَ قَبِيلًا  
 aloud and-says the-sky to-the-face-(of)-[pl] his-hands extends the-priest  
 لِحْظًا أَمَّا يَضَعُ يَمَانَهُ عَلَى يَمَانِهِ وَثَلَاثِينَ قَبِيلًا  
 the-Father of-God the-right-(side) at sits the-Anointed-one where upward  
 نَهْضَةً وَثَلَاثِينَ قَبِيلًا وَثَلَاثِينَ قَبِيلًا وَثَلَاثِينَ قَبِيلًا  
 this at-the-hour of-us-all and-the-hearts the-minds the-thoughts let-be-(turned)  
 خَلْقًا: أَمِينَ. خَمِ وَهْمًا خَلْقًا  
 God the-Lord (turned)-toward they-are the-people

صَبْرًا: تَعْلَمُ جَعَلْنَا جَسَدًا  
in-fear God let-us-thank the-priest

حَقًّا: هُوَ هُوَ  
and-right it-is-meet the-people

صَبْرًا مَدَّ يَدَيْهِ كَانَتْ يَدَايِهِ خَلَّاهُ  
in-a-low-voice and-says the-mysteries over his-hands waves the-priest  
تَعْلَمُ تَعْلَمُ تَعْلَمُ تَعْلَمُ تَعْلَمُ تَعْلَمُ  
to-thank the-creation of-all of-the-author and-right (it-is)-meet truly  
وَنَعْبُدُ وَنَعْبُدُ  
and-to-praise and-to-worship

لَمَحْضَةً سَلَامًا بِخَلْقًا  
of-the-angels praise

صَبْرًا أَلَّا مَلَكًا مَلَكًا: حَمْدًا وَجَمْعًا سَكَنًا  
the-forces whom-praise to-the-one aloud his-voice raises the-priest  
مَحْمُودًا مَحْمُودًا مَحْمُودًا مَحْمُودًا مَحْمُودًا مَحْمُودًا  
and-all and-the-moon the-sun and-incorporeal corporeal of-the-skies  
قَدَحًا أَوْحًا مَحْمُودًا مَحْمُودًا مَحْمُودًا مَحْمُودًا  
in-the-Jerusalem inscribed the-first-borns and-the-seas the-earth the-stars

*The celebrant waves his hands over the mysteries, and says in a low voice:*

Truly it is meet and right to thank, worship, and praise the author of the whole creation.

#### The Praise of the Angels

*The celebrant raises his voice and says aloud:*

The one whom the celestial forces, corporeal and incorporeal, praise; the sun, the moon, and all the stars; the earth, the seas, and the first-borns inscribed in the celestial Jerusalem; angels, archangels, jurisdictions, principalities, thrones, dominions, powers, the many-eyed cherubim and the six-winged seraphim who, covering their faces and their feet, fly to one another, sanctifying and shouting, crying and saying: Holy.

**People:** Holy, holy, holy, is the Lord almighty. The sky and earth are full of his glory. Hosanna in the highest. Blessed is the one who came and will come in the name of the Lord God. Hosanna in the highest.

*The celebrant waves his hands over the mysteries, saying silently:*

Truly, you are holy, and you make holy, O king

of the worlds. Holy is your Son, our Lord Jesus, the Anointed one, and holy is your Holy Spirit, which examines the hidden things. You created man out of the earth and you placed him in paradise, and when he transgressed your command, you did not forsake him, but rather guided him through the prophets, and at last you even sent your only-begotten Son into the world, who when he had taken flesh of the Holy Spirit and of the Virgin Mary, renewed your image which was worn out.

#### The Words of the Institution

*The celebrant says aloud:*

When the one without sin was prepared to accept a voluntary death for us sinners, he took bread into his holy hands and when he had given thanks, he blessed, † † sanctified, † broke, and gave to his holy disciples, saying: Take, eat of it. This is my body, which for you and for many is broken and given for the forgiveness of sins and for eternal life.

**People:** Amen.

مَحْبُورًا. مَلَأًا: وَمَعْدَ مَلَأًا: وَمَعْبُورًا. مَعْقِلًا: مَعْقِلًا:  
 thrones jurisdictions principalities archangels angels celestial  
 مَحْبُورًا. مَتَلًا: دَعَا هَئِذَا كُنَّا: دَعَا هَئِذَا هَدَّتْ  
 with-six and-Seraphim eyes with-many Cherubim powers dominions  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 one fly (their)-feet together-with (their)-faces who-covering they wings  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 holy saying proclaiming and-crying and-sanctifying another to  
 هَئِذَا: هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 filled the-one <sup>14</sup> the-almighty (is)-the-Lord holy holy holy the-people  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 blessed-be in-the-heights hosanna his-glory with and-the-earth the-sky  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 glory God of-the-Lord in-the-name and-will-come the-one-who-came  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 in-the-highest  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 holy truly secretly and-says waves-(his-hands-over-the-mysteries) the-priest  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 - holy the-worlds O-king-(of) and-the-one-who-sanctifies you-(are)  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 and-your-Spirit - holy the-Anointed-one Jesus our-Lord and-your-Son  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 you-created man the-earth from the-hidden-things (which)-examines Holy  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 your-command and-when-he-transgressed you-placed-him and-in-Paradise  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 through guided-him but-rather who-strayed forsake-him (you-did)-not  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 to-the-world you-sent your-Son the-only-begotten even and-at-last the-prophets  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 Mary and-from Holy the-Spirit from he-was-incarnated who-when the-one  
 هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا. هَئِذَا.  
 which-was-worn-out your-image he-renewed the-Virgin

<sup>14</sup> سَحَابًا: Lit.: "the strong."

تَقْلًا أَوَّهُّنَا

the-institution the-words-(of)

صَوْنًا اَلْحَمْدُ: كَبَّ؟ اَلْحَمْدُ؟ بِقَعْلًا حَمْدًا زَحْنًا  
voluntary a-death to-accept was-prepared - when aloud the-priest

سَلَفًا سَلَمًا هُوَ وَلَا سُهُ: يَهْد كَسَمًا  
bread he-took sin who-(did)-not the-one (us)-sinners for-our-sake

كَاتَبَهُ هُوَ مَبْتَعًا هَبَّ أَوْه. كَبَّرَ † †  
- - he-blessed he-had-given-thanks and-when holy in-his-hands

هَبَّ †. هَمَلَّ هَمَلَّ كَمَلْتَهُ هَبَّ مَبْتَعًا هَمَلَّ هَمَلَّ  
take and-said holy to-his-disciples and-gave and-broke - and-sanctified

أَكَلَهُ مَلَمَّ. هَمَلَّ فَمَلَّ. بِسَلَفًا هَمَلَّ هَمَلَّ  
many and-the-sake-(of) which-for-your-sake my-body this-(is) of-it eat

هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ  
for-ever and-the-life of-sins for-the-forgiveness and-given is-broken

حَلَمَّ  
and-ever

حَمَلَّ: أَمَنَ  
amen the-people

صَوْنًا: هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ هَمَلَّ  
he-had-given-thanks and-when he-took the-cup (and)-likewise the-priest

#### The celebrant:

Likewise, he took the cup and when he had given thanks, he blessed, † † sanctified, † and gave it to his holy disciples, saying: Take, drink of it, all of you. This is my blood, which is shed for you and for many and is given for the forgiveness of sins and for eternal life.

**People:** Amen.

#### The Command of the Lord

##### The celebrant says aloud:

Do this in remembrance of me when you partake of this mystery, commemorating my death and my resurrection until I come.

**People:** Your death, our Lord, we commemorate. Your resurrection, we confess and for your second coming, we wait. May your mercy be upon us all.

#### A Commemoration of the Divine Economy

##### The celebrant says aloud:

While we are mindful, O Lord, of your death and of your resurrection on the third day, of your ascension into heaven, of your sitting at the right hand of God the Father, and of your second coming on which your will judge the world in righteousness and reward everyone according to his deeds. Because of this, we offer you this bloodless sacrifice, that you may not deal with us according to our transgressions, nor reward us according to our sins, but rather according to the abundance of your mercy. Blot out the sins of your servants, for your people and your inheritance beseech you and, through you, your Father, saying:

**People:** Have mercy upon us, O God, Father almighty. We praise you, we bless you, we worship you, and we beg of you. O Lord, our God,

**Deacons:** Have compassion and mercy upon us, O good one.

خَبَرٌ † † † هَذِهِ † كَمَلْتَسَهُمْ † مَبْتَلًا † اِنْذَرُ  
and-said holy to-his-disciples and-gave - and-sanctified - - he-blessed

هَذِهِ اَمَلَهُ قُدَّوَهُ كُلَّهٖ. اُوْتِهٖ قُوْبِي. وَتَكْفِضُ  
which-for-your-sake my-blood this-is) all-of-you of-it drink take  
وَسَكُوْهُ هَيَّا نَالًا قَدْلًا اَمَّيْ هَمْلَمُوْى حَمَّهٖ حَمْلًا وَتَسْهِيًا  
of-sins for-the-forgiveness and-given is-shed many and-the-sake-of)  
وَحَسْبًا وَحَلْكَمَ خُلْصًا  
and-ever for-ever and-the-life

حَمْلًا: اَمَّيْ  
amen the-people

قَهْمًا وَهَمْلًا  
of-the-Lord the-command

صَوْنًا اَحْمَلًا: اُوْتِهٖ حَبْرَهٗ حَبْرَهٗ حَبْرَهٗ حَبْرَهٗ  
when all in-remembrance-of-me do this aloud the-priest  
وَالْمَلَمَلَهٗ حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
and-my-resurrection my-death this of-the-mystery you-partake  
حَبْرَهٗ حَبْرَهٗ وَتَسْهِيًا  
I-come until commemorating

حَمْلًا: حَمْلًا اَمَّيْ حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
and-your-resurrection we-commemorate O-our-Lord your-death the-people  
حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
may-it-be your-mercy we-wait second the and-for-your-coming we-confess  
حَمْلًا حَمْلًا  
us-all upon

حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
divine of-the-economy commemoration

صَوْنًا اَحْمَلًا: حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
and-the-resurrection of-the-death Lord we-are-mindful while aloud the-priest  
اَحْمَلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
at and-your-sitting in-the-sky and-your-ascension of-you day-[pl] on-the-third  
حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
the-second-one of-your-coming - and the-Father God the-right-(hand)-(of)  
حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
(to-every)-one and-to-all in-righteousness the-earth you-will-judge on-which

أَسْبَحْ حَبِيبَهُ فَنَزَلْنَا أُنْزِلَ هَكَذَا  
 this sacrifice this and-because-of you-will-reward his-deeds according-to  
 لَا وَنُحْبِلُهَا مَقْضِيَةً كَيْ. أُنْصَلُ وَلَا أَسْبَحْ  
 our-transgressions according-to not so-that you we-offer blood without  
 لِمَحَبَّةٍ كَيْ. هَذَا أَسْبَحْ سَهْوَةً لِمَفْنَحْ. أَلَا  
 but-rather you-will-reward-us our-sins according-to and-not with-us you-will-deal  
 أَسْبَحْ وَنَسْخَبْ هَكَذَا حَبِيبَ سَهْوَةً وَنَكْ حَبِيبَ.  
 your-servants of-us the-sins blot-out abundant your-mercy according-to  
 خَطْبُ هَذَا هَذَا أَسْبَحْ وَنَسْخَبْ  
 15 and-through-you you beseech and-your-inheritance for your-people  
 وَنَسْخَبْ لَأَحْمَرِ كَيْ أُنْزِلَ. وَنَسْخَبْ  
 have-mercy-upon-us saying while to-your-Father and-with-you  
 حَمَلًا: وَنَسْخَبْ لَأَحْمَرِ أَلَا أَسْبَحْ كَلَا.  
 almighty the-Father God have-mercy-upon-us the-people  
 حَمَلًا: كَيْ مَحْمُودٌ. كَيْ مَحْمُودٌ. كَيْ هَكَذَا. هَكَذَا  
 and-we-beg we-worship you bless you we-praise you the-people  
 مَحْمُودٌ مِنْ أَلَا.  
 our-God O-Lord from-you  
 مَحْمُودٌ: سَهْوَةً هَذَا  
 and-have-mercy-upon-us O-good-one pardon the-servants

حَبِيبُ فَعَلِ أَمْرَهُ لَأَقْتِ  
 silently and-says the-sky toward-the-face-of his-hands stretches-out the-priest  
 أَوْ سَبَّ حَبِيبَ مَحْمُودٌ سَهْوَةً كَيْ مَحْمُودٌ  
 we-receive when your-servants and-sinful-[pl] weak-[pl] Lord we also  
 هَكَذَا أَسْبَحْ: هَكَذَا أَسْبَحْ  
 all the-face-of (which-is)-upon your-kindness we-acknowledge your-grace  
 هَكَذَا  
 all for-the-sake-of

*The celebrant, stretching out his hands toward the sky, says silently:*

We also, O Lord, your weak and sinful servants, as we receive your grace, we acknowledge your kindness unto all and for the sake of all.

**People:** We glorify you, we bless you, we worship you, O Lord God, and we beseech you for mercy. Have mercy upon us.

*The Invocation of the Holy Spirit and the*

<sup>15</sup> حَمَلًا: Lit.: “by your hands.”

مَبْرُكًا وَهُوًّا مَبْرُكًا مَعْمُكَا أَوْهَهُنَا  
 substance and-the-changing-(of) Holy of-the-Spirit invocation  
 دَوَّسًا مَدْبُوسًا أَيْتَبَسًا خَا أَوْرًا لَكْهَ اأَحْتَّ هَاوَدَ  
 and-says times three the-mysteries over his-hands waves the-priest  
 مَبْرُكًا وَهُوًّا مَبْرُكًا (هَوَّسًا): تَسْمَحْكَ  
 God have-mercy-upon-us silently Holy of-the-Spirit an-invocation  
 أَكَا. مَعْرُوْ: خَا فَوَّوْخَا هُكْهَ وَهُسْ مَبْرُكَا. هَوَّ مَبْرُكَا  
 Lord the Holy your-Spirit these the-offerings upon and-send the-Father  
 مَعَا كْهَ هَكَوْخَا صَوَّوْخَا هَمَّوْخَا هَكَوْهَمَّا  
 and-in-substance and-kingdom in-position and-to-the-Son to-you is-equal  
 حَكَّوْهَمَّا هَوَّ وَهَكَوْ حَبَّوْخَا خَلَّوْخَا هَسَّوْخَا  
 and-the-New Old in-the-Testament who-spoke the-one eternal  
 بْجُكْ. هَسَّوْ. أَسْ عَا خَا مَدْرَ نَعْمَا مَعْفَا  
 the-Anointed-one Jesus our-Lord on a-dove as and-descended your  
 حَكَّوْوْوْ نَهْوَ. هَاوْ كَهْفَا نَهْوَ: خَا مَكَّتَا حَكَّوْخَا  
 in-the-Upper-Room the-apostles on of-fire tongues and-as river in-the-Jordan

#### Transsubstantiation

*The celebrant waves his hands three times over the mysteries and silently says the invocation of the Holy Spirit:*

Have mercy upon us, O God the Father, and send upon these offerings your Holy Spirit, the Lord who is equal to you and to the Son in position, kingdom, and eternal substance; who spoke in your Old and New Testaments, and descended as a dove upon our Lord Jesus, the Anointed one, in the Jordan River and as tongues of fire upon the apostles in the Upper Room.

**Deacons:** How dreadful is this hour and how disquieted is this time, my beloved, wherein the Holy Spirit from the highest heights takes wing, descends, hovers, and rests upon the Eucharist, which is placed here, and sanctifies it. Be in calm and in fear, while standing and praying.

**People:** May peace be with us and tranquility to us all.

*The celebrant, raising his voice:*

Answer me, O Lord. Answer me, O Lord.  
 Answer me, O Lord. O good one, pardon and have mercy upon me.

**People:** Kyrie eleison. Kyrie eleison. Kyrie eleison.

*The celebrant waves his right hand over the paten and says aloud:*

So that, by its indwelling, the Holy Spirit may make this bread the life-giving body †, the redeeming body † and the body † of the Anointed one, our God.

**People:** Amen.

*The celebrant waves his right hand over the cup and says:*

And may it perfect the mixture in this cup into the blood † of the New Covenant, the redeeming blood † and the blood † of the Anointed one, our God.

**People:** Amen.

*The celebrant says aloud:*

That they may sanctify the souls and bodies of those who partake of them for the bearing of the fruits of good deeds; for the confirmation of the Holy Church, which is founded upon the rock of faith and cannot be subdued by the gates of Sheol. Deliver her from heretical offenses to the end, that she may offer thanksgiving and praise to you, to your only-begotten Son, and your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen.

*The people sits.*

مَقَمٌ : هَذَا وَسُوءٌ مَحَلُّهُ اِنْ هُوَ وَهَذَا وَهَذَا وَهَذَا وَهَذَا وَهَذَا وَهَذَا وَهَذَا وَهَذَا وَهَذَا وَهَذَا  
 this this-time disquieted and-how this the-hour it-(is) dreadful how the-servants

سَخِّتُحْ    وَجْه    وَهْلَا    مَبْعَا    مَحْ    مَدَّوْمَا    حَكَلْتَا    وَهْمَلَا  
of-the-sky    highest    the-heights    from    Holy    the-Spirit    wherein    my-beloved

اُتَا this    اُتَا: هُيَا the-Eucharist    اُتَا on    اُتَا and-rests    اُتَا and-hovers    اُتَا and-descends    اُتَا takes-(wing)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 be and-in-fear in-calm it and-sanctifies which-is-placed-(here)

حَيٍّ مُّصْتَبٍ هَمَزَكِبٍ رَّكِعٍ  
pray and-praying standing while

❖ **حُكْمًا** to-us-all    **وَمِنْهَا** and-tranquility    **حُكْمًا** with-us    **مُلْكًا** peace    **حُكْمًا:** the-people

حَسِبْ      مُدْلاً      حَسِبْ      مُدْلاً      حَسِبْ      مُدْلاً      رَافِعْ      رَافِعْ      رَافِعْ  
 answer-me    Lord    answer-me    Lord    answer-me    his-voice    raising    the-priest
























﴿وَاَرْحَمِكُمْ﴾      ۞      اَلْحَمْدُ لَكَ يَا اَرْحَمَ الرَّاحِمِيْنَ      اَرْحَمُ      اَللّٰهُمَّ

and-have-mercy-upon-us      O-good-one      pardon      Lord

❖ كيرى-ايلسون    كيرى-ايلسون    كيرى-ايلسون    كيرى-ايلسون  
Kyrie-Eleison    Kyrie-Eleison    Kyrie-Eleison    the-people

وَاَقْبَضَ : and-says      فَعَضَ : the-paten      عَلَى : over      مَدَّ يَمِيْنَهُ : waves-(his-right-hand)      هُوَ : the-priest

أَفْضَلُ بِمَنْزِلَةِ الْكَسْفِ أَمْ لَا؟ هَذَا هُوَ الَّذِي يُعْطِيهِ  
 giving - the-body this the-bread may-he-make (his)-indwelling by so-that

❖                         

❖ **أَمِينَ** **هَمَلًا:**  
amen the-people

۰۱۰۰:    ۰۱۰۰    ۰۱۰۰    ۰۱۰۰    ۰۱۰۰  
 and-says   the-cup   over   waves-(his-hand)   the-priest

سُبُلًا      تَجِدُ      وَهَذَا      نَبِيًّا      وَهَذَا      وَهَذَا      وَهَذَا  
 New of-the-Covenant - the-blood be-perfected this of-the-cup and-the-mixture

ٱللّٰهُ      ٱلَّذِى      ٱفْتَدٰى      ٱلْكَاهِنَ      ٱلْعَظِيمَ      ٱلَّذِى  
 God   of-the-Anointed-one   of-him   -   the-blood   redeeming   -   the-blood

♦ **ہمارے**  
our

حَمْدًا: آمين  
amen the-people

صَوْنًا اِحْدًا: اَمِنًا وَيَقْبَعُهُمْ تَقْعِدًا هَفِيًّا  
and-bodies the-souls they-may-sanctify so-that aloud the-priest  
وَمَعْمَدَةً اِفْنًا وَصَدَهُ كَهْنَتُهُ قَاوًا وَحَدَثًا هُفًا  
good of-deeds fruits for-the-bearing-(of) of-them of-those-who-partake  
حَمْدًا وَحَمْدًا مَبْعَدًا وَحَمْدًا  
the-rock which-on the-one Holy of-the-Church for-the-confirmation  
وَبَعْدًا مَبْعَدًا هَفِيًّا اَتَوْحًا مَتَقَدِّمًا لَا مَدَسْعًا  
be-subdued (can)not of-Sheol the-gates and-by is-founded of-faith  
هَفِيًّا مَبْعَدًا قَفَلًا مَبْعَدًا حَمْدًا حَمْدًا  
that-she-may-raise the-end to heretical offenses from and-deliver-her  
كَبْرًا مَبْعَدًا هَفِيًّا هَفِيًّا  
your-Son and-to-the-only-begotten and-thanksgiving praise to-you  
هَفِيًّا وَحَمْدًا مَبْعَدًا هَفِيًّا هَفِيًّا هَفِيًّا  
life and-giving and-worshipful and-good in-all Holy of-you and-to-the-Spirit  
هَفِيًّا كَبْرًا حَمْدًا هَفِيًّا هَفِيًّا  
for-ever and-for-all-times now in-substance to-you and-united

حَمْدًا: آمين  
amen the-people

سَاطَا  
sit

### Proclamation of the Diptychs

#### Canon of the Living Fathers

**Deacons:** Bless Lord.

Let us pray and beseech our Lord and our God at this great, dreadful, and holy time for all our fathers and leaders, those who stand above us, on this day and in this present life, who tend and lead the Holy Churches of God in the four quarters; our holy, honorable and blessed Patriarch: Mor Ignatius (X), and our Prelate Mor (X), that they may be confirmed by God, together with the rest of all the orthodox bishops. May their prayers be a rampart to us. Let us beseech the Lord.

**People:** Kyrie eleison.

**Celebrant** *Silently* : We offer you, Lord, this bloodless sacrifice on behalf of Zion, the holy,

the mother of all Churches, and on behalf of the Holy Church which is present throughout the earth, that you may grant her the gift of your Holy Spirit. Remember our just and upright fathers; our Patriarch Mor (X), our prelate Mor (X), the priests, the deacons, and all the orders of the Church, together with my wretched self. Remember not the sins of my youth, but rather make me live according to your mercy. Also, remember our brethren: The prisoners, the sick, the infirm, the afflicted, and those who are persecuted by evil spirits. Bless the air, the crown of the year, as you fill all the living with good will.

*The celebrant says aloud:*

Deliver us, O Lord, from every opposition arising from wicked men, from the assault and

the-canon that-is of-the-diptychs proclamation

of-the-fathers canon

at-the-time and-our-God our-Lord and-beseech let-us-pray blesslord the-servants

our and-leaders fathers all-our for and-holy and-dreadful great this

here and-in-the-life in-the-day-(of-this-life) <sup>16</sup>above-our-heads who-stand those

and-guide    tend    which-are-in-the-four-quarters    of-God    Holy    the-Churches

our-Lord our-father our patriarch and-the-blessed the-honorable the-holy

our and-the-prelate (X) Mor and-our-father (X) Ignatius Mor

the-rest together-with by-God that-they-may-be-confirmed (X) Lord our-father

be a-rampart (may)-their-prayers      orthodox      the-bishops      of-all

let-us-beseech the-Lord to-us

Kyrie-Eleison the-people

blood without this the-sacrifice Lord you we-offer silently the-priest

the-Churches of-all mother the-holy Zion on-behalf-(of)

the-earth which-(is)-in-all Holy the-Church and-on-behalf-(of)

the oppression of devils, and from all the punishments brought upon us because of our sins. Preserve us in the observance of your holy commandments, for you are a compassionate God. And we offer thanksgiving and praise to you, to your only-begotten Son, and to your

Holy Spirit, all holy, good, worshipful,  
life-giving, and consubstantial with you, now,  
and at all times, for ever.

People: Amen.

<sup>16</sup> **حَتَمَ**: Lit.: “on our heads.”

[illegible]

**وَمَا** **أَرْسَلْنَاكَ إِلَّا رَحْمَةً مِّنَ رَبِّكَ**  
 arising opposition every from Lord us deliver aloud the-priest  
**وَمَا يَنصُرُوا مَلَائِكَةَ رَبِّكَ إِلَّا بَسْمًا**  
 of-devils and-the-oppression the-assault all and-from wicked from-men  
**وَمَا يَنصُرُونَ مَلَائِكَةَ رَبِّكَ إِلَّا بَسْمًا**  
 upon-us were-brought our-sins which-because-of punishments all and-from  
**وَمَا يَنصُرُونَ مَلَائِكَةَ رَبِّكَ إِلَّا بَسْمًا**  
 a-God because holy your-commandments in-the-observance-of protect-us  
**وَمَا يَنصُرُونَ مَلَائِكَةَ رَبِّكَ إِلَّا بَسْمًا**  
 we-raise and-thanksgiving praise and-to-you you-are compassionate  
**وَمَا يَنصُرُونَ مَلَائِكَةَ رَبِّكَ إِلَّا بَسْمًا**  
 now Holy your and-to-the-Spirit your-Son and-to-the-only-begotten  
**وَمَا يَنصُرُونَ مَلَائِكَةَ رَبِّكَ إِلَّا بَسْمًا**  
 for-ever and-for-all-times  
**وَمَا يَنصُرُونَ مَلَائِكَةَ رَبِّكَ إِلَّا بَسْمًا**  
 amen the-people

<sup>17</sup> **هَوَا**: Greek loanword: *αέρας*, “the air.”

of-the-brethren canon

**مَقَر:** لَاهِدْ بِمَنْ مَدَّحَهُ بَيْنَ كُلِّهِمْ أَسْتَفِئْ  
 faithful our-brothers of-all we-are-mindful - again the-servants  
 وَتَدْعُهُمْ نَحْنُ أَتَيْنَا وَمَنْ بَعَثَهُمْ  
 and-urged entreated who-have-come-before-(us) those true and-Christian  
 كَحَيْزِهِمْ أَلَّا يَخْشَوْهُمْ فِي أَمْنِهِمْ  
 at-the-hour them to-be-mindful-(of) of-us and-in-the-weakness in-the-humility  
 وَأَمَّا حُجَّتُهُمْ فَمِنْ أَمْرٍ كُلِّهِمْ  
 who-into-all those all and-on-behalf-(of) this and-at-the-time this  
 أَسْتَفِئْ وَتَقْتُلْ حَقَّقًا وَمَنْ هُجِرَ  
 18 almighty God and-in-the-Lord are-fallen hard of-temptations kinds  
 فَدَعَا بِهِمْ وَتَوَسَّلَ بِهِمْ  
 which from-him and-visitation their-salvation and-for take-refuge  
 حَقًّا. أَلَّا يَخْشَوْهُمْ فِي أَمْنِهِمْ  
 is-guarded this the-monastery or the-Church and-on-behalf-(of) (shall-be)-quick  
 كَالْحَيَّةِ أَلَّا يَخْشَوْهُمْ فِي أَمْنِهِمْ  
 its-inhabitants of-all and-prosperity and-(for)-the-concord by-God  
 وَتَدْعُهُمْ نَحْنُ أَتَيْنَا وَمَنْ بَعَثَهُمْ  
 let-us-beseech the-Lord they-may-attain that-excellence faithful-[pl]

Kyrie-Eleison the-people

Remember, O Lord, our fathers and brothers  
who are now standing and praying with us.  
Remember also, those who have departed from

People: Amen.

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**صَوْنًا** **سَهْمًا**: **أَلُوْنِي** **مُنِيَا لَأَتِيَا** **وَأَنَا** **وَحَمَّ**  
 who-with-us and-brothers the-fathers Lord remember silently the-priest  
**مُصْبِي** **وَمَنْ كَب**. **وَأَتِيَا** **وَحَمَّ**. **وَأَتِيَا** **وَحَمَّ**.  
 and-those have-departed who-from-us and-those and-praying are-standing  
**وَرَجَّ** **وَبَقِيَا** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 grant one and-to-every able and-(were)-not to-make-an-offering who-wished  
**مُتَكَلِّمًا** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 good-[pl] his-petitions

**صَوْنًا** **سَهْمًا**: **أَلُوْنِي** **مُنِيَا لَأَتِيَا** **وَأَنَا** **وَحَمَّ**  
 those all Lord remember aloud the-priest  
**وَأَلُوْنِي** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 and-receive remembered and-those-(that-we-have)-not who-we-have-remembered  
**وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 the-joy (on)-them bestow of-your-skies the-expanses onto their-sacrifices  
**وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 them strengthen from-you<sup>19</sup> of-help them and-make-worthy of-salvation  
**وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 you-are compassionate because with-your-might them arm with-your-power  
**وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 and-to-the-only-begotten we-raise and-thanksgiving praise and-to-you  
**وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 and-worshipful good in-all Holy your and-to-the-Spirit your-Son  
**وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 and-for-all-times now in-substance with-you and-who-is-one life and-giving  
**وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ** **وَحَمَّ**  
 for-ever

**وَحَمَّ**: **وَحَمَّ**  
 amen the-people

**وَحَمَّ** **وَحَمَّ**  
 of-the-(faithful)-kings canon

#### Canon of the Faithful Kings

**Deacons:** Again, we are mindful of all the faithful and true Christian kings, who in the four quarters of the earth, have supported and confirmed the churches and monasteries of God

in the true faith, and for all Christendom, all the clergy and all the faithful people that they may attain excellence. Let us beseech the Lord.

**People:** Kyrie eleison.

<sup>19</sup> **وَحَمَّ**: Or: "support," "succour."

**مَقَم:** أَوَيْ رَبِّ صَلَاتِهِمْ لِحَدِّهِمْ مَحَقًا مَدْعَتًا  
 faithful-[pl] the-kings of-all we-are-mindful - again the-servants  
 دَعَّاهُمَا مَنَّا. أَلَمْ يَرْحَبْنَا دَجَبْنَا وَبَلَّغْنَا  
 of-God and-monasteries who-in-churches those true and-Christian  
 بِكَوْنِهِ قَبِيحًا مَتَّعُوا دَعَّاهُمَا وَبَلَّغُوا  
 true in-the-faith and-confirmed have-supported quarters in-the-four  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 and-the-clergy Christendom the-whole and-for-the-sake-of  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 let-us-beseech the-Lord they-may-attain that-excellence faithful and-the-people  
**حَمْدًا:** مَهْزِلًا كَهْمًا  
 Kyrie-Eleison the-people

**صَوْنًا:** حَمْدًا مَحَقًا مَدْعَتًا مَحَقًا مَدْعَتًا  
 god-fearing and-queens the-kings Lord remember silently the-priest  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 subdue those-who-hate-them and-all them help spiritual and-with-an-armor  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 we-may-live peaceful a-life that-we as them

**صَوْنًا:** حَمْدًا مَحَقًا مَدْعَتًا مَحَقًا مَدْعَتًا  
 and-the-helper the-savior (are)-he you because aloud the-priest  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 the-Lord in-you who-put-their-hope those to-all victory and-the-giver-of  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 your-Son and-to-the-only-begotten we-raise and-thank praise and-to-you  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 life and-giving and-worshipful good in-all Holy your and-to-the-Spirit  
 دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا دَعَّاهُمَا  
 for-ever and-for-all-times now in-substance with-you and-united

*The celebrant says silently:*

Remember, O Lord, the god-fearing kings and queens. Help them with a spiritual armor and subdue all those who hate them, that we may live a peaceful life.

*The celebrant says aloud:*

Because you are the savior, the helper, and the giver of victory to all those who put their hope

in you, Lord. We offer thanksgiving and praise to you, and to your only-begotten Son, and to your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen.

خُصِّلًا: آمين  
amen the-people

مَنْعًا وَمُجَنِّبًا لِّكَ اللَّهُا دَوْمَبَّتَمَّا  
and-of-the-Saints God of-the-birth-giver-(of) canon

مَقَمَر: أَلَهُتْ فِي مَعْلَمِهِ وَمَنْعَ حَمَّةَ حَقَّةَا  
to-be-blessed-[pl] worthy her we-commemorate - again the-servants  
دَمَحَّسَّاهُ مَعْ فَكَّاهُ مَعْتَلَّاهُ وَأَوْحَا. مَبْعَلَّاهُ دَمَحَّسَّاهُ  
and-glorious the-holy of-the-earth generations all by and-praised  
دَمَحَّسَّاهُ دَمَحَّسَّاهُ دَمَحَّسَّاهُ حَمَّاهُ لُؤُصَّاهُ حَبَّاهُ  
birth-giver-(of) the-blessed ever and-virgin and-exalted and-blessed  
لِّكَاهُ مَنَعَمَر. حَمَّاهُ فِي نَدَّاهُ كَنَحَّاهُ هَكَمَكَّتَّاهُ  
and-the-apostles the-prophets let-us-commemorate - with-her Mary God  
حَمَّاهُ هَلَّاهُ كَمَقَّاهُ. لَهَّاهُ دَمَحَّاهُ مَبَّاهُ. دَمَحَّاهُ  
and-the-blessed and-the-confessors the-martyrs and-the-evangelists and-the-preachers  
مَنْعَ مَعْلَمَ أَمَّاهُ مَحَّصَّاهُ مَحَّصَّاهُ مَحَّصَّاهُ  
of-his-Lord and-the-forerunner and-the-baptist the-messenger John Saint  
دَمَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ  
and-the-first of-the-deacons the-head Stephen Saint glorious and-the-holy  
مَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ مَحَّسَّاهُ  
and-Saint Peter Saint exalted the-apostles and-the-heads-(of) of-the-martyrs

#### Canon of the Mother of God and the Saints

**Deacons:** Again, we commemorate her who is worthy of being blessed and praised by all generations of the earth, the holy, glorious, blessed, exalted, and ever Virgin Mary, the birth-giver of God. With her, let us commemorate the prophets, the apostles, the preachers, the evangelists, the martyrs, the confessors, the blessed Saint John the messenger and baptist, the forerunner of his Lord, the holy, glorious Saint Stephen, the head of the deacons and the first martyr, and the exalted heads of the apostles, Saint Peter and Saint Paul. Let us also remember together all the saints, both men and women. May their prayers be a rampart to us. Let us beseech the Lord.

**People:** Kyrie eleison.

*The celebrant says silently:*

Because you have authority over life and death,  
O Lord, remember the holy fathers, the

prophets, the apostles, Mary the virgin birth-giver of God, Saint John the Baptist, Saint Stephen the martyr, together with all the righteous.

*The celebrant says aloud:*

We beseech you, Lord, who have a power that is inconceivable, unite us with the assembly of the first-borns whose names are inscribed in the sky. We remember them that they may also remember us before you and partake with us of this spiritual sacrifice for the preservation of the living, for our encouragement, us wretched ones, and for the rest of the faithful departed, our fathers, brethren, and masters, by the grace and the mercy and of your only-begotten Son and of your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen.

فَعَكْه. تِلْدُجْ:      وَبِ اُصْبِلْا حَحْدَهْ \ مَبْتَعْلَا  
 the-male-saints      all together      - let-us-remember      Paul  
 مَبْتَعْلَا. رَكْهَلَهْ \ مَعْدُا لَمَهْا ك. حَصْلَا  
 the-Lord      to-us      be a-rampart (may)-their-prayers      and-the-female-saints  
 تِلْدَمَف      ❖  
 let-us-beseech

حَعْلَا: مَعْتَلْكَهْ \ ❖  
 Kyrie-Eleison      the-people

حَهْلَا حَهْلَا: مَهْلَا \ وَحَلَا سَتَا مَعْلَا مَكْلَا اَيْهْ اُ  
 O you-(have) authority and-death life over because silently the-priest  
 حَصْلَا. اُتِلْدُجْ: لَأَحْدَلَا مَبْتَعْلَا. بَحْلَا مَكْتَلَا. كَحْلَهْ حَلَا  
 the-virgin and-the-apostles the-prophets holy the-fathers remember Lord  
 حَلَا لَأَهْلَا حَصْر. حَصْلَا مَسْجُ حَصْلَا. اَهْلَهْ قَهْ  
 and-Stephen the-Baptist John Saint Mary God birth-giver-(of)  
 مَهْلَا مَحْلَهْ \ اَوْتَلَا ❖  
 the-righteous-[pl]      and-all the-martyr

حَهْلَا حَحْلَا: حَصْلَا مَحْلَا حَصْلَا سَلَا لَأ  
 not a-power who-have Lord you we-beseech aloud the-priest  
 مَحْلَهْ حَصْلَا. كَلَا كَ حَقْتَلَا وَحَدَلَا  
 of-the-first-born-[pl] with-the-assembly us unite possible  
 حَلْتَلَا حَصْلَا. مَحْلَهْ حَصْلَا وَبِ حَهْ \ اَحْلَا وَا  
 also so-that them - we-remember in-the-sky (whose-name)-are-written  
 مَهْلَا تِلْدُجْ: مَبْحَص. مَعْلَهْ اَفْ \ حَصْلَا حَصْلَا اُ  
 this of-this-sacrifice with-us and-partake before-you may-remember-us they  
 مَسْلَا. كَلَهْ: مَحْلَا مَحْلَا وَسْتَا مَحْلَهْ اُ وَك  
 of-us and-for-the-encouragement the-living of for-the-preservation spiritual  
 مَحْلَا. مَحْلَهْ اُ وَحَدْتَلَا مَحْلَا اَدْلَا  
 our-fathers the-rest among-the-faithful and-for-those-at-rest wretched-ones  
 اَتَلَا مَحْلَا وَك. حَلَهْ اُ مَحْلَا  
 and-the-mercy-[pl] by-the-grace of-us and-masters and-brothers  
 مَسْلَا حَصْر. مَحْلَهْ مَحْلَا حَصْلَا. مَحْلَا  
 and-good in-all Holy your and-of-the-Spirit your-Son of-the-only-begotten  
 مَحْلَهْ مَحْلَهْ سَتَا مَحْلَا كَ كَا مَحْلَا. مَحْلَا  
 now in-substance with-you and-united life and-giving and-worshipful  
 مَحْلَهْ حَصْلَا ❖  
 for-ever and-for-all-times

❖ **أَمِينَ:**  
amen the-people

**مَنْعًا بِأَدْعَاءِ مَحْفُتًا**  
and-doctors of-the-fathers canon

**مَقَام:** أَلَهُتْ بِي مَعْلَمَهُ بِيْنِ دُهُنْ، وَحَصْهَ مَبْتَعًا  
the-saints who-among those let-us-commemorate - again the-servants  
مَبْتَعًا مَبْتَعًا مَبْتَعًا مَبْتَعًا مَبْتَعًا مَبْتَعًا  
faith and-the-one and-are-at-rest slept have-gone-before in-holiness  
مَكْسُورًا دَوْلًا مَعْمَر بَلَدِهِ هَكَهْ دَعَا دَامَكَمَع.  
and-entrusted-(it) gave-(it) and-to-us kept defect and-without apostolic  
دَهُنْ كَبِ مَعْ وَبَلَدِهِ هَعْنَتُهُ وَهْ مَقْبَلًا مَبْتَعًا دَامَكَمَعًا  
and-ecumenical and-holy sacred synods three the those  
مَحْدُورًا. دَهُنْ كَبِ وَحَصْهَ دَامَكَمَع. وَحَصْهَ مَبْتَعًا مَبْتَعًا  
of-Constantinople and-the-one of-Nicea - the-one we-proclaim

#### Canon of the Fathers and Doctors of the Church

**Deacons:** Again, we commemorate those who among the saints have gone before, have fallen asleep in holiness, and are at rest; those who have kept the one apostolic faith without blemish and entrusted it to us. We proclaim the three sacred and holy ecumenical synods of Nicaea, of Constantinople, and of Ephesus. We also remember our glorious and pious fathers, prelates, and teachers present at the Synods. Bishop James, the first bishop of Jerusalem, the apostles, martyrs, and saints: Ignatius, Clement, Dionysius, Athanasius, Julius, Basilus, Gregorius, Dioscoros, Timothy, Philoxenus, Antemus, Ivanius. Particularly, Saint Cyril that lofty and stable tower, that beacon who declared and made manifest the incarnation of the Word God, our Lord Jesus, the Anointed one, who took flesh.

Again, we remember our Patriarch Saint Severius, the crown of the Syrians, that rational mouth, pillar and teacher of all the Holy Church of God; and our saintly and holy father Saint Jacob Baradaeus, the supporter of the orthodox faith, and Saint Ephrem, Saint Jacob, Saint Isaac, Saint Balai, Saint Barsaumo, head of the anchorites, together with Saint Simon Stylites and the elect Saint Abhai; and all those before them, with them, and after them, who kept the

one, true and uncorrupted faith and entrusted it to us. May their prayer be a rampart to us. Let us beseech the Lord.

**People:** Kyrie eleison.

*The celebrant says silently:*

Remember, O Lord, those who have gone before, and slept. The bishops who preserved the true word of the faith so far.

*Or:*

Remember, O Lord, the true pastors who from James the archbishop have confirmed the true faith in your Church so far.

*The celebrant says aloud:*

Confirm in our souls the teaching of the enlightened and the teachers who carried your holy name before the peoples, the kings and the children of Israel. Bring the heresies that trouble us to an end, and make us worthy of standing blamelessly before your dreadful judgment-seat, for you are the holy and the sanctifier of the saints. We offer thanksgiving and praise to you, to your only-begotten Son, and to your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen.

<sup>21</sup> حرم: Or: “pointed out.”

كَمَلًا: مَؤْمِنًا كَسَفَهُ ❖

Kyrie-Eleison the-people

صَوْنًا حُؤْبًا: اَلْأَوْنِ حُنْا هَدُؤْكَ وَمُؤْبَعِ

who-have-gone-before those Lord remember silently the-priest

مُحَوِّ. اُقْتَصَفَهُ قَلًا. وَحَبُّا حَؤْمًا حَكْلًا لَأَوْسِلًا وَوَعْنَةً لَّا  
of-the-faith true the-word now who-until the-bishops (and)-slept  
مُحَصِّ. 22 preserved

اَو: اَلْأَوْنِ حُنْا هَدُؤْكَ هَتَّيْا. هُؤْكَ وَمُؤْبَعِ حَقَقَهُ

James who-from those true the-pastors Lord remember or

وَمُؤْبَعِ اُقْتَصَفَهُ قَلًا حَبُّا حَؤْمًا لَأَوْسِلًا هُؤْبًا حَبُّا كَبْرًا  
of-your-Church faith the-true this-day until bishop the-arch-  
هَتَّيْا: ❖

have-confirmed

صَوْنًا كَبْرًا: هَدُؤْكَ هَتَّيْا هَدُؤْكَ

and-the-teachers of-the-enlightened and-the-teaching aloud the-priest

لَحْتَنَ كَمُؤْبَعِ مَبُّا مَبُّم حَقَقًا هَدُؤْكَ

and-the-children and-the-kings the-peoples before holy your-name who-carried

وَبُؤْبًا حَقَقًا هَتَّيْا. هَلَاؤُفَعِ وَهَتَّيْا كَ كَهَلًا.  
bring-to-an-end us that-trouble and-the-heresies confirm in-our-souls of-Israel

هَدُؤْكَ لَّا حَبُّا وَمَبُّم حَاؤًا وَكَبُّ وَسَدَلًا  
dreadful your the-judgment-seat before blame without and-those-standing

أَمَّا كَ. هَتَّيْا وَمَبُّا هَدُؤْكَ وَمَبُّا أَمَّا.  
you-are of-the-saints and-the-sanctifier the-holy because us make-worthy

هَكَبِ هُؤْبًا هَلَاؤُفَعِ. هَكَسَبُا

and-to-the-only-begotten we-raise and-thanks-giving praise and-to-you

حَبُّ. هَدُؤْكَ وَكَبِ مَبُّم حَقًا. هَلُّا هَمُؤْبًا

and-worshipful and-good in-all holy of-you and-to-the-Spirit your-Son

هَدُؤْكَ سَتًا هَمَّا كَبِ كَاهَمَّا. هَلُّا هَدُؤْكَ

and-for-all-times now in-substance with-you and-united life and-giving

لَحَلُّمِ ❖

for-ever

كَمَلًا: أَمْنِ ❖

amen the-people

<sup>22</sup> مَحَص: "to keep in good repute, sustain the credit of" (PS p556).

## مِنَ الْمَوْتَى وَخَتَبًا

of-the-departed-[pl] canon

**مَقَر:**      أَلَهُدْ يَبْ مَدَحْهْ يَبْ      خَدَّهْ      خَتَبًا

the-departed-[pl]      all   we-commemorate   -   again   the-servants

مَدَّتْعَلَا      أَلَحْ بَخَتَبْ      حَسَّطَا      دَحَّهْ مَحَّيْلَا      يَمْدُؤَا      مَبْ

from   true   and-the-faith   in-love   who-have-departed   those   the-faithful-[pl]

مَحْرَسَا      أَلَا مَبَّيْهَا      مَبْ      حَبْلَا      أَلَا      مَبْ      أَلَاؤَا      أَلَا

this   the-place   and-from   this   the-church   and-from   holy   this   the-sanctuary

مَبْ      كَا      أَلَا;      هَفْتَبْ.      خَتَبًا      أَلَحْ      دَحَّهْ مَحَّيْلَا

who-in-the-faith   those   the-departed-[pl]   and-quarters   place   every   and-from

يَمْدُؤَا مَبَّيْهَا      مَحَّيْ      أَلَا      أَلَا      مَبْ      دَحَّهْ مَحَّيْلَا      أَلَا

the-Father   God   and-to-you   and-are-at-rest   (and)-slept   have-gone-before   true

حَبْلَا      يَمْدُؤَا      أَلَا      مَبْ      حَفْ      مَحَّيْ.      نَحْلَا      مَبَّيْ      مَبْ

-   and-beseech   let-us-ask   have-attained   flesh   and-of-all   of-spirits   the-Lord

مَحْبَسَا      أَلَا      يَمْبْ.      أَلَا      يَمْبْ      نَقْمَدَا      مَبْ

their-souls   who-has-received   the-one   of-us   God   the-Anointed-one

مَبَّيْ      مَبْ      حَمْلَا:      يَمْبْ      دَحَّهْ مَحَّيْ      مَبَّيْ      نَحْلَا

he-may-make-worthy   abundant   in-his-mercy   that-he   unto-himself   and-their-spirits

أَلَا      حَسَّطَا      مَبَّيْ      مَبَّيْ      دَحَّهْ مَحَّيْ      مَبَّيْ      مَبْ

and-us   of-sins   and-of-the-forgiveness   of-offenses   of-the-remission   them

دَحَّهْ      مَبَّيْ      حَمْلَا      مَحَّيْ      مَبَّيْ      مَبَّيْ      مَبَّيْ      مَبَّيْ

three   and-say   let-us-cry-out   celestial   to-his-kingdom   carry   and-them

### Canon of the Faithful Departed

**Deacons:** Again, we commemorate all the faithful departed, those who have departed from this holy sanctuary, from this Church, from this place, and from every place and quarter, and have gone before, have fallen asleep in the true faith, and are at rest; those who have attained to God the Father of spirits and of all flesh. Let us ask and beseech the Anointed one, our God, who has received their souls and spirits unto himself, that, in his abundant mercy, he may make them worthy of the remission of offenses and of the forgiveness of sins, and may carry us and them to his celestial kingdom. Let us cry out and say three times:

**People:** Kyrie eleison. Kyrie eleison. Kyrie eleison.

**Celebrant Silently:** Remember, Lord, all the

hierarchy of the Church, those who in orthodoxy have gone before, have slept, and are at rest; and all those who on its behalf offer offerings, and those who are now mentioned by name.

**Celebrant Aloud:** O Lord God, the Lord of spirits and of all flesh, remember all those who in the true faith have departed from us. Give rest to their bodies, their souls, and their spirits. Deliver them from endless condemnation. Make them rejoice in the place where the light of your countenance visits, as you blot out their offenses, and enter not into judgment with them, for no one is innocent before you except your only-begotten Son, through whom we also hope to find mercy and forgiveness of sins for his sake, both for us and for them.

❖ اَتْبَعِ  
times

❖ كَحْمًا: مَهْزِلًا كَحْمَهُ . مَهْزِلًا كَحْمَهُ . مَهْزِلًا كَحْمَهُ  
Kyrie-Elaison Kyrie-Elaison Kyrie-Elaison the-people

صَوْنًا صَوْنًا: اَلْبُيِّنِ مَظْنًا حَقًّا اَلْحَقًّا حَبْلًا  
of-the-Church the-hierarchy all the-Lord remember silently the-priest

وَكَلَّوْنَهُمَا مَجْبِلًا مَقْبَعِ مَقْبَعِ مَقْبَعِ  
and-all and-are-at-rest and-slept have-gone-before (those)-who-in-orthodoxy

وَيُسَلِّفُهُمْ مَقْبَعِ مَقْبَعِ مَقْبَعِ  
are-mentioned-by-name who-now and-those offer-(offerings) who-on-its-behalf

صَوْنًا اَلْحَقًّا: مَظْنًا مَظْنًا اَللَّهُمَّ وَتَوَسَّلًا وَتَوَسَّلًا حَقًّا. اَلْبُيِّنِ  
remember flesh and-all of-spirits God the-Lord Lord aloud the-priest

حَدَّثَهُ اَلْحَقِّ وَحَدَّثَهُ اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ  
give-rest-(to) have-departed from-us true who-in-the-faith those all

فَقِيًّا وَتَوَسَّلًا وَتَوَسَّلًا وَتَوَسَّلًا وَتَوَسَّلًا  
from them and-deliver their and-the-spirits and-the-souls the-bodies

مَعْمًا وَلَا مَعْمًا. اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ  
where-visits in-the-place them and-make-rejoice end without condemnation

بَعْدًا وَفَقْرًا. اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ  
enter and-not their-offenses you blot-out as of-your-countenance the-light

اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ  
before-you innocent because there-is-no with-them into-judgment you

اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ اَلْبُيِّنِ  
we also through-whom your Son the-only-begotten except

مَعْمًا وَتَوَسَّلًا وَتَوَسَّلًا وَتَوَسَّلًا  
both for-his-sake of-sins and-forgiveness to-find mercy-[pl] hope

❖ كَحْمًا وَتَوَسَّلًا  
and-for-them for-us

**People:** Remove, pardon, and forgive, O God, our offenses and theirs, those that we have committed before you willingly and unwillingly, wittingly and unwittingly.

**Celebrant Silently:** Remove and pardon our offenses committed in thoughts, words, and deeds, those that were committed openly and those that were done in secret, but yet are clearly seen by you.

**Celebrant Aloud:** Keep us, O Lord, without sin

until our end and gather us at the feet of your chosen ones, when, where, and as you will, only without shame on account of our offenses, so that herein as in all things, your all honored and blessed name be glorified and praised, together with the name of our Lord Jesus, the Anointed one, and of your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen. As it was, is now, and shall be,

**مَقَم:** اُنَسْ مَمْلَا ۚ مَحَم ۚ اَلَا حَمَقُحَا ۚ بَك  
of-us the-offenses O-God and-forgive and-pardon remove the-servants

وَبَحَدَه ۚ اَكْب ۚ سَهَبْ ۚ حَتُّنَا ۚ وَلَا  
and-not willingly before-you that-we-have-committed those and-of-them

حَتُّنَا ۚ حَبَحَا ۚ وَلَا حَبَحَا ۚ  
wittingly and-not wittingly willingly

**حَمَل:** اُنَسْ مَمْلَا ۚ حَمَقُحَا ۚ بَك ۚ وَحَمَمَحَا  
which-in-thought of-us the-offenses and-pardon remove silently the-priest

مَمْلَا ۚ حَدَا ۚ حَحَتَا ۚ حَقَقَا ۚ وَكَب ۚ كَحْت  
clear (yet)-to-you and-in-secret openly and-deed and-word

**حَمَل:** اَلَا حَمَلَا ۚ حَمَلَا ۚ بَك ۚ وَلَا سُه نَهَب ۚ حَمَلَا  
O-Lord keep-us sin without our - until-the-end aloud the-priest

وَقَم ۚ اَسَد ۚ قَلَا ۚ وَحَتَب ۚ اَمَلَا ۚ اَمَلَا ۚ  
and-as and-where when of-your-chosen-ones the-feet<sup>23</sup> at and-gather-us

وَبُكَا ۚ اَي كَحَس ۚ وَلَا حَمَلَا ۚ وَهَقُحَا ۚ اَمَلَا ۚ اَمَلَا ۚ  
as herein also so-that of-our-offenses shame without only you will

وَحَقَدَه ۚ تَمَلَح ۚ تَمَلَح ۚ مَمَلَا ۚ وَكَب ۚ مَمَلَا ۚ حَمَلَا  
in-all honored your the-name and-be-praised be-glorified in-all-things

وَمَحَدَا ۚ حَم ۚ وَحَدَا ۚ تَمَلَا ۚ حَمَلَا  
the-Anointed-one Jesus the-one-of-our-Lord together-with and-blessed

وَوَهَسَا ۚ وَكَب ۚ كَب ۚ حَمَلَا ۚ وَهَلَا ۚ وَهَمَلَا ۚ مَمَلَا ۚ سَمَلَا  
life and-giving and-worshipful and-good in-all Holy your and-of-the-Spirit

وَمَمَلَا ۚ وَكَب ۚ كَمَلَا ۚ وَهَمَلَا ۚ وَهَمَلَا ۚ  
for-ever and-for-all-times now in-substance with-you and-united

**مَقَم:** اَمَلَا ۚ اَمَلَا ۚ اَمَلَا ۚ اَمَلَا ۚ اَمَلَا ۚ  
unto-ages-of-ages and-shall-be is-now it-was as the-servants

وَحَدَدَه ۚ وَكَب ۚ وَكَب ۚ وَكَب ۚ وَكَب ۚ  
and-ever for-ever ages and-for-all

**مَمَلَا**  
standing

**مَمَلَا ۚ وَهَمَلَا ۚ وَهَمَلَا ۚ**  
and-the-peace the-blessing the-giving-(of)

from generation to generation and for all ages,  
for ever and ever. Amen.

*The people stands.*

<sup>23</sup> **اَسَد**: Lit.: “under.”

**حَمْلًا: أَمِينَ. كَيَصْنَعُ.**  
 blesslord amen the-people  
**حَمْلًا: حَمْلًا حَمْلًا.**  
 to-all peace-(be) the-priest  
**حَمْلًا: حَمْلًا حَمْلًا حَمْلًا.**  
 your the-Spirit and-with the-people  
 حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
 and-from the-paten from a-blessing with-his-right-(hand) takes the-priest  
 حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
 his-face over one the-cross and-makes-the-sign-(of) the-altar-table the-edge-(of)  
 حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
 the-people toward and-turns-himself and-the-(other)-side on-one-side and-one  
 حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
 and-says times three with-the-cross them and-seals  
 حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
 Jesus our - the-savior the-great of-God - the-mercy-[pl] - may  
 حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
 for-ever my-brothers all-of-you (be)-with the-Anointed-one  
**حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا**  
 the-veil closing-(of)  
**حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا**  
 the-Catholicon  
 حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا حَمْلًا  
 and-seasons feasts according-to changes

### The Giving of the Blessing and the Peace

**People:** Amen. BlessLord.

**Celebrant:** Peace be unto you all.

**People:** And with your spirit.

*The celebrant takes a blessing with his right hand from the cup, the paten, and the edge of the altar table, signs himself once over his face, once on each side, and he seals the people with the sign of the cross three times, saying:*

May the mercy of God the great † and of our savior Jesus, the Anointed one, † be with you all, my brethren † forever.

*Closing of the veil.*

### The Catholicon

*(Variable according to the feast or season)*

I was a sheep and I was lost.

The Holy Church responded and said:

I was scattered and dispersed,

But my shepherd went out in search of me, and found me.

He carried me and put me on his shoulder,

And brought me into his fold of life,

He set before me the table of life:

His atoning body and blood,

That me and my children be sustained at all

कर्म  
The-Litany

**Deacons:** Bless Lord. An angel of tranquility and of peace, of mercy and of compassion, my brethren, let us beg of the Lord at all times.

**حَقَم:** كَذِّصْعَبِي، خَلَاُاَ وَمِنَا هَوْمَكَلَا وَتَسْعَا  
 of-mercy-[pl] and-of-peace of-tranquility an-angel blesslord the-servants  
 هَوْسُئَلَا. اُسْت حَقَلَاك مَح مَدِلَا نَحَلَا  
 let-us-beg the-Lord of at-all-times my-brothers and-of-compassion  
**كَمَلَا:** هَد ك مَدِلَا كَسْلُي  
 through-your-compassion our-Lord us grant the-people  
**حَقَم:** مِنَا حَقَبَلَا هَمَكَلَا  
 and-peace to-the-churches (that-there-may-be)-tranquility the-servants  
 جَبَلَلَا. هَوْلُاَ لُحَا كَحَوْتَتَه وَحَكَبَتَتَه.  
 and-to-their-children to-their-priests gracious and-protection to-the-monasteries  
 اُسْت حَقَلَاك مَح مَدِلَا نَحَلَا  
 let-us-beg the-Lord of at-all-times my-brothers  
**كَمَلَا:** مَح مَدِلَا كَسْلُي  
 through-your-compassion our-Lord grant-(them)-tranquility the-people  
**حَقَم:** وَتَهَدَا مَعْتَسَلَا مَبَنَا اُكَب وَمُفَعَا  
 who-are-pleasing those true Christians that-we-may-become the-servants  
 لَّاكُهَلَا حَب حَقَبَا لُحَا وَطَايَلَا. اُسْت حَقَلَاك مَح  
 of at-all-times my-brothers of-righteousness good the-deeds through to-God  
 مَدِلَا نَحَلَا  
 let-us-beg the-Lord  
**كَمَلَا:** اَمَعَا ك مَدِلَا كَسْلُي  
 through-your-compassion us make-worthy the-people  
**حَقَم:** وَتَدَقَلَا سَب وَكَبَتَت مَح  
 from and-our-congregation and-our-departed-[pl] we may-be-delivered the-servants  
 نَهَلَا وَلَا وَحَلَا. هَمَح لَاهَكَلَا وَلَا مَدِلَا.  
 die that-(does)-not the-worm and-from goes-out that-(does)-not the-fire  
 هَمَح حَمَلَا مَدِلَا هَمَوْمَا وَمَتَا. هَمَح لَامَتَلَا  
 the-torment and-from of-teeth and-the-gnashing bitter the-weeping and-from

**People:** Grant us, our Lord, through your compassion.

**Deacons:** That there may be tranquility to the churches, peace to the monasteries and a gracious protection to their priests and to their children, my brethren, let us beg of the Lord at all times.

**People:** Grant them tranquility, our Lord, through your compassion.

**Deacons:** That we may become true Christians, well-pleasing to God through good deeds of righteousness, my brethren, let us beseech the

Lord at all times.

**People:** Make us worthy, our Lord, through your compassion.

**Deacons:** May we, our departed, and our congregation be delivered from the fire that does not go out, from the worm that does not die, from the bitter weeping and the gnashing of teeth, and from the violent torment that has no end, my brethren, let us beg of the Lord at all times.

مَعْمًا وَكَيْدَ كَيْدٍ مَعْمًا. اَنْتَ حَقْدًا مَعْمًا نَحْنًا تَحْنًا  
let-us-beg the-Lord of at-all-times my-brothers end that-has-no violent

حَقْمًا: قَوْلًا كَيْدَ مَعْمًا حَسْبُ  
through-your-compassion our-Lord us deliver the-people

حَقْمًا: وَبِهَذِهِ كَيْدَ اَوْثَانًا هَؤُلَاءِ وَجَنَّا هَمَّيْنَا  
and-holy pure these the-mysteries unto-us may the-servants

وَالْأَصْدَقِ. رَقْمًا وَفَهْمًا. هَذِهِ  
and-through-them of-salvation provisions which-have-been-consecrated

نَحْنًا مَعْمًا نَحْنًا نَحْنًا نَحْنًا نَحْنًا  
and-burns for-the-wicked which-is-decreed the-fire from may-we-be-delivered

لَحْنًا نَحْنًا. اَنْتَ حَقْدًا مَعْمًا نَحْنًا تَحْنًا  
let-us-beg the-Lord of at-all-times my-brothers iniquity the-workers-(of)

حَقْمًا: قَوْلًا كَيْدَ مَعْمًا حَسْبُ  
by-your-grace our-Lord us deliver the-people

حَقْمًا: وَبِهَذِهِ سَهْمًا مَعْمًا كَيْدًا. نَحْنًا  
rest to-the-sick-[pl] complete health that-there-may-be the-servants

لَاكْتَنًا. نَحْنًا لَأَكْتَنًا. فَهْمًا كَيْدًا  
to-those-far-away a-homecoming to-the-prisoners release to-the-afflicted-[pl]

نَحْنًا حَقْمًا. نَحْنًا كَيْدًا  
to-those-who-are-scattered gathering-together for-those-who-are-near protection

أَهْمًا مَعْمًا كَيْدًا. نَحْنًا هَمًَّا حَقْمًا  
to-the-poor and-satiety provision to-those-who-are-at-discord and-love concord

**People:** Deliver us, our Lord, through your compassion.

**Deacons:** May these pure and holy mysteries, which have been consecrated, be unto us provisions of salvation. Through them, may we be delivered from the fire that is decreed for the wicked and that burns the workers of iniquity, my brethren, let us beg of the Lord at all times.

**People:** Deliver us, our Lord, by your grace.

**Deacons:** That there may be health to the sick, rest to the afflicted, release to the prisoners, a homecoming to those who are afar, protection for those who are near, gathering together to those who are scattered, concord and love to those who are at discord, provision and satiety to the poor, absolute forgiveness to the sinners, exaltation to the priesthood, virtue to the deacons, tranquility among the kingdoms of the earth, cessation of wars, rest to the departed, and to us forgiveness of offenses and sins.

**People:** Grant to us, our Lord, by your grace.

**Deacons:** Again, let there be good remembrance of the birth-giver of God, Mary, and of the saints and of the faithful departed, my brethren, let us beg of the Lord at all times.

**People:** May their prayer be a rampart to us.

**Deacons:** As we are asking for an abundant mercy and compassion from the Anointed one, our God, on behalf of our souls and those of our fathers, our masters, our departed, and of each other.

**Deacons:** Let us give thanks to you, O God the Father, Lord of all, and worship to your only-begotten Son, and praise to your Holy Spirit. Let us commit our life into your hands, O Lord, the compassionate one, and we ask for mercy from you.

**People:** O Good one, pardon and have mercy upon us.

مَعْفُومًا حَقِيقًا حَقِيقًا. وَمِنْهَا حَقِيقَةً. أَوْعَا  
 virtue to-the-priesthood exaltation to-the-sinners absolute and-forgiveness  
 كَمَقْتَمًا. مِّنْهَا كَسَدٌ مَّحَقَّةٌ وَأَوْحَا. دَعْوَا وَمِنْهَا  
 of-wars and-cessation of-earth the-kingdoms among tranquility to-the-deacons  
 دَسْأَا حَقِيقًا. هَكَ هَكَ مَعْفُومًا سَقَا دَتَّهَا  
 and-sins offenses forgiveness-(of) and-to-us to-the-departed-[pl] and-rest  
 حَقَا: مَعْفُومًا مِّنْهَا حَقِيقَةً  
 by-your-grace our-Lord grant-(to-us) the-people  
 مَعْفُومًا: أَوْعَا هَكَ هَكَ حَقِيقَةً  
 of-her let-there-be good a-remembrance-(of) - again the-servants  
 حَقِيقًا كَسَدًا مَعْفُومًا. دَعْوَا حَقِيقَةً  
 and-of-the-departed-[pl] and-of-the-saints Mary God of-the-birth-giver-(of)  
 دَعْوَا مَعْفُومًا. أَمَّا حَقِيقًا مَعْفُومًا حَقِيقًا  
 let-us-beg the-Lord of at-all-times my-brothers faithful  
 حَقَا: رَكْعَاةً هَكَ هَكَ أَوْعَا  
 to-us be a-rampart (may)-their-prayer the-people  
 مَعْفُومًا: دَعْوَا حَقِيقًا دَسْأَا مَعْفُومًا  
 the-Anointed-one from and-compassion abundant for-mercy-[pl] and-as the-servants  
 كَسَدًا هَكَ مَعْفُومًا حَقِيقًا حَقِيقًا. دَعْوَا  
 and-those-of-our-fathers our - for-the-souls we-ask our God  
 دَعْوَا حَقِيقًا. دَعْوَا حَقِيقًا  
 and-of-each-other and-those-of-our-departed-[pl] and-those-of-our-masters  
 مَعْفُومًا: كَسَدًا كَسَدًا أَوْعَا حَقِيقًا  
 (and)-to-your-Son thanks all Lord-(of) the-Father God to-you the-servants  
 سَبْأًا نَحْنُ. دَعْوَا حَقِيقًا. مَعْفُومًا مَعْفُومًا  
 and-our-life praise Holy and-to-your-Spirit worship the-only-begotten  
 نَحْنُ حَقِيقًا. مَعْفُومًا مَعْفُومًا. دَعْوَا حَقِيقًا  
 from-you mercy-[pl] compassionate-one O-Lord into-your-hand let-us-commit  
 نَحْنُ  
 we-ask  
 حَقَا: سَبْأًا هَكَ هَكَ  
 and-have-mercy-upon-us O-good-one pardon the-people  
 مَعْفُومًا دَعْوَا  
 and-signing-(of-the-mysteries) breaking

حَدِّىْ كَهَيَّتَاتْ هُوْلَا مُرَا هُوْمَر اُوْاْبَابْ كَبْ اُنْدْ  
he-says while the-mysteries and-signs breaks the-priest the-litany during

رُكْعَا اُوْا بَدْ رُكْبْ  
Salibi of-Bar this the-prayer

وَقُلَا مَرْبَا سَفْ مَحْلَا كَلَا حَحْصْ. ةَالَاوْجْ  
and-he-was-sacrificed in-the-flesh God the-word suffered truly thus

ءَالَاوْجْ. دَامْعَا. ةَالَاوْجْ. نَعْمَا مَفْ قَحْ. ةَالَاوْجْ  
his-body from his-soul and-was-separated during-the-crucifixion and-was-broken

كَبْ كَلَاوْهْ لَا هَبْ اُوْاْفْ. لَا مَفْ نَعْمَا هَلَا مَفْ  
from and-not his-soul from not was-separated not-at-all his-Godhead while

قَحْ. ةَالَاوْجْ. دَحْفَا حَكْصَا. ةَوْ. مَحْ هَلَا  
blood from-it and-flowed-out with-a-spear in-his-side as-he-was-pierced his-body

هَمْتَا سَهْمَا حَكْ. حَلْمَا. ةَالَاوْجْ. هَلَا. قَحْ.  
his-body with-them was-stained world of-the-whole atonement and-water

مَرْبَا. ةَكْ. سَهْلَا سَهْ. وُحَلْمَا. مَحْ دَا  
the-Son died world of-the-whole the-sin and-for-the-sake-of holy

دَامْعَا. ةَالَاوْجْ. نَعْمَا ةَالَاوْجْ. ةَالَاوْجْ. ةَالَاوْجْ  
us and-he-turned with-his-body and-united his-soul and-came by-crucifixion

مَفْ وَهْ دَا. هَمْتَا حَحْ. هَمْتَا. دَحْ  
by-the-blood and-he-reconciled to-the-one-of-the-right of-the-left the-work from

وَامْعَا. هَمْتَا. ةَالَاوْجْ. حَمْتَا. ةَالَاوْجْ. اُوْحْتَا.  
the-earthly together-with the-celestial and-combined and-united of-his-crucifixion

ءَالَاوْجْ. حَمْتَا. حَمْتَا. ةَالَاوْجْ. حَمْتَا.  
together-with and-the-soul the-nations together-with and-the-people-(of-God)

قَحْ. ةَالَاوْجْ. اَكْلَا مَفْ مَحْ. هَمْتَا. هَمْتَا.  
he-(is) and-one the-grave from he-rose the-third and-on-the-day the-body

حَمْتَا. هَلَا. مَحْ. حَمْتَا. حَمْتَا. حَمْتَا.  
not the-unity after be-divided and-(he-can)not <sup>24</sup> Emmanuel

*the mysteries, as he says the following prayer of Bar Salibi:*






Thus truly the Word of God did suffer in the flesh, and he was sacrificed and broken during the crucifixion. His soul was separated from his body, while his Godhead was never separated, neither from his soul nor from his body. He was pierced in his side with a spear, and blood and water flowed out of him, atonement of the whole world. His body was stained with them, and for the sin of the whole world, the Son died by crucifixion. His soul came and united with

his body. He turned us from the work of the left to the one of the right. And by the blood of his crucifixion, he reconciled, united, and combined the celestial together with the earthly, the people with the gentiles, and the soul with the body, and on the third day, he rose from the grave. One is Emmanuel, and he cannot be divided into two natures after the indivisible unity. Thus we believe, thus we confess, and thus we confirm that this body is of this blood and that this blood is of this body.

<sup>24</sup> حَمْتَا: That is, in Hebrew: "With us, God"

(עִמָּנוּئֵל). See Matthew 1:23, Isaiah 7:14.

مُدْفَحَيْنِ إِلَىٰ كَيْفٍ مُّتَّيْ . وَإِنَّا نَدْعُكَ . وَإِنَّا نَدْعُكَ .  
 we-confess and-thus we-believe thus nature into-two divisible  
 وَإِنَّا نَدْعُكَ . وَإِنَّا نَدْعُكَ . وَإِنَّا نَدْعُكَ .  
 blood and-this it-is blood of-this body that-this we-confirm and-thus  
 وَإِنَّا نَدْعُكَ .  
 it-is body of-this

أَتَا بِقَوْلِهِمَا هُوَ الْحَقُّ وَقَوْلُهُمَا لَكَ الْحَقُّ أَتُكْفِرُ  
him you that-pleases the-sacrifice your-Son behold of-truth O-Father  
مَكَانًا بَيْنَهُمَا فَاعْلَمُوا بَيْنَهُمَا الْفَرَقَ ۚ وَذُكِّرُوا وَلَٰكِنْ يَتَذَكَّرُ  
offering this through-him and-may-I-be-forgiven died who-for-our-sake accept  
فَإِنْ رَأَوْهُ يُكْفَرُونَ ۚ وَقُلْ عَسَىٰ أَنتُمْ أَكْفَرُونَ لَٰكِنْ لَا يَعْلَمُ إِلَّا  
- remember and-(do)-not with-me and-reconcile my-hands from receive  
اللَّهُ ۚ إِنَّ اللَّهَ لَعَلِيمٌ بِذُنُوبِكُمْ ۚ وَذُكِّرُوا وَلَٰكِنْ يَتَذَكَّرُ  
your-greatness before that-I-committed the-sins

اَبَدَ دَمَهُ اُفٍّ عَلَى غَوْلَاثَا بِمَنْ حَقْلًا : هَكَّا  
 and-it-is-pleading the-unjust by Golgotha on is-shed his-blood behold  
 سَلِّمْ لِي صَلِّ لِحَسْبِىْ . صَلِّ لِمَنْ سَعَى كَمْ سَعَى لِي  
 how-(much) offenses my how-(much) for-his-sake my-petition accept for-me  
 كُنْ قَسِيْرًا اِنْ اَوْزَنَ اَتَيْتُكَ . سُبُّنْ لِي اَحْمَدٌ مِّنْ  
 than much is-heavier you-compassion you weigh if mercy-[pl] your

## A Rogation of Saint Jacob of Sarug

Behold, O Father of truth, your Son, the sacrifice that pleases you, accept him who died for me, and may I be forgiven through him. Receive this offering from my hands and reconcile with me. Remember not the sins I committed before your greatness.

Behold, his blood is shed on Golgotha by the unjust, and it is pleading for me. For his sake, accept my petition. If you weigh how much my offenses are and how much your mercy is, your compassion is heavier than the mountains that are weighed by you.

Look at the sins, and look at the offering done for their sake, for the offering and the sacrifice are much greater than the offenses. Because I sinned, your beloved endured the nails and the spear. His passions are sufficient to reconcile

you, and by them I shall live.

Praise to the Father, who surrendered his Son for our salvation. Worship to the Son, who died by crucifixion and gave life to us all. Thanks to the Spirit, which began and completed the mystery of our salvation. O Trinity, exalted above all, pardon us all.

*The celebrant says the following prayer  
silently:*

You are the Anointed one, God, who was pierced in his side on the heights of Golgotha in Jerusalem for our sake †. You are the Lamb of God who takes away the sins of the world and saves it †. You pardon our offenses, forgive our sins, and make us to stand at your right.

*The sanctuary is unveiled.*

لَهُوَ ۖ بِأَمْسِكِمْ كِبْ ۖ  
by-you that-are-weighed the-mountains

سَهُ ۖ كَتُهُرَا سَهُ ۖ حَكَلَا ۖ بِسَحْفَهُو ۖ ۖ بِهَكْ ۖ وَكَا ۖ  
greater for-much done-for-their-sake at-the-offering look at-the-sins look  
حَكَلَا ۖ هُجْصَا ۖ مِ مَقْعَلَا ۖ مَهْ ۖ بِسَهْلَا ۖ نَزَا ۖ  
the-nails I-sinned because the-offenses than and-the-sacrifice the-offering  
هَوْهَسَا ۖ هَحْ ۖ سَحْصُ ۖ هَعْقُ ۖ مَقْعُو ۖ وَنَحْهَبْ ۖ  
to-reconcile-you his-passions are-sufficient your-beloved endured and-the-spear  
هَحْوَهْ ۖ اُمَا ۖ ۖ  
I-shall-live and-by-them

هَجْصَا لَأَلَا ۖ بِكَدْهْ ۖ أَمَلَمْ ۖ خَا ۖ فَهْ ۖ مَقْ ۖ هَجْبَا ۖ  
worship our-salvation for surrendered who-his-Son to-the-Father praise  
كَدَا ۖ بِمَسْ ۖ خَاَصَلَا ۖ هَاَسْ ۖ حَكْ ۖ لَهْ ۖ وَ ۖ حَهْ ۖ  
to-the-Spirit thanks to-us-all and-gave-life by-crucifixion who-died to-the-Son  
بَعْبْ ۖ مَعْلَمْ ۖ أَوْرَا ۖ فَهْ ۖ مَقْ ۖ لَحْ ۖ هَلَا ۖ وَهْ ۖ  
exalted O-Trinity of-our-salvation the-mystery and-completed which-began  
مِ ۖ خَا ۖ مَهْ ۖ خَا ۖ كْ ۖ ۖ  
us-all - pardon all above

حَهْ ۖ أَعْ ۖ رَكْهَلَا ۖ هُوَا ۖ حَلَلَا ۖ ۖ أَيْ ۖ هَهْ ۖ مَحْبَسَا ۖ كَلْهَا ۖ  
God the-Anointed-one (are)-he you silently this prayer says the-priest  
هَهْ ۖ هُوَا ۖ وَ ۖ لَهْ ۖ ۖ حَهْ ۖ ۖ بِكْهَلَا ۖ خَا ۖ وَ ۖ مَعْلَمْ ۖ دَهْ ۖ  
in-his-side in-Jerusalem of-Golgotha on-the-heights who-was-pierced the-one  
مَحْكَدْ ۖ ۖ أَيْ ۖ هَهْ ۖ أَعْ ۖ هَهْ ۖ ۖ كَلْهَا ۖ هَهْ ۖ وَ ۖ  
who-takes-(away) the-one of-God the-lamb (are)-he you - for-our-sake  
سَهْلَهْ ۖ وَ ۖ حَكَلَا ۖ هَوْ ۖ كَهْ ۖ ۖ أَيْ ۖ سَهْلَا ۖ مَقْ ۖ هَحْ ۖ هَحْ ۖ  
and-forgive our-offenses pardon you - it and-saves of-the-world the-sins  
تَهْ ۖ هَوْ ۖ هَوْ ۖ مِ ۖ كَا ۖ وَ ۖ كْ ۖ وَ ۖ مَحْ ۖ ۖ  
right your the-side at and-make-us-to-stand our-sins

هَحْ ۖ كْ ۖ هَحْ ۖ ۖ  
the-veil is-rolled

رَكْهَلَا ۖ وَ ۖ أَعْ ۖ ۖ وَ ۖ حَمْعَلَا ۖ  
in-the-sky of-our-Father prayer

Introduction to the Lord's Prayer  
The celebrant now washes his fingertips and

then wipes them. With his arms extended and  
outstretched hands, he says aloud:

٥٠: ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 and-says them and-wipes his-fingers the-tip-(of) washes the-priest now  
 ٥٠: ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 his-hands and-are-stretched his-arms he-extends while aloud  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 by (you)-who the-Anointed-one Jesus of-our-Lord the-Father God  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 thousands-(of) and-by are-sanctified the-Seraphim and-by are-blessed the-Cherubim  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 are-exalted rational of-workers myriads and-myriads-(of) thousands  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 sweet which-for-a-fragrance fruits and-the-ripe the-offerings (you)-who  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 the-bodies also sanctify and-make-perfect you sanctify to-you were-offered  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 25 and-a-face pure with-a-heart so-that of-us-all and-the-spirits and-the-souls  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 and-pray celestial the-Father God we-may-call-upon-you shame without  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 who-are-in-the-sky our-Father and-say

٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 of-the-Lord prayer

٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 your-will may-be your-kingdom may-come your-name hallowed-(be) the-people  
 ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠ ٥٠  
 of-our-sustenance the-bread give-us on-the-earth also (it-is)-in-the-sky as

O God and Father of our Lord, Jesus, the Anointed one, who are blessed by the Cherubim, sanctified by the Seraphim, and exalted by thousands of thousands and myriads of myriads of rational servants; you who sanctify and make perfect the offerings and the ripe fruits offered to you as a sweet fragrance, sanctify also the bodies, souls, and spirits of us all, that with a pure heart and a face without shame we may call upon you, O God, the celestial Father, and pray, saying: Our Father, who are in the sky.

#### The Lord's Prayer

**People:** Hallowed be your name. May your kingdom come, may your will be done on earth as it is in the sky. Give us this day the bread that we need and forgive us our offenses and our sins, as we also have forgiven those who have offended us. Do not make us enter into temptation, but deliver us from evil. For yours is the kingdom, the power, and the glory, for ever and ever. Amen.

25 ٥٠: ٥٠: Lit.: "a countenance."

هَذَا يَوْمًا. وَهَمَّكَ كَيْ مَقَّكَ دَتَّهْهَج. أَصْلًا وَإِاف سَ  
 we also as and-our-sins our-offenses us and-forgive this-day  
 مَحْمٌ حَسَّحَتْ. لَا أَحَكْ حَصَّهْنَا  
 into-temptation make-us-enter (do)-not those-who-offended-us have-forgiven  
 أَلَّا قِي مَحْ حَمَّا. مَهْ وَوَكْ هَ. مَلَّهْنَا  
 the-kingdom it-(is) yours because evil from deliver-us but-rather  
 هَسَّلَا هَامَّهْسَلَا حَلَّكَم حَلَّصَ أَصَب  
 amen and-ever for-ever and-the-glory and-the-power

صَوْلًا أَحَدًا: أَيْ مَدْنَا كَلَّهْنَا وَكْ لَا أَحَكْ  
 make-us-enter (do)-not our God Lord Yea aloud the-priest  
 حَصَّهْنَا لَا مَصَّهْدَحْنَا. أَلَّا قِي مَحْ حَمَّا  
 evil from deliver-us but-rather be-endured (that-can)not into-temptation  
 كَبْ مَوَّهْنَا حَصَّهْنَا مَوَّوْ أَد. هَتَّهْم كَبْ مَوَّجْسَا  
 praise to-you and-we-raise you continue from-temptation a-way-out while  
 هَامَّوْهْدَا هَكَّسَّسْبَا دَبْرَ هَدَّهْسَا وَكْ مَوَّهْمَا.  
 Holy your and-to-the-Spirit your-Son and-to-the-only-begotten and-thank  
 هُمَا هَوَّحَدَا حَلَّصَ  
 for-ever and-for-all-times now  
 حَلَّا: أَصَب دَّصَّصْ  
 blesslord amen the-people  
 صَوْلًا: مَكَّمَا حَلَّصَ  
 to-you-all peace-(be) the-priest  
 حَلَّا: هَكَم وَهَسَا وَكْ  
 your the-Spirit and-with the-people  
 مَحَم: مَحْ مَبْر بَهَّهْمَا وَوَا  
 and-divine saint these of-the-mysteries the-receiving before the-servants  
 وَوَا مَحَم: هَامْ مَبْر مَدْنَا مَدَّصَحْنَا  
 our-heads the-compassionate-one the-Lord before again that-have-been-offered

*Celebrant says aloud:*

Yea, Lord, our God, make us not enter into an unbearable temptation, but rather deliver us from evil, as you make a way for us to escape from temptation, and we offer thanksgiving and praise to you, to your only-begotten Son, and to your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen. BlessLord.

**Celebrant:** Peace be with you all.

**People:** And with your spirit.

**Deacons:** Before receiving these divine and holy mysteries that have been offered, again, let us bow down our heads before the compassionate Lord.

**People:** Before you, our Lord and our God.

نَبِّحْ ❖

let-us-bow

❖ خَمَلًا: مَبْخَسٍ مِّنْ ءَلَانِ

and-our-God our-Lord before-you the-people

رُكَّعًا بِرُكْعِهِمُ

the-hand of-the-laying-on-(of) prayer

وَمِنْ أَمَامِهِ يَبْسُطُ أَيْدِيَهُ وَتَرْفَعُ صَوْتَهُ وَأَمَّا الْكَاهِنُ

and-says his-voice raises and-his-arms his-hands he-stretches-out while the-priest

أَلْفًا:

aloud

وَمَنْ أَمَامَهُ يَبْسُطُ أَيْدِيَهُ وَتَرْفَعُ صَوْتَهُ وَأَمَّا الْكَاهِنُ

who-are-awaiting the-servants their-heads have-bowed to-you the-priest

وَيُسَلِّمُ خَدَّيْهِمَا. وَتَرْفَعُ صَوْتَهُ وَأَمَّا الْكَاهِنُ

the-bodies and-sanctify your-blessings Lord send-forth rich your-mercies

وَيُسَلِّمُ خَدَّيْهِمَا. وَتَرْفَعُ صَوْتَهُ وَأَمَّا الْكَاهِنُ

to-partake and-make-us-worthy of-us-all and-the-spirits and-the-souls

وَيُسَلِّمُ خَدَّيْهِمَا. وَتَرْفَعُ صَوْتَهُ وَأَمَّا الْكَاهِنُ

to-you and-we-shall-raise our-savior of-the-Anointed-one life-giving of-the-mysteries

وَيُسَلِّمُ خَدَّيْهِمَا. وَتَرْفَعُ صَوْتَهُ وَأَمَّا الْكَاهِنُ

and-to-the-Spirit your-Son and-to-the-only-begotten and-thanksgiving praise

وَيُسَلِّمُ خَدَّيْهِمَا. وَتَرْفَعُ صَوْتَهُ وَأَمَّا الْكَاهِنُ

and-united life and-giving and-worshipful and-god in-all Holy your

❖ كُلَّ حَالٍ هَهُنَا. هُنَا وَحَمَلًا خَلَصَ

for-ever and-for-all-times now in-substance with-you

### The Prayer of the Laying of the Hands

*The celebrant, with extended arms and outstretched hands, says aloud:*

Your servants, who are awaiting your rich mercies, have bowed their heads down to you. Send forth your blessings, O Lord, and sanctify the bodies, souls, and spirits of us all, and make us worthy of partaking of the life-giving mysteries of the Anointed one, our savior, and we shall offer thanksgiving and praise to you, to your only-begotten Son, and to your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

### The Giving of the Blessing and the Peace

**People:** Amen. Bless Lord.

**Celebrant:** Peace be with you all.

**People:** And with your spirit.

*The celebrant takes a blessing with his right hand from the cup, the paten, and the edge of the altar table, signs himself once over his face, once on each side, and he seals the people with the sign of the cross three times, saying:*

May the grace † and the mercy of the holy and glorious Trinity, uncreated †, a being, eternal, worshipful and of one substance † be with you all, my brethren, for ever.

مَحْضُوتًا كَهْزِدًا دَمَكُتًا

and-the-peace the-blessing giving-(of)

حَكَا: اُصَي. دَهْصَدِي

blesslord amen the-people

هَوَلَا: مَكُتَا حَلَحَكْ

to-you-all peace-(be) the-priest

حَكَا: هَحَم وَهَلَا وَبُحْ

your the-Spirit and-with the-people

هَوَلَا يَهْد حَضِيَهْ هَهْزِدًا مَحْ فُهَلَا هَمَّ فُسُطَا

the-paten and-from the-cup from a-blessing with-his-right-(hand) takes the-priest

هَمَّ وَبْ هُجَكُتَا هَوُومَرْ رَكْتَا: مَبْ

once the-cross-[pl] and-makes-the-sign-(of) the-altar-table the-edge-(of) and

حَلْ أَفَقَهْ هَبْ مَحَا هَمُتَا هَلَاكَا

on and-three-times and-the-(other)-side on-one-side and-once his-face on

حَكَا: كَبْ اَمَحْ:

he-says as the-people

اَمَحْ اَلْهَحْهَلَا + هَوُومَرْ وَبْ وَبْ اَلْهَحْهَلَا مَبْهَلَا

Holy of-the-Trinity - and-the-mercy-[pl] - the-grace may

هَمَحْصَلَا: لَا دَبْلَا + اَلْهَحْهَلَا هَمَحْهَمُتَا: هَمَّهَلَا هَمَّهَلَا

and-united worshipful and-eternal a-being - created not and-glorious

دَاهَمَلَا + حَمْ حَلَحَكْ اَمَتْ حَلَحَمْ

for-ever my-brothers you-all (be)-with - - in-substance

اَهَمَلَا وَاَوَلَا مَبْتَلَا

holy of-the-mysteries elevation

مَحَم: اُصَي. دَهْصَدِي. دَبْهَلَا هَدَبْلَا سَهْ

let-us-look and-trembling with-fear blesslord amen the-servants

حَكَا: مَهْ مَبْلَا هَوُومَرْ

and-help-us and-have-mercy-upon-us Lord pardon the-people

هَوَلَا: مَهْوَلَا حَمَبْتَلَا هَكَبْتَلَا اَوَمْ وَبْهَلَا

to-be-given (it-is)-right and-the-pure-[pl] to-the-holy-[pl] the-holies the-priest

حَلَكْهْ

alone

مَقَر: ۛ اُحَا مَرَحَا ❖

Holy Father one the-servants

above      it      and-raises      his-hands      with-two      the-paten      takes      the-priest

above    it   and-raises   his-hands   with-two   the-paten   takes   the-priest

in-circle      it      carrying      in-the-air

in-circle      it      carrying      in-the-air

**مقدم:** بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

holy Son one the-servants

فَ    مَخْلُوعًا    وَثُمَّ    اَلْخُرُوجِ    اِلٰى    اَرْضٍ    اُخْرٰى  
and-apply    a-circle    and-then    the-sign-of-the-cross    with-the-paten    he-makes    then

and-apply a-circle and-then the-sign-of-the-cross with-the-paten he-makes then

the-altar-table    on    it    and-places    and-kisses-(it)    his-eyes    on    it

the-altar-table    on    it    and-places    and-kisses-(it)    his-eyes    on    it

مقدم: س وَهْمَا قَهْمَا ❖

holy the-Spirit one the-servants

**مَقَم:** اُمِّي. حَنُونِي. هَوِجَسَا لَلَا هَكْحَا

and-to-the-Son to-the-Father glory-(be) blesslord amen the-servants

❖ اَمِنْ اَنْدَ اَلْاَمِنْ اَلْاَمِنْ اَلْاَمِنْ  
amen and-ever for-ever they-are one Holy living and-to-the-Spirit

amen    and-ever    for-ever    they-are    one    Holy    living    and-to-the-Spirit

ٻڌو      ٺاهيندو      ٻن ٻن ٻن      ٻن ٻن ٻن      ٻن ٻن ٻن      ٻن ٻن ٻن  
 with-it   and-makes   his-hands   with-two   the-cup   takes   likewise

with-it and-makes his-hands with-two the-cup takes likewise

*After the sermon, the priest asks for forgiveness, saying: My brothers and my beloved, pray for me.*

*The veil is closed.*

*Likewise, the priest takes the cup with his two hands, makes the sign of the cross with it. He then makes a circle, and the sign of the cross. He applies it on his eyes, kisses it, and places it on the altar table.*

*Again, the celebrant takes the paten with his right hand and the cup with his left hand, and placing his right hand on his left hand in the shape of the cross, he says:*

**Priest:** The one Holy Father with us, who formed the world by his compassion.

**People:** Amen.

**Celebrant:** The one Holy Son with us, who saved us by his own precious sufferings.

**People:** Amen.

**Celebrant:** The one Holy Spirit with us who is the perfecter and the fulfiller of all the things that have been and will be. May the name of the

Lord be blessed from the beginning of the ages  
and until for ever.

People: Amen.

*The celebrant puts the paten and the cup on the altar table and covers the mysteries. Then, he descends from the altar step.*

*Then the people continue with the following prayer, sung according to the melody "Martyrs, pray for him":*

**People:** In offerings and in prayers, let us remember our fathers, who while they were alive taught us to become children of God in this passing world. O Son of God, grant them rest in the kingdom of the sky, together with the just and the righteous, in the world that does not pass. Lord have mercy upon us and help us.

*Then, the deacons and the people read the Service of the Birth-Giver of God, the Service of the Saints, and the Service of the Departed.*

*The priest prays over the blessed bread.*

## Sermon of the Day

رُكْبَاتِهِ هَاتِي سَهْوَانِي هَاتِي رُكْبَاتِهِ مَهْفَا  
 and-applies a-sign-of-the-cross and-then a-circle and-then the-sign-of-the-cross  
 كَاهْ خَا خَتَمُوهُ هَاتِي هَاتِي هَاتِي هَاتِي  
 the-altar-table on it and-places and-kisses(it) his-eyes on it

هَاتِي هَاتِي هَاتِي هَاتِي هَاتِي هَاتِي  
 in-his-left(hand) and-the-cup in-his-right(hand) the-paten takes and-again  
 هَاتِي هَاتِي هَاتِي هَاتِي هَاتِي هَاتِي  
 and-says making-a-cross the-left - over the-right and-he-places

حَتْمَا: سَبْ أَكَا مَبْعَا حَتْمَا. وَحَدَه حَلَحْمَا  
 the-world who-formed with-us Holy Father the-one the-priest  
 حَسْبُوهُ  
 by-his-compassion

حَتْمَا: أَكْبِي  
 amen the-people

حَتْمَا: سَبْ دَا مَبْعَا حَتْمَا. وَفَقَم حَتْمَا  
 precious by-the-sufferings who-saved-us with-us holy Son the-one the-priest  
 وَفَقَمُوهُ  
 of-his-person

حَتْمَا: أَكْبِي  
 amen the-people

حَتْمَا: سَبْ وَهْمَا مَبْعَا حَتْمَا. وَأَلَاهِي هَاتِي هَاتِي هَاتِي  
 and-the-fulfiller the-perfecter who-is with-us Holy Spirit the-one the-priest  
 وَهْمَا مَبْعَا وَهْمَا وَهْمَا وَهْمَا  
 of-the-Lord the-name may and-that-will-be that-have-been things of-all  
 وَهْمَا مَبْعَا وَهْمَا وَهْمَا وَهْمَا  
 and-ever for-ever and-until the-(beginning-of)-the-ages from be-blessed

حَتْمَا: أَكْبِي  
 amen the-people

وَهْمَا مَبْعَا وَهْمَا وَهْمَا وَهْمَا وَهْمَا  
 and-covers the-altar-table on and-the-cup the-paten puts the-priest  
 وَهْمَا مَبْعَا وَهْمَا وَهْمَا وَهْمَا  
 the-altar-step from and-he-descends the-mysteries

حَمْدًا مَّعْقِبَ خُدَا 26 (with)-the-hymn continues the-people  
 هُوَ ذَا هُوَ ذَا  
 martyrs with-the-melody this  
 اَقْبِسْهُ نَسْوَ  
 pray-for-him  
 حَقَّهُ وَحُكْمًا وَحَرَكَةً. نَسْوَ اَنْتَ لَاحِدَةً. وَمَلْعَبٍ هُوَ  
 who-taught our-fathers them let-us-remember and-in-prayers in-offerings  
 كَمْ تَبَّ سَسْ. وَنَسْوَ حَتَّى لَا كُهُلًا. دَهْ حُلُكًا وَحُدْ.  
 passing world in-this of-God children to-become they-were-alive while us  
 دَا وَكُلُّهُ نَسْ اَنْتَ. دَهْ مَلْكُهُ لَ وَمَعْلًا. حَم  
 together-with of-the-sky kingdom in-the them grant-rest of-God the-Son  
 طَا تَا مَحْم اَوْتَقَا. حُلُكًا وَلَا حُدْ.  
 pass that-(does)-not in-the-world the-righteous-[pl] and-with the-just-[pl]  
 حُنَا وَمُحْكَبْ. هَجْوَبْ.  
 and-help-us have-mercy-upon-us the-Lord  
 مَحْمُوتًا مَحْمًا اُنْزَبْ لِمَعْمَدًا وَحُدْ.  
 God of-the-birth-giver-(of) the-service say and-the-people the-deacons  
 دَوْمَتًا دَوْمَتًا.  
 and-of-the-departed-[pl] and-of-the-saints  
 دَهْ نَا مَحْرًا حَا كَسْمًا وَجَهْ حُدَا.  
 of-blessing the-bread over prays the-priest  
 هُوَ طَا  
 now  
 حَبْ: نَسْ لَ وَجَهْ مَلَا.  
 of-the-day the-sermon  
 حَا; حَبْ: نَسْ لَ دَهْ نَا اَحْ مَحْمُوتًا هُوَ: اُنْزَبْ  
 my-brothers and-says forgiveness asks-(for) the-priest the-sermon after  
 مَحْتَحْ رَكْ حَا.  
 for-me pray and-my-beloved  
 حُدْ هَا هَا  
 the-veil is-closed

On the feast of the Anointed King, we receive      proclaim together in unison to the Son who  
 pardon for our souls. Let us, in true faith,

<sup>26</sup> حُدَا: Lit.: “the house,” but also meaning a hymn or a chant in a liturgical context.

**كُحْلًا:** حَبْرًاوَهُ وَحَلًا مَعْبُسًا. تَهَيَّ سَهْهُ  
 pardon we-receive the-Anointed-one of-the-king <sup>27</sup> on-the-feast the-people  
 تَقْعَدُ. دَعَصُحْنَهُلْ وَبَعْرُؤَا. نَاذِنْ كُحْ مَعْلَأ. كَحْلًا  
 the-Son in-unison us-all let-say true in-faith (for)-our-souls  
 وَفَرَمَ حَرْكُحْدَه. ذَبِيرَ فَعُومَلْبَ فَعُومَ ❖  
 our-savior your-salvation blessed-(be) by-his-cross who-saved-us  
 مَبْعَه مَذِي مَبْعَه. وَحَلَّا قَيْتَ مَعُوزِ وَهْوَ  
 the-remembrance magnify quarters who-in-all holy-are-you Lord holy-are-you  
 نُكْبَلُورَ هَوْبُوتَقَس. هَوْحَتْبَلْ دَعَصُحْنَلْ. مَحْلًا  
 king faithful and-of-your-departed-[pl] and-of-your-saints of-your-birth-giver  
 مَعْبُسًا هَلْكَه. هَلْكَه. هَلْكَه. مَحْلًا  
 king halleluiah halleluiah halleluiah the-Anointed-one  
 مَعْبُسًا هَلْكَه. ❖  
 halleluiah the-Anointed-one  
 سَتَكْدَلْ مَعْنَتَا. مُسَبَّحْ حَصْ مَعُومَلْ. دَعْلَسْ كَه  
 it and-exalt in-the-sanctuary with-us stand celestial the-forces  
 لَحْقِي. هَوْبَدَه. وَحْ كَلْ هَوْبُوسَ فَعُومَلْبَ.  
 before-us who-is-sacrificed God of-the-Son-(of) and-the-blood the-body  
 مَزِدَه مَعُومَلْ مَعُومَلْ حَسْهَفْ مَقْلًا. هَتْلُؤَلْ هَلْكَه.  
 halleluiah and-sins offenses for-the-pardon-(of) of-him partake come-near  
 هَلْكَه. هَلْكَه. مَحْلًا مَعْبُسًا هَلْكَه. ❖  
 halleluiah the-Anointed-one king halleluiah halleluiah  
 كَلْ مَبْحُسْ مَذِي نَلْوَذَه. اُدْعَه اَسْتَه هَوْحَتَبْ.  
 and-our-elders and-our-brothers our-fathers remember Lord your-altar on

saved us by his cross and say: Blessed be your salvation, our savior.

Holy are you, Lord, holy are you, who everywhere magnify the remembrance of your birth-giver, of your saints, and of the faithful departed. O Anointed King, halleluiah. Halleluiah, halleluiah, O Anointed King, halleluiah.

The celestial forces stand with us in the sanctuary and exalt the body and blood of the Son of God, who is sacrificed before us. Come near, partake of him for the pardon of offenses and sins, halleluiah, halleluiah, halleluiah, O Anointed King, halleluiah.

On your altar, Lord, remember our fathers, our brethren, and our elders. Let them stand at your right hand on the day when your greatness appears. Anointed King, halleluiah, Anointed King, halleluiah.

*As the people and the deacons sing, the priest descends from the altar step, bows before the table of life, and says this prayer silently:*

Make us worthy, O Lord God, to eat your holy body, to drink your propitiatory blood, and to become heirs of your celestial kingdom, together with all those who pleased your good-will, our Lord and our God, for ever.

<sup>27</sup> حَبْرًاوَهُ: May change according to the period.

וְעָמְדוּ. מִיְּמִינְךָ. חַמְּסָהּ. בְּיוֹמָהּ. וְעָמְדוּ. וְעָמְדוּ.  
 your-greatness when-appears on-the-day your-right-(side) at and-let-them-stand  
 ❖ הַלְלוּהוּ. מַלְכָּהּ. מַלְכָּהּ. הַלְלוּהוּ. מַלְכָּהּ. מַלְכָּהּ.  
 halleluiah the-Anointed-one king halleluiah the-Anointed-one king  
 כָּן. חָמָּה. וְעָמְדוּ. אֲדָמָה. חַמְּסָהּ. מִיְּמִינְךָ. וְעָמְדוּ.  
 the-altar-step from descends the-priest sing and-the-deacons the-people while  
 וְעָמְדוּ. מִיְּמִינְךָ. חַמְּסָהּ. וְעָמְדוּ. חַמְּסָהּ. וְעָמְדוּ.  
 silently this the-prayer and-says life the-table-(of) before bows-himself  
 אֲמַלְכֵנוּ. כִּי. מִלְּפָנֶיךָ. וְעָמְדוּ. חַמְּסָהּ. וְעָמְדוּ.  
 and-to-drink holy your-body to-eat God Lord us make-worthy  
 כְּחַיֵּיךָ. מִיְּמִינְךָ. חַמְּסָהּ. וְעָמְדוּ. חַמְּסָהּ. וְעָמְדוּ.  
 celestial of-your-kingdom heirs and-to-become propitiatory your-blood  
 כָּן. חַמְּסָהּ. וְעָמְדוּ. חַמְּסָהּ. וְעָמְדוּ. חַמְּסָהּ. וְעָמְדוּ.  
 and-our-God our-Lord good your-will those-who-pleased all together-with  
 ❖ לְעוֹלָם.  
 for-ever

حَمَلُهَا وَحَمَلُهَا      وَحَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا  
 and-the-paten    the-cup    and-he-uncovers    the-altar-step    ascends    the-priest  
 حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا  
 the-cup    from    28 the-live-coal    he-takes    and-as    of-the-mysteries    and-he-partakes  
 حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا  
 (are)-he    you    the-ends-(of-the-world)    who-upholds    I-am-holding    you    he-says  
 حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا      حَمَلُهَا  
 I-put    in-my-mouth    God    you    the-depths    who-rule    who-I-am-grasping

*The celebrant ascends the altar step, uncovers the cup and the paten, and he partakes of the mysteries. As he takes the "live coal" from the cup, he says:*

I am holding the one who upholds the ends of the world. I am grasping you, who rule the depths. You, O God, I put in my mouth. By you, I shall be delivered from the unquenchable fire, and I shall be worthy of the forgiveness of sins, like the sinful woman and the thief, O our Lord and our God, for ever.

*The celebrant drinks from the cup, saying:*

By your living and propitiatory blood, which was shed during the crucifixion, may my

offenses be pardoned, and my sins be forgiven,  
O Jesus the Word, God, who came for our  
salvation and will come for our resurrection and  
for the renewal of our race, forever and ever.  
Amen.

*Then the priests and the deacons receive the Holy, the celebrant says:*

The absolving "live coal" of the body and blood of the Anointed one, our God, is given to me, weak and sinful servant, for the pardon of offenses and the forgiveness of sins, in both worlds for ever and ever.

<sup>28</sup> **جسد و خونی**: That is, the body and the blood of the Anointed one.

حَبُّ الْإِقْدَالِ مَعَ نَارِهَا وَلَا يُحْطَأُ. ٥١٨  
 and-be-worthy (be)-quenched that-(can)not the-fire from I-shall-be-delivered by-you  
 لَحْمُكَ تَهْنِئَةً أَمِ سَيِّئَةً لَكَ ٥١٩  
 our-Lord and-the-thief the-sinful-woman like sins of-the-forgiveness-(of)  
 ٥٢٠ لَحْمُكَ لَحْمُكَ  
 for-ever and-our-God  
 مِمَّا مَعَ قُبُلَا ٥٢١: دَبَّحُ سَلَا ٥٢٢  
 and-propitiatory living by-your-blood and-says the-cup from and-he-drinks  
 ٥٢٣: ٥٢٤ ٥٢٥ ٥٢٦  
 and-be-forgiven my-offenses may-be-pardoned during-the-crucifixion which-was-shed  
 تَهْنِئَةً. ٥٢٧ مَعَهُ مَقْدَمًا ٥٢٨: ٥٢٩  
 and-will our-salvation for who-came God the-word Jesus my-sins  
 ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣  
 of-our-race <sup>29</sup> and-the-renewal our-resurrection for come  
 ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧  
 and-the-blood of-the-body absolving the-live-coal he-says he-partakes as  
 ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١  
 and-sinful weak servant to-me is-given our-God of-the-Anointed-one  
 ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥  
 worlds in-the-two of-sins and-for-the-forgiveness of-offenses for-the-pardon  
 ٥٤٦ ٥٤٧ ٥٤٨  
 amen for-ever-and-ever

دَبَّحًا

the-procession

### The Procession of the Holy Mysteries

*The celebrant covers the mysteries, and he carries the paten in his right hand, the cup in his left hand, and says:*

*The sanctuary is unveiled.*

**Deacons:** Worshiped and praised are the Father, the Son, and the Holy Spirit, from the beginning of the ages and for all ages, glory to him. Halleluiah.

*The celebrant, carrying the cup over the paten, turns himself on his left, kisses the mysteries, and as he stands toward the west, on the altar step he says:*

From your atoning altar, may atonement descend upon your servants, O Son of God, who came for our salvation and will come for our resurrection and the renewal of our race, for ever.

**People:** Amen.

**Celebrant:** Stretch out, O Lord God, your invisible right hand and bless this congregation of your worshipers who are prepared to receive your precious body and blood for the remission of offenses, the forgiveness of sins, and an unveiled face in your presence, our Lord and our God, for ever.

<sup>29</sup> ٥٣٣: Or: "the restoration."

دِهْ نَا مَحْفَا لَاوُزَا هُوَحْ فِيسَا كَابِهْ وَيَحْسَا  
right in-his-hand the-paten and-carries the-mysteries covers the-priest

❖ هَاَحْ هَاَحْ: نَاَحْمْ وَحْفَا كَابِهْ  
and-says let-us-cry-out and-says left in-his-hand and-the-cup

هَالَا مَحْدَاوَمْ  
is-opened the-veil

حَقْم: هَوْبْ هَمَحْصْ أَطَا هَدَا هَوَسَا  
and-the-Spirit and-the-Son the-Father and-praised-(are) worshiped the-servants

مَبَسَا مَحْ حُكْمْ هَحْوَوُوتْ كَهْ لُمَحْفَسَا  
glory to-him and-for-all-ages the-(beginning-of)-the-ages from Holy

❖ هَالَكَمَهْ  
halleluiah

دِهْ نَا تَبْ هُوَحْ حُفَا حَا مَحْ فِيسَا دُبَرْ  
on he-turns-himself the-paten - over the-cup he-carries while the-priest

هَمَحْكَهْ نَعْمْ لَاوُزَا هَدْ مَامْ لَحَدْحَا  
on toward-the-west he-stands and-as the-mysteries he-kisses his-left

وُوكَا أُنْ: مَحْ مَحْجَسْ مَحْفَسَا تَسَا سَهْهَسَا  
atonement may-descend of-atonement your-altar from he-says the-altar-step

لَحَدْحَسْ دَا كَلَهْا وَالَا حَفَهْوَمْبْ هَحْهَبْ وَالَا  
come and-will for-our-salvation who-came God O-Son-(of) upon-your-servants

هَلْ نَسْمَحْ هَسْهَوَا وَهِيْ لَحَلْصْ  
for-ever of-our-race and-the-renewal our-resurrection for

❖ حَمَا: أَمِنْ  
amen the-people

دِهْ نَا: فَعَلْ مَدَا كَلَهْا مَحْسَبْ هَا لَا  
(which-can)not the-one your-right-(hand) God Lord stretch-out the-priest

حَدَسَا نَسَا هَدْ: هَا حَصَا هَا وَهِيْهْوَتْ  
of-your-worshippers this the-congregation and-bless be-seen

بُمَحْكَمْ لَحْفَدْ قَبْرْ هَوْبْ عَصَا كَسَهْهَسَا  
for-the-remission precious and-your-blood your-body to-receive who-are-prepared

**People:** Amen.

*The priest descends from the altar step, and as he reaches the door of the altar, he places his right hand over his left one and says:*

May the mercy of God, the great, and of our savior Jesus, the Anointed one, be upon the

bearers of these holies, upon their donors, upon their receivers, and upon all those who labored, took part, and are taking part in them, in both worlds, for ever and ever.

**People:** Amen.

❖ لَدَيْهِمْ      هُوَ      مِنْ      فِيْكُمْ  
for-ever    and-our-God    our-Lord    in-your-presence

❖ اَمِنْ  
amen the-people

of-the-altar    the-door    he-reaches    and-as    the-altar-step    from    descends    the-priest  
 may    and-says    his-left-(hand)    -    over    his-right-(hand)    he-places  
 the-Anointed-one    Jesus    our    and-the-savior    the-great    of-God    the-mercy-[pl]  
 and-upon    their-donors    and-upon    these    the-holies    the-bearers-(of)    (be)-upon  
 and-took-part    who-labored    those    all    and-upon    their-receivers  
 and-ever    for-ever    worlds    in-the-two    in-them    and-are-taking-part

❖ **أَمِينُ** **حَمَلًا:**  
amen the-people

بِسْمِ اللَّهِ  
- communion

The atoning "live coal" of the body and blood of the Anointed one, our God, is given to the faithful for the remission of offenses and for the forgiveness of sins, in both worlds, for ever and

دَعَا كَبَّرَ فَحَسَّ أَيْدِيَهُ. هَمَلَهُ  
his-left - over with-his-right-(hand) his-hands he-folds as the-priest

وَمَضَى وَرَمَاهُ خَلَّ أَوْرًا.  
the-mysteries over his-head inclines

حَمَلًا: مَضَى أَوْرًا. مَضَى سَمِعَ هَوَسِيحَكُم.  
and-have-mercy-upon-us pardon our-Lord have-mercy-upon-us our-Lord the-people

مَضَى حَبَّ هَوَسِيحَكُم.  
and-have-mercy-upon-us answer our-Lord

جَمَلًا هَلَمَّ مَلَأْنِي حَقًّا. مَضَى.  
of-the-Lord during-the-festivals are-said these the-hymns

جَمَلًا دَعَا. جَمَلًا. جَمَلًا.  
or-for-a-mass-[pl] God of-the-birth-giver-(of) (or)-for-the-remembrance

وَالْحَقُّ:  
of-the-fathers

حَبَّ مَضَى وَهَدُنَا. لُحًا. حَمَلًا. حَمَلًا. مَضَى.  
holy the-virgin to-Mary good a-remembrance Lord make

وَمَضَى. حَمَلًا. مَضَى. حَبَّ. حَمَلًا. مَضَى.  
through-her-prayers help and-us in-her-virginity who-gave-birth-to-you

وَمَضَى.  
halleluiah

حَبَّ مَضَى وَهَدُنَا. لُحًا. حَمَلًا. مَضَى. مَضَى.  
and-the-martyrs the-apostles to-the-prophets good a-remembrance Lord make

وَمَضَى. حَمَلًا. مَضَى. حَبَّ. حَمَلًا. مَضَى.  
through-their-prayers help and-us and-the-righteous-[pl] and-the-just-[pl]

وَمَضَى.  
halleluiah

حَبَّ مَضَى وَهَدُنَا. لُحًا. لُحًا. مَضَى. مَضَى.  
and-the-teachers holy to-the-fathers good a-remembrance Lord make

وَمَضَى. مَضَى. مَضَى. حَبَّ. حَمَلًا. مَضَى.  
halleluiah through-their-prayers help and-us orthodox

حَبَّ مَضَى وَهَدُنَا. لُحًا. لُحًا. مَضَى. مَضَى.  
Ignatius Mor to-our-father good <sup>30</sup> a-commemoration Lord make

وَمَضَى. مَضَى. مَضَى. حَبَّ. حَمَلًا. مَضَى.  
halleluiah through-their-prayers help and-us (X) Mor and-our-father

ever.

<sup>30</sup> مَضَى: Lit.: "a remembrance."

لَاكْدُوا مَجْبِسًا دَهْمَا. ٥ حَكْبَا ٥ ٥ دَحْمَا. ٥ لَحْمَةً ٥  
 and-to-the-martyrs exaltation and-to-his-birth-giver in-the-highest glory to-God  
 مَكَّة ٥ مَقَّة ٥ حَكْتًا ٥ سُبًا ٥ هَوَسْمًا.  
 and-mercy-[pl] compassion to-the-departed-[pl] <sup>31</sup> praise a-crown-(of)  
 ٥ لَحْمَةً ٥  
 halleluiah

دَهْمًا مَجْمَعًا ٥ لَحْمَةً ٥ اُنْحَ: ٥ حَمَّة ٥ مَسْمُومًا  
 of-atonement the-live-coal said when the-faithful makes-partake the-priest  
 ٥ قَبْلًا ٥ دَهْمًا ٥ مَجْمَعًا ٥ لَكَا ٥ بَك ٥ دَهْمًا  
 is-given our God of-the-Anointed-one and-the-blood of-the-body  
 كَحْمَةً ٥ حَمَّة ٥ مَقَّة ٥ مَقَّة ٥ لَحْمَةً ٥ مَسْمُومًا ٥  
 of-sins and-for-the-forgiveness of-offenses for-the-remission to-the-faithful  
 ٥ لَحْمَةً ٥ لَحْمًا ٥ لَحْمًا ٥ لَحْمًا ٥ اَمِنْ ٥  
 amen and-ever and-for-ever worlds in-the-two

حَدَّ: ٥ مَدَامًا ٥ اَمِنْ ٥ يَهْد دَهْمًا ٥ لَحْمًا ٥ لَحْمًا ٥ مَقَّة ٥  
 and-turns and-the-paten the-cup the-priest takes again the-communion after  
 ٥ لَحْمًا ٥ مَجْمَعًا ٥ دَحْمًا ٥ دَحْمًا ٥ اُنْحَ: ٥  
 and-says his-hands and-he-opens the-procession and-completes the-people toward  
 دَهْمًا: ٥ مَجْبِسًا ٥ مَجْبِسًا ٥ مَجْبِسًا ٥ مَجْبِسًا ٥ دَهْمًا ٥  
 and-the-savior and-our-God our-Lord to-you praise to-you praise the-priest  
 ٥ بَك ٥ مَجْمَعًا ٥ لَحْمًا ٥ لَحْمًا ٥ مَجْمَعًا ٥ قَبْلًا ٥  
 your-body to-you praise and-ever for-ever the-Anointed-one Jesus our  
 مَجْمَعًا ٥ اَمِنْ ٥ دَهْمًا ٥ مَسْمُومًا ٥ اَمْدًا ٥ لَ  
 (let-it)-not that-we-drunk propitiatory and-your-blood that-we-ate holy  
 حَبْنًا ٥ لَ ٥ لَحْمًا ٥ دَهْمًا ٥ اَمِنْ ٥ لَ ٥  
 for-the-life but-rather to-us be for-condemnation and-not for-judgment

*After the communion, the priest once again takes the cup and the paten. He turns toward the people and completes the procession of the mysteries. He opens his hands and says:*

Praise to you, praise to you, our Lord, our God, and our savior, Jesus, the Anointed one, for ever and ever. Praise to you. Let not your holy body, which we have eaten, and your blood of atonement, which we have drunk, be unto us for judgment nor for condemnation, but rather for the eternal life and for the salvation of us all, and have mercy upon us.

*The celebrant turns to his right and returns to the altar and puts the mysteries on the altar table. He prostates himself and then rises.*

**People:** The entire earth shall kneel and prostate itself to you and every tongue shall confess your name, for you are the one who raises the dead and the good hope of those who are buried, halleluiah.

**Deacons:** We give thanks to you, our Lord and our God, and especially for your grace unto us.

<sup>31</sup> مَقَّة: Or: "eulogies."

وَحُكْمٌ هَدَفَهُ وَمُنَا وَحَكٌ هُوَ سَعِدَكَ  
 and-have-mercy-upon-us of-us-all and-the-salvation eternal  
 دُونًا هُوَ قَبْلَ حَا عَيْنَهُ لَحْظًا هَامًا لَاؤُزًا  
 on the-mysteries and-places to-the-altar his-right to turns the-priest  
 لُحْكُمًا هَهُنَا هُمَامًا.  
 and-rises and-prostrate-himself the-altar-table  
 حَمًّا: كَبِ لَادُهُر هَاهُنَا هَا هَا هَا هَا هَا  
 tongue and-every the-(entire)-earth and-prostrate-itself shall-kneel to-you the-people  
 كَمُحِبِّ نَدْوَا. هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا  
 good and-the-hope of-the-dead the-raiser (are)-he for-you shall-confess your-name  
 كَمُحِبِّ نَدْوَا. هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا  
 halleluiah of-those-who-are-buried  
 حَقْم: هَاهُنَا هَاهُنَا هَاهُنَا هَاهُنَا هَاهُنَا  
 and-particularly our-God Lord to-you we-give-thanks the-servants  
 حَقْمَكُنْ لُحْمًا لُحْمًا لُحْمًا لُحْمًا لُحْمًا  
 have-mercy-upon-us unto-us your-grace (because)-we-received  
 رَكْعًا رَكْعًا رَكْعًا رَكْعًا رَكْعًا  
 of-thanksgiving prayer

دُونًا هُوَ قَبْلَ حَا عَيْنَهُ لَحْظًا هَامًا لَاؤُزًا  
 Lord to-you we-give-thanks aloud says his-hands folding while the-priest

### The Prayer of Thanksgiving

*The celebrant, with his hands folded, says aloud:*

We give thanks to you, O Lord, for the abundance of your mercy, by which we have been made worthy of partaking of your celestial table. Let us not be condemned for receiving your holy mysteries, but rather, while we are worthy, let us be with your Holy Spirit, and let us find a portion and an inheritance with all the righteous who have been from the beginning of the ages. We offer thanksgiving and praise to you, and to your only-begotten Son, and to your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen. Bless Lord.

**Celebrant:** Peace be unto you all.

**People:** And with your spirit.

**Deacons:** After having received these holy and divine mysteries, which have been given, let us again bow down our heads before the compassionate Lord.

**People:** Before you, our Lord and our God.

*The celebrant says aloud:*

O great and wonderful God, who bent the sky and came down for the salvation of our human race, have compassion and mercy upon us so that, at all times, we may praise you and God the Father who begat you, and your Holy Spirit, all holy, good, worshipful, life-giving, and consubstantial with you, now, and at all times, for ever.

**People:** Amen.

مَعْلَا مَعْلَاةَ: وَسَعَسَ: وَحَدَهْ \ أَمَدَهْ  
 we-have-been-made-worthy by-which your-mercy-[pl] the-abundance-(of) because-(of)  
 حَمَلْ أَفْهَ فُكْهَ وَزْ مَحْطَلْ. لَا مُنْزِ نَسْطَحْ حَصْحَحْ  
 for-receiving be-condemned Lord (let-us)-not celestial your-table to-partake-(of)  
 أَوَامْ مَبْتَعَا. أَلَا كَبْ عَقَبْ كَدَهْ سَا وَكَبْ  
 your with-the-Spirit we-are-worthy while but-rather holy your-mysteries  
 مَبْمَا. هَحْم فَدَهْ \ رَوْتَقَا وَنَحْ حُكْم  
 the-beginning who-(are)-from the-righteous-[pl] all and-with Holy  
 نَعَصْ مَحَلْ مَحَلْ. هَنَعَصْ كَبْ هَجَسَا هَلْهَلْ  
 and-thank praise to-you and-raise and-an-inheritance a-portion (may)-we-find  
 هَكْسَبْمَا حَبْرْ هَدَهْ سَا وَكَبْ مَبْمَا حَقْ.  
 in-all Holy your and-to-the-Spirit your-Son and-to-the-only-begotten  
 هَلْهَا هَهْهَبْهَا هَمَحَبْ سَتَا هَمَلْ كَبْ كَاهَمَلْ. هُمَلْ  
 now in-substance with-you and-united life and-giving and-worshipful and-good  
 هَحْكَلْ حَلْطَمْ ❖  
 for-ever and-for-all-times  
 حَطَا: أَحَبْ. كَبْصَبْ ❖  
 blesslord amen the-people  
 حَهْ: مَحْمَا حَلْطَمْ ❖  
 unto-you-all peace-(be) the-priest  
 حَقَم: هَحْم وَهْ سَا وَكَبْ ❖  
 your the-Spirit and-with the-servants  
 حَقَم: مَحْ كَلْ هَعْمَلْ. وَوَلْ هُكَبْ مَبْتَعَا هَلْهَلْ  
 and-divine holy these the-mysteries having-received after the-servants  
 هَلْهَلْ هَحْ. أَلْه مَبْرْ مَحَلْ مَحْطَلْ وَنَحْ  
 our-heads the-compassionate the-Lord before again which-have-been-given  
 نَبْ.  
 let-us-bow  
 حَطَا: مَبْمَبْ مَحْ هَلْهَلْ ❖  
 and-our-God our-Lord before-you the-people  
 حَهْ: أَحَلْ: كَلْ هَهْ وَحَلْ هَلْهَلْ. وَهْ هَحْ  
 the-salvation who-for and-wonderful great - God - aloud the-priest  
 وَهْ هَلْ أَلْهَلْ أَلْهَلْ هَحْلْ هَسَلْ. سَهْ  
 have-compassion-on-us and-came-down the-sky bent human of-our-race

[illegible]

❖ **أَمِينَ** **حَمَلًا:**  
amen the-people

سُيْمٌ      كَاهِنٌ  
sealing-prayer      the-priest

32 **حَقْوِي** **حَمْدِي** **سَلَامِي**  
Jacob of-Saint sealing-prayer

أَلَا هُوَ بِجَنَّاتٍ مَّا  
 full-(of) your with-the-eye dwells heights in-the-highest who God O  
 تَسْمَعُ حَاجَتِ كُلِّ نَفْسٍ  
 of-the-cross-(of) the-shadow-[pl] under may-you-guard us-all mercy-[pl]  
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
 upon which-(is)-from-you and-the-mercy-[pl] may-you-protect us-all light  
 وَيُرْسِلُ الرِّيحَ زَاكِاتٍ مُبَارَكَةٍ  
 let-rain blessed congregation this

هَٰؤُلَاءِ ۖ وَهَٰؤُلَاءِ ۚ وَهَٰؤُلَاءِ ۛ وَهَٰؤُلَاءِ ۜ وَهَٰؤُلَاءِ ۝  
 and-the-failures whiten with-your-hyssop our-stains and-even our-faults  
 وَمَنْ يَنْصُرْهُ فَيُفْلِحْ ۚ وَمَنْ يُضْلِكْهُ فَيَفْشَرْهُ ۚ وَمَنْ يُضْلِكْهُ فَيَفْشَرْهُ ۚ وَمَنْ يُضْلِكْهُ فَيَفْشَرْهُ ۚ  
 who-from and-the-departed-[pl] remember (do)-not Lord our and-the-offenses

### Sealing Prayer

(Variable)

## Sealing Prayer of Saint Jacob

O God, who dwell in the highest heights,  
May you guard us all with your eye full of  
mercy.  
May you protect us all under the shadow of  
your cross of light,  
And let your mercy rain upon this blessed  
congregation.  
Whiten our faults and our stains with your

hyssop.

And do not remember, O Lord, our failures and our offenses.

And the departed, who escaped from this world  
of troubles,  
May you delight them with the wedding of light  
that does not pass.

**People:** Sealing. By the prayer of your birth-giver and of all the saints, pardon us, Lord, and pardon our departed.

<sup>32</sup> **حجج**: Variable part, chosen in accordance to the feast or the season.

اُكْدُ، حَمَلُكُمْ فِي سَلَامٍ - وَنَحْنُ نَسْتَحْيِيكَ يَا مَوْلَانَا حَتَّى تَخْلُصَ  
 you we-entrust while and-my-beloved my-brothers - in-peace depart  
 حَمْدُهُ إِلَى عَزَائِمِهَا، وَبِأَكْبَارِهَا مَبْعُودًا وَمَحْصُولًا. حَمْدُ  
 with and-glorious holy of-the-Trinity and-the-mercy-[pl] the-grace  
 إِقْدَا، وَهَذِهِ هِيَ الْبَرَكَاتُ الَّتِي أَنْعَمَ عَلَيْكَ بِهَا مِنْهَا  
 from which-you-have-received and-the-blessings the-provisions-(for-the-way)

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مَبْرُكٌ هُوَ مَسْهَلُهُ وَمُذْنِبٌ. تَسْقَا  
 together-with those-who-are-far-away of-the-Lord of-atonement the-altar  
 مَتَّحًا. مَتَّا حَمَّ مَتَّأًا. فَتَقَّ حَرْجُودَهُ  
 by-the-cross saved the-dead-[pl] together-with the-living-[pl] those-who-are-near  
 † اَحْلَا وَمُذْنِبٌ. اَلْهَتَحْدَ دَهْمَلًا وَمَحْمَعُهُ وَمُذْنِبٌ. مَبْرُكًا  
 holy of-the-baptism <sup>33</sup> by-the-seal and-sealed of-the-Lord victorious -  
 وَمُذْنِبٌ لَمَسْلًا. مَقَّصَعُهُ. هَلْمَحَمَهُ حَمَّوْقَعُهُ.  
 your-faults and-forgive your-offenses may-(the-Trinity)-pardon -  
 هَلْمَسْ وَمُذْنِبٌ. وَمُخْتَبَعُهُ. هَلْمَا حَبْلًا مَسْلًا هَسْلًا  
 and-sinful weak servant and-I of-your-departed-[pl] (to)-the-spirits and-grant-rest  
 اَلْمَسْ اَلْمَكْبُو حَبَّ رَكْعَةً اَلْمَسْ. اَكْهَ حَمْلَمًا † جَبَّ سُبَّ  
 rejoicing while - in-peace depart your-prayers by and-helped be-spared  
 اَلْمَسْ اَلْمَسْ هُوَاً اَلْمَسْ اَلْمَسْ هَكْ مَسْلًا رَكْهَ ❖  
 pray weak-one and-for-me you-(all) and-being-glad you-(all)  
 حَمْلًا: هُوَاً مَسْمًا مُذْنِبًا بَقَّأَ مَعَهُ حَبَّ هَكْ  
 and-us your-offering accept (may)-the-Lord venerable priest the-people  
 حَبَّوْ حَرْكَةً اَلْمَسْ ❖  
 by-your-prayers may-he-help  
 مَدْلَقًا هَلْمَا  
 the-veil is-closed

<sup>33</sup>حزہ محفل: Lit.: “the sign.”



## **Part II**

# **Common Prayers and Psalms**







# Chapter 1

## Common Psalms

### 1.1 Psalms of the evening

مزمور - مزمور - مزمور - مزمور : مزمور مزمور  
116 - 118 - 141 - 140 the-psalms of-the-evening

#### Psalms of the Evening

*Psalm 140 (141), 141, 118, 116*

I cry out to you, Lord. Answer me, hear my words, and accept them.

Let my prayer be counted as an incense coming before you. Let the sacrifice of my hands be like the evening sacrifice. Make a guard stand in front of my mouth to guard my lips. Do not let my heart incline itself to evil words or do works of iniquity.

Do not let me be a companion of wicked men. Let the just strike me, and let him rebuke me. I shall not refuse the anointing oil of the wicked to be poured over my head, for my prayer is against their wicked deeds, and their judges shall be overthrown over the edge of cliffs. They shall hear my words, for they are pleasant.

Their bones are scattered on the mouth of Sheol, as when one plows and breaks up the earth. Before you, Lord, I lift up my eyes, and I take refuge in you. Do not let my soul be destitute.

Protect me from the hand of the arrogant, who has laid snares for me, and let the workers of iniquity fall into their own nets, while I escape.

I cry out to the Lord with my voice, and with my voice, I make supplication to him. I elevate my supplication before his presence, and I show him my affliction. When my spirit was overwhelmed, you knew my path.

They have set snares for me on the way on which I walk. Look at my right and see that no one acknowledges me. My refuge has failed me, and no one cares for my soul. I cried out to you and said: You are my hope, and my portion in the land of the living.

Hear my petition, for I have been brought down exceedingly. Deliver me from those who persecute me, for they are stronger than me. Save my soul from prison, that I may confess your name. The righteous shall surround me, while you deal bountifully with me.

Your word is a lamp before my feet, and a light on my path. I have sworn and confirmed

مَدَنًا مَدَنُورَ اَيْنَ حَبِيبِ. زُورًا مَكَتَ مَدَحًا  
 and-receive-(them) my-words hear answer-me you I-cry-out-to-you Lord  
 رُكَّعًا اَسْ حُفَّوْا مَبْصُورًا. مَدَحُورًا  
 (let)-the-sacrifice before-you the-incense (be-counted)-like (let)-my-prayer  
 وَابْتِئَابَ اَسْ مَدَحُورًا يَوْمَعًا. اَمَصْرَ مَدَنًا نُهُوْا  
 a-guard Lord make-to-stand of-the-evening the-sacrifice (be)-like of-my-hand  
 حَفَّوْصَ هُنُهُوْا حَفَّوْا لَئِ وَلَا بَصُورًا كَحَبِ حَصَّوْا  
 to-a-word my-heart let-incline (do)-not my-lips and-guard before-my-mouth  
 جَبَعًا اَنَحَبِ حَجَّوْا وَكَحَلًا  
 of-iniquity works or-do evil  
 حَمَّ حَجَّوْا وَحَبَّوْا لَا اِبْصَورًا  
 (let)-strike-me with-them (let-me)-be-a-companion (do)-not wicked men with  
 رُوبًا مَبْصُورًا. حَمَّوْا وَوَمَبَّوْا حَبِ  
 over-my-head of-the-wicked the-anointing-oil and-(let)-rebuke-me the-just  
 لَا بَبَّوْا مَدَحُورًا. رُكَّعًا اَسْ جَبَعًا بَبَّوْا  
 their-wicked-deeds (is)-against my-prayer because-(of) refuse (I-shall)-not  
 اَبْصَورًا حَبِوْا. رُكَّعًا اَسْ رُكَّعًا اَسْ  
 my-words and-they-hear their-judges of-the-cliff by-the-sides and-overthrown  
 وَجَبَّوْا  
 for-they-are-pleasant  
 اَسْ مَدَحُورًا وَزُورًا اَبْصَورًا. رُكَّعًا اَسْ  
 on their-bones are-scattered the-earth and-breaks-up one-plows as-(when)  
 قَبَّوْا وَهَفَّوْا. اَبْصَورًا حَبِوْا. مَدَنًا اَبْصَورًا حَبِوْا  
 and-in-you my-eyes I-lift-up Lord before-you and-I of-Sheol mouth  
 اَبْصَورًا لَا اَبْصَورًا. اَبْصَورًا حَبِوْا  
 my-soul let-destitute (do)-not I-take-refuge  
 نَبَّوْا مَدَحُورًا. رُكَّعًا اَسْ رُكَّعًا اَسْ  
 let-fall snares for-me who-had-laid of-the-arrogant-[pl] the-hand from guard-me  
 حَقَّوْا جَبَّوْا بَبَّوْا. جَبَّوْا اَبْصَورًا  
 I escape while into-their-own-nets the-workers-of-iniquity  
 حَقَّوْا حَبِوْا مَدَحُورًا. رُكَّعًا اَسْ  
 I-make-a-supplication to-the-Lord with-my-voice I-cry-out to-the-Lord with-my-voice

that I will keep your righteous judgments. I have been brought down exceedingly, O Lord. Revive me, according to your word. May you be pleased with the words of my mouth, and teach me your judgments.

My soul is in your hands at all times, and I do not forget your law. Sinners have laid snares for me, but I have not strayed from your

commandments. I have taken your testimonies as an inheritance for ever, for they are pleasant to my heart. I have inclined my heart to perform your commandments for ever, in truth.

Praise the Lord, all nations, and praise him, all peoples, for his grace comes strong upon us. Truly he is the Lord, for ever.



## 1.2 Psalms of the night

[illegible]

*Psalm 133, 118, 116.*

My tongue shall seek (to know) your word,

Praise the Lord, all nations, praise him, all peoples, for his grace comes strong on us. Truly he is the Lord, for ever.

بَجَّ ۖ كَلِمَ ۖ مَازَنْ ۖ مَهْلَ ۖ وَجَدَهُ ۖ قَبْلَ ۖ  
your-commandments all because your-word my-tongue shall-seek-(to-know)

❖ دَاوَبَّعًا ۖ  
(are)-righteousness

بَقْلَكَ ۖ مَهْلًا ۖ لَمْ ۖ تَحْتَلِمْ ۖ تَ ۖ لَمْ ۖ قَبْلَ ۖ  
your-commandments you-teach-me as your-praise my-lips shall-utter

❖ لَمْ ۖ أَيْبِرْ ۖ مَهْلَ ۖ وَجَدَ ۖ قَبْلَ ۖ  
your-commandments I-have-chosen because your-hand let-help-me

هَتَّيْ ۖ نَجِي ۖ حَجْمَ ۖ وَنَبِي ۖ هَجْمَ ۖ وَنَبِي ۖ لَمْ ۖ نَجِي ۖ  
my-soul let-live I-have-meditated and-your-law for-your-salvation my-soul longs

❖ دَاوَبَّعًا ۖ هَجْمَ ۖ وَنَبِي ۖ هَجْمَ ۖ وَنَبِي ۖ  
helps-me it and-your-judgment and-it-shall-praise-you

أَلَمْ ۖ أَلَمْ ۖ أَلَمْ ۖ أَلَمْ ۖ أَلَمْ ۖ أَلَمْ ۖ  
for your-servant seek lost a-sheep like I-have-gone-astray

وَقَبْلَ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ  
O-God praise let-there-be and-to-you forget (I-do)-not your-commandments

❖

مَحْسَ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ  
because peoples all praise-him nations all the-Lord praise

❖ لَمْ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ لَمْ ۖ  
for-ever he-(is) Lord truly his-grace on-us comes-strong

### 1.3 Psalms of the Compline service (91 and 121)

مَازَنْ ۖ مَهْلَ ۖ مَهْلَ ۖ مَهْلَ ۖ مَهْلَ ۖ  
and-twenty- and-one-hundred and-one ninety psalms

#### Psalms 91 and 121 (Compline Psalms)

##### Psalms 91

You, who sit in the cover of the most high, and who is praised in the shadow of God .

Say to the Lord: "My trust and my refuge; the God in whom I put my trust."

For He shall deliver you from the snare of stumbling, and from idle talk.

He shall deliver you to the safety of his feathers, and under his wings, you shall find cover. His

truth shall be an armor encompassing you.

You shall not fear from the terror by night, and from the arrow that flies by the day,

And from the word that travels in the darkness, and from the wind of devastation at noon.

Thousands shall fall at your side, and myriads at your right side.

They shall not come near to you, but with your eyes you shall see only;

You shall see the vengeance of the wicked.

לַיהוָה וּבְחַיִּיךָ הַלְלוּהוּ  
 of-God and-in-the-shadow halleluiah of-the-most-high in-the-cover (you-who)-sit  
 וְיִשְׁמַח  
 is-praised

אֲמַן חַיְיִךְ יְיָ אֱלֹהֵינוּ הַלְלוּהוּ  
 God and-my-refuge halleluiah what-I-put-my-trust-in to-the-Lord say  
 וְאֵלֵינוּ אֲנִי חֲסִידֶיךָ  
 in-whom-I-trust

וְהוֹדוּ לְךָ יְיָ אֱלֹהֵינוּ מִן הַנֶּחֱסֵר  
 talk and-from halleluiah of-stumbling the-snare from shall-deliver-you for-he  
 וְהִשְׁתַּחֲוֶה לְךָ  
 of-vanities-[sg]

חַיְיִךְ יְיָ אֱלֹהֵינוּ וְתַחַת כְּנָפֶיךָ אֲנִי חֲסִידֶיךָ  
 you-shall-find-cover his-wings and-under he-shall-deliver-you to-his-feathers  
 וְאֵלֵינוּ אֲנִי חֲסִידֶיךָ  
 his-trust surrounding-you an-armor halleluiah

לֹא יִפֹּס מִפְּנֵי חֹשֶׁךְ לַיְלָה וְהַחֲסִידִים  
 the-arrow and halleluiah of-the-night the-fear from fear (you-shall)-not  
 וְיָפִיג בְּיוֹם  
 by-day that-flies

וְהַחֲסִידִים יִפֹּס מִפְּנֵי חֹשֶׁךְ לַיְלָה  
 the-wind and-from halleluiah in-the-darkness that-travels the-word and-from

(Since you have said), "You are, Lord, what I put my trust in,"

You who have placed your abode in the highest heights. No evil shall come near to you.

Neither shall any plague draw near to your dwelling place, -H-. For he shall give his angels commands concerning you,

Who shall protect you in all your ways, -H-. And they shall bear you up in their arms,

Lest your foot stumble, -H-. You shall tread upon the adder and the basilisk,

And you shall trample down the lion and the Tanins.

(For the Lord has said): He has begged me, thus I will deliver him and give him strength

Since he has known my name, he shall call upon me, and I will answer him, -H- and be with him in affliction.

I will strengthen him and honor him, -H-. With

long life, will I satisfy him,

And show him my salvation, -H-. (Psalm 121) I will lift up my eyes to the mountain,

From whence comes my helper, -H-. My help is from the Lord

Who has made the heavens and the earth, -H-. He will not let your foot tremble.

Your guardian shall not slumber, -H-. For neither he slumbers, nor sleeps,

The guardian of Israel, -H-. The Lord is your guardian. The Lord shall overshadow you with his right hand, -H-. The sun shall not smite you by day,

Nor the moon by night, -H-. The Lord will take care of you from all evil;

The Lord will guard your soul, -H-. He will watch over your exit and your entrance,

Henceforth and until forever, -H-. And to you belongs praise, O God.

وَمُحِبُّاً حَيَّهِ وَأُ  
 at-noon of-devastation  
 تَعْلَهُمْ مِمَّ هَهُنُبِ لَّا قَلَّا ۝ هُوَ حَوْلُكَ مِمَّ مَصَّبُ  
 your-right at and-myriads halleluiah thousands your-side at shall-fall  
 هَكَأَمَرُ لَّا تَدْمَحْ ۝ لَّا حَصْنَتِي حَكْسَهُ  
 only with-your-eyes but halleluiah come-near (they-shall)-not and-to-you  
 أَسْأَلُ  
 you-shall-sea  
 هَفَهُ وَخَبْهَهُ ۝ وَتَحْكُلُ أَسْأَلُ ۝ مَهْهُ  
 for-(you-have-said) halleluiah you-shall-see of-the-wicked and-the-vengeance  
 ۝ أَلَيْسَ هَهُ مُمْبِلُ أَلَمْ حَكِبْ  
 what-I-put-my-trust-in O-Lord you-are  
 وَجَعَدَهُمَا ۝ هُصْعِلُ مَحْصُنِي ۝ ۝ لَّا أَمْنَهُ  
 come-near (shall)-not halleluiah your-abode have-placed who-in-the-highest-heights  
 كَبِ حَمْعُهُ  
 any-evil to-you  
 هَمْسُهُ لَّا لَأَمْنِي حَمْصِبُ ۝ مَهْهُ  
 for halleluiah to-your-dwelling-place draw-near (shall)-not and-a-plague  
 ۝ وَحَطَّالْقَهُ ۝ بَقْ ۝ حَكِبِ  
 concerning-you he-shall-give-commands to-his-angels  
 وَيَنْهَيْهِ ۝ حَقْدَهُ أُهُتْسُدِرُ ۝ مَكَّا ۝ وَخَبْهَهُ  
 their-arms and-in halleluiah your-ways in-all who-shall-guard-you  
 تَعْمَكُهُ  
 shall-bear-you  
 ۝ لَّا أَلَمَّا حَنْكُ ۝ مَكَّا ۝ كُنْهًا ۝ مَكَّا ۝ سُنْهًا  
 the-basilisk and-over the-adder and-over halleluiah your-foot stumbles lest  
 ۝ لَأَبْؤُهُ  
 you-shall-tread  
 دَلْؤُهُ ۝ أُولُ ۝ هَلْسُلُ ۝ ۝ حَهْهُ  
 for-(the-Lord-has-said) halleluiah <sup>1</sup>and-the-Tannins the-lion and-you-shall-trample  
 ۝ ۝ حَكَّا ۝ أَقْصِيَهُ ۝ ۝ دَلْخَمْنِيَهُ ۝  
 and-I-will-strengthen-him (thus)-I-will-deliver-him he-has-begged (from)-me  
 ۝ ۝ ۝ مَعْدُ ۝ تَعْبِي ۝ ۝ دَلْخَمْنِيَهُ ۝  
 and-I-will-answer-him he-shall-call-upon-me my-name he-has-known since

<sup>1</sup>هَلْسُلُ: The Tannins are giant serpentine sea-creatures (Hebrew: תנין). Beside the Old

Testament, they are also mentioned in Ugaritic mythological texts.

❖ אֶל־הַחַיָּה אֶל־הַחַיָּה  
in-affliction I-(will-be) and-with-him halleluiah

וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
and-(by-a-great)-length halleluiah and-I-will-honor-him and-I-will-strengthen-him

❖ וְהַחַיָּה וְהַחַיָּה  
I-will-satisfy-him of-days

וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
my-eyes I-will-lift-up 121 psalm halleluiah my-salvation and-I-will-show-him

❖ הַחַיָּה  
to-the-mountain

❖ אֶל־הַחַיָּה אֶל־הַחַיָּה  
the-Lord before (comes)-from my-help halleluiah my-helper comes whence

וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
2 let (he-will)-not halleluiah and-the-earth the-sky who-made the-one

❖ וְהַחַיָּה  
tremble your-foot

וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
nor slumbers for neither halleluiah your-guardian slumber and-(shall)-not

❖ וְהַחַיָּה  
sleeps

❖ וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
your-guardian he-(is) the-Lord halleluiah of-Israel the-guardian

וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
and-by-day halleluiah right with-his-hand you shall-overshadow the-Lord

❖ וְהַחַיָּה  
smite-you (shall)-not the-sun

וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
all from will-guard-you the-Lord halleluiah by-night the-moon nor

❖ וְהַחַיָּה  
evil

וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
your-exit he-will-watch-over halleluiah the-Lord your-soul will-guard

❖ וְהַחַיָּה  
and-your-entrance

❖ וְהַחַיָּה וְהַחַיָּה וְהַחַיָּה  
O-God praise belongs to-you halleluiah forever and-until henceforth

<sup>2</sup> וְהַחַיָּה: Lit.: "give."

## 1.4 Prayer from the Psalms 148 149 150

حَامِدُهُ وَرَأَى: مَحْمُودٌ. مَحْمُودٌ. مَحْمُودٌ  
150 149 148 (from)-the-psalms

مَحْمُودٌ حَامِدُهُ وَرَأَى مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ  
from-the-heights praise-him sky from the-Lord praise  
مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ  
his-forces all praise-him his-angels all praise-him  
مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ  
light the-stars-(of) all praise-him and-the-moon the-sun praise-him  
مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ مَحْمُودٌ  
the-skies from above and-the-waters skies the-skies-(of) praise-him

### Prayer Based on the Psalms 148, 149, 150.

Praise the Lord from the sky, praise him from the heights.

Praise him, all his angels. Praise him, all his forces.

Praise him, sun and moon. Praise him, all the stars of light. Praise him, skies of the skies, and the waters above from the skies will praise the name of the Lord.

For he spoke, and it was. He commanded, and it was created. Make them stand for ever and ever. He gave the law, and it shall not pass away.

Praise the Lord from the earth, Tannins and all the depths. Praise you, fire, hail, snow, the clouds, and the stormy winds, the works of your word.

The mountains and all the hills; The fruitful trees and all the cedars; The beasts and all cattle; Creeping things and flying fowl.

The kings of the earth and all peoples; The princes and all the judges of the earth; Young men and virgins; Old men and children will praise the name of the Lord.

For his name alone is great, and his glory is found on the earth and in the sky. He has exalted the horn of his people, and the praise of all his righteous ones and of the children of Israel, a people close to him.

Praise the Lord with a new praise, his praise in the Church of the just. Let Israel rejoice in his maker and let the sons of Zion be joyful in their king.

Let them praise his name on tambourines and with harps. Let them sing to him, for the Lord is pleased with his people, and he will grant salvation to the humble.

Let the just exult in honor and let them sing praise on their beds. Let the high praise of God be in their throats, and let a two-edged sword be in their hands,

To execute retribution on the nations, and punishments on the peoples, to bind their kings with chains, and their nobles with fetters of iron.

To execute the judgment that has been written for them, praise the Lord in his sanctuary, and praise him in the firmament of his strength.

Praise him for his mighty nature. Praise him for the abundance of his greatness. Praise him with the sound of the trumpet. Praise him with lutes and harps.

Praise him on tambourines and on timbrels. Praise him with stringed instruments and flutes. Praise him with loud cymbals. Praise him with the sound of clashing cymbals. Let all who have breath praise the Lord.

Praise the Lord all nations. Praise him all peoples, for his grace comes strong on us. Truly he is the Lord for ever.

❖ **بِعَظْمَيْ كَمُودِهِ وَحُذُلَا**

of-the-Lord the-name will-praise

**مُكَلِّمٌ وَهُوَ أَجَدُ هَوْدَهُ. هُوَ وَجِبٌّ قَدْ اِلْخَنَتْ.**

and-it-was-created commanded and-he and-it-was said he because

**أَقْبَمُ أَنْ لِحْكَمُ خُلُصِي. نَعَفَهَا مَجِ هَلَا**

and-(it-will)-not he-gave the-Law and-ever for-ever them make-to-stand

❖ **حُجْ**

pass

**مُحْصِي لِحْذُلَا مِمَّ اَوْحَا اِلْتَنَّا هَجْدَهُ لَاهُتَقَا. نَبُؤَا**

fire the-depths and-all the-Tannins the-earth from the-Lord praise

❖ **هَجْدُؤَا هَلْخَا هَجْجِبُؤَا هَوْدُؤَا هَحْخَلَا حُجُؤَا هُحْدُؤَا**

of-your-word the-works stormy and-winds and-clouds and-snow and-hail

**لُؤُؤَا هَجْدَهُ قُؤُؤَا اُبْكَتَا وَجُؤَا هَجْدَهُ اَوْرَا. سُبُؤَا**

the-beasts the-cedars and-all fruitful the-trees hills and-all mountains

**هَجْدَهُ حُجْبُؤَا هَوْسُؤَا هَلْؤَا هَجْسُؤَا**

fowl and-flying and-creeping-things cattle and-all

**مَحْطَا وَؤَاؤَا هَجْدَهُ اُحَقْؤَا. وَؤُؤُؤَا هَجْدَهُ قُؤُؤَا وَؤَاؤَا.**

of-the-earth judges and-all princes peoples and-all of-the-earth kings

**كُؤُؤُؤَا هَجْدَةُ كُؤُؤَا هُؤَا هَحْكَتَا بِعَظْمَيْ كَمُودِهِ وَحُذُلَا**

of-the-Lord the-name will-praise and-children old-men and-virgins young-men

❖

**مُكَلِّمٌ وَؤُؤُؤَا هُوَ هُؤَا حُكْسُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا**

(is-found)-on-the-earth and-his-glory alone his-name is great because

**هَجْمُؤُؤَا مِؤُؤُؤَا مِؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا**

of-all and-the-praise his-people the-horn-(of) he-has-exalted and-the-sky

❖ **اَوْبُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا اُؤُؤُؤَا اُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا**

to-him near a-people Israel and-of-the-children-(of) his-righteous-ones

**مُحْصِي لِحْذُلَا اُؤُؤُؤُؤَا هُؤُؤُؤَا اُؤُؤُؤُؤَا اُؤُؤُؤُؤَا اُؤُؤُؤُؤَا**

of-the-just-[pl] in-the-Church (and)-his-praise new a-praise the-Lord praise

**بُؤُؤَا اُؤُؤُؤَا اُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا هُؤُؤُؤَا**

let-be-joyful Zion and-the-sons-(of) in-his-maker Israel let-rejoice

❖ **حُحْكَؤُؤُؤَا**

in-their-king

**هَبْعَظْمَيْ كَمُودِهِ هَجْجُؤَا هَجْجُؤَا هُؤُؤُؤَا**

and-with-harps<sup>3</sup> and-timbrels on-tambourines his-name and-let-them-praise

<sup>3</sup> **هَجْجُؤَا**: This instrument takes its name from its oblong tabor hung from the neck and played on both shape: "square." It is described as "a square or sides" (PS 526).

بِأَعْدَا۟هِ ۚ لَهُ ۚ مُّحَمَّدًا ۖ وَرَجُلًا ۖ مُّذُنًا ۖ جَمْعَهُ ۖ وَمُوۡجِبَ ۖ  
 and-he-will-grant with-his-people the-Lord is-pleased because to-him let-them-sing

حَقِّقْهُمَا فِيهِمَا

salvation to-the-humble

بِدْعُهُمْ أَزْجًا جَابِقًا دَبَّحَهُنَّ سَوَاءً خَلَّ خُدُودَهُنَّ  
 let-exult the-just-[pl] in-honor and-let-them-sing-praise on their-beds

هَبْ بِنِعْمِ ٱللَّهِ جَآءَتْهُمْ . هَمْلًا بِٱلْوَاقِعِ  
and-let-the-high-praise of-God (be)-in-their-throats with-two (and)-a-sword

❖ خَاتَمُهُمْ in-their-hands 4 قِبَعُهُمْ edges

لَعَلَّكُمْ تَتَّقُونَ ۚ فَهِيَ حُلٌّ مَّعَ حَقِيقَتِهَا مَحْصِيَةٌ أَلَمْ تَرَ أَنَّ

the-peoples on and-punishments the-nations on retribution to-execute

لِحَاكِهِمْ مَلَاحِيَهُمْ نَصَبَهُمْ هَقَبَهُمْ مَعْتَبَهُمْ وَفَجَّالًا وَفَجَّالًا  
of-iron with-fetters and-their-nobles with-chains their-kings to-bind

حُجِّبَ حَهُهُ وَبُنِيَ مَعَهَا جَدَّهْ  
to-all and-praise written the-judgment on-them to-execute

دُفِئَ فِي مَعْبَدِهِ .    جَمِعُوا لَهُ .    الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .  
 in-the-firmament    praise-him    in-his-sanctuary    the-Lord    praise his-righteous-ones

❖ **وَجْهَ مَلِكٍ**  
of-his-strength

وَجْهًا      نَحْفَهُ جَالًا      مَحْسَةً يَوْمَ      حَسْبُكَ يَوْمَ يَوْمَ  
of-his-greatness    for-the-abundance    praise-him    for-his-mighty-nature    praise-him

❖ **هَجَّتْ** and-harps   **خَبَّتْ** with-lutes   **مَحَسَّوْ** praise-him   **بَمَنْزِلْ** of-the-trumpet   **خُلَّا** with-the-sound   **مَحَسَّوْ** praise-him

مُحْسِنِينَ مَجْجِلًا. مَحْسَنِينَ مَجْجِلًا  
with-stringed-instruments praise-him and-on-timbrels on-tambourines praise-him

حُفْلًا    مَحْمَدًا    حَزْزًا    مَحْمَدًا    مَحْتَدًا  
with-the-sound    praise-him    loud    with-cymbals    praise-him    (and)-flutes

❖ **لَهُمُ**      **إِمْخُ**      **نَمُ**      **لَا**      **هَجْدُ**  
 the-Lord      praise      (who)-have-breath      let-all      of-clashing-cymbals

مُحْسِمْ كُلِّمْ حَقِيقًا مَحْسُومٌ كُلُّهُمْ أُمَّةٌ أُمَّةٌ  
because peoples all praise-him nations all the-Lord praise

❖ حَكَمَ ۞ هُوَ ۞ اَللّٰهُ ۞ حَقًّا ۞ بِرَحْمَتِهِ ۞ عَلَيْنَا ۞ قَدِ اَتٰنَا ۞  
for-ever he-(is) the-Lord truly his-grace on-us comes-strong

<sup>4</sup> فَمَفْوَاهٍ: Lit.: “mouths.”

<sup>5</sup> 𐤀𐤁𐤁𐤁𐤁𐤁: End of Psalm 149.

## 1.5 Psalm of the morning: Psalm 51

وَبَرِّحْنَا  
of-the-morning

مَدَامْ: (لَا) وَتَمَحَّكْ  
51 psalm have-mercy-on-me psalm

وَتَمَحَّكْ كَلُّا أَمِّ لِيُخَبِّرَ: هَاسِ  
and-according-(to) your-grace according-(to) God have-mercy-on-me  
هَفْكَالَ وَتَمَحَّكْ كَبِّ سُهُةَ  
my-sins blot-out of-your-mercy the-abundance  
أَهْلَا أَمَّيْجِي مَعِ كَحَلِي: هَمَّ سُهُةَ وَتَحَبِّ  
cleanse-me my-sins and-from my-iniquity from wash-me thoroughly  
مُكَّ وَهَجَعُا بِبِي إِلا: هَسُهُةَ كَجَمَجَ أَنَا  
they-(are) before-(me) and-my-sins I-acknowledge my-faults because

Do good to Zion, according to your will,  
and build the walls of Jerusalem.

Then, you shall be pleased with sacrifices of  
truth and with whole burnt offerings.

Then, they shall offer bulls on your altar,  
and to you there shall be praise, O God. Bless  
the Lord.

### Psalm of the Morning

Psalm 51: Have mercy upon me...

Have mercy upon me, O God, according to  
your grace, and according to the abundance of  
your mercy, blot out my sins.

Wash me thoroughly from my iniquity, and  
cleans me from my sins.

For I acknowledge my faults, and my sins  
are always before me.

Against you alone I have sinned, and I have  
committed evil deeds before you.

That you may be found just in your words,  
and blameless in your judgments.

For I was brought forth in iniquity, and in  
sin, my mother conceived me.

But you desire truth, and you will make me  
know the hidden parts of your wisdom.

Sprinkle me with hyssop, and I shall be

purified. Wash me with it, and I shall be whiter  
than snow.

Satiate me with your delights and your  
gladness, that my broken bones may rejoice.

Hide your face from my sins, and blot out  
all my faults.

Create in me a pure heart, O God, and renew  
a steadfast spirit in me.

Do not cast me away from your presence,  
and do not take away your Holy Spirit from me.

But rather restore to me your delight, your  
salvation, and uphold me by your glorious  
spirit.

That I may teach your way to the unjust, so  
that sinners would be converted to you.

Deliver me from blood, O my God, the God  
of my salvation, and my tongue shall praise  
your righteousness.

Open my lips, Lord, and my mouth shall  
sing your praise.

For you do not desire sacrifices, nor are you  
appeased with whole burnt offerings.

The sacrifices of God are a broken spirit.  
God will not despise a contrite heart.

❖ حَبَلًا  
at-all-times

حَبْلًا خَلَفْتُكَ سَلْبًا. هَجَعْتُ أَمَامَكَ  
alone (against)-you before-you and-evil-deeds I-have-sinned

❖ هَدْبًا  
I-have-committed

هَدْبًا وَأَبْرَأَ. حَقُّكَ بِلَا زَلٍّ. جَزَائِكَ  
in-your-judgments and-blameless in-your-words (you-may)-be-found-just that

هَدْبًا وَجَدَلًا أَتَمْتَلِكُ. هَجَعْتُ فِي جَهَنَّمَ أُمًّا  
my-mother conceived-me and-in-sin I-was-brought-forth in-iniquity because

أَيْنَ لِي حَقُّكَ خَفِيَ. وَجَعَلْتَ رَجَاءَ. وَجَعَلْتَ  
of-your-wisdom and-the-hidden-things you-desire truth but you

❖ أَوْحَدًا  
you-will-make-me-to-know

وَهُدًى حَقَّ خَدَّيْكَ. وَأَبْرَأَ. سَلَكْتُكَ  
with-it and-wash-me and-I-shall-be-purified with-hyssop me sprinkle

❖ هَمًّا  
I-shall-be-white snow and-(more)-than

أَهْجَسَ خَدَّيْكَ. وَجَعَلْتَ. وَجَعَلْتَ. وَجَعَلْتَ  
my-bones that-may-rejoice and-your-gladness with-your-delights satiate-me

❖ مَكْتَبًا  
broken

أَوْحَدًا أَفْتِي. مَعَهُ سُهُودًا. وَجَعَلْتَ. هَجَعْتُكَ  
blot-out my-faults and-all my-sins from your-face hide

كُلًّا وَجَعَلْتَ. جَبَّ. كَلِّمْ. وَجَعَلْتَ. وَجَعَلْتَ  
in-me renew steadfast<sup>6</sup> and-a-spirit O-God in-me create pure a-heart

لَا. لَمْ يَكُنْ. مَعَهُ. وَجَعَلْتَ. وَجَعَلْتَ  
(do)-not Holy and-your-Spirit your-presence from cast-me-away (do)-not

❖ بِأَهْدٍ  
from-me take-away

أَلَا. أَوْحَدًا. وَجَعَلْتَ. وَجَعَلْتَ. وَجَعَلْتَ  
and-(by)-your-Spirit your-salvation your-delight to-me restore but-rather

❖ مَجْدًا  
uphold-me glorious

وَأَكْفُ. حَقًّا. أَوْحَدًا. سُهُودًا. وَجَعَلْتَ  
shall-be-converted to-you and-sinners your-way to-the-unjust that-I-may-teach

<sup>6</sup> وَجَعَلْتَ: Lit.: "your spirit."

قُرْبِ مَعِ وَمَا لَكَ الْكَلَامُ وَجْهٌ وَمَيِّ. دَبَّحْ  
 and-shall-praise of-my-salvation the-God my-God blood from deliver-me  
 ❖ حَمِيدٌ أَوْبَقْبَابُ  
 your-righteousness my-tongue  
 ❖ مَنَّا فَدَسْ كَبْ هَجْعَابِي. هَجْعَابِي بَارَكْ أُمْتَسْلِبُ  
 your-praise-[pl] shall-sing and-my-mouth my-lips me open Lord  
 مَهْلًا وَلَا رَجَدَ نَجْتًا. هُاجِلًا جَمْعًا مَحْقًا  
 complete with-burnt-offerings nor sacrifices desire (you-do)-not because  
 ❖ أَلِوَحْبَةً  
 are-you-appeared  
 قُجْسَهُ يَ الْكَلَامُ وَبَسَا يَ مَحْبَجْنًا. كَلَّا مَسْبُكًا الْكَلَامُ  
 God contrite a-heart broken - (are)-a-spirit of-God the-sacrifices  
 ❖ لَا مَحْصَلًا  
 despise (you-will)-not  
 ❖ أَلْهَابٌ حَرْجُكُ حَرْوَةً. هَجَبٌ هَبَّوْهَ هُاجِلًا وَمَكْمَرُ  
 of-Jerusalem the-walls and-build to-Zion according-to-your-will do-good  
 هُجَبٌ أَلْهَابًا جِجْتًا. وَهَجْعَابُ دَجَجْتًا  
 and-with-burnt-offerings of-truth with-sacrifices you-shall-be-pleased then  
 ❖ مَحْقًا  
 complete  
 هُجَبٌ بَعْقَبُ. لَهْوَ خَا مَحْجَبُ. هَكْبُ لَأْ هَجَبُ  
 praise let-there-be and-to-you your-altar on bulls they-shall-offer then  
 ❖ كَلَامُ ❖ دَجْجَبُ  
 blesslord O-God

## 1.6 Psalm 63

مَدَامَّةُ (مَيِّ)  
 63 psalm

### Psalm 63

My God, my God, I long for you.

My soul is thirsty for you, and my flesh  
longs for you like a thirsty and desolated land  
that begs for water.

Thus I have looked upon you in the

sanctuary, and I saw your strength and honor.

For your mercy is better than life, and my  
lips shall praise you.

Thus I will bless you as long as I live, and in  
your name I will lift up my hands.

❖ אֱלֹהֵי אֲבִי אֶחְקֶהָ לָּךְ  
 you I-seek you my-God my-God  
 רָעָה יְיָ לִּי כִּי בָעֵיט עֲמַחְתָּ לָּךְ חֲשֵׁי אֶבֶר אֶרְעָבָה  
 thirsty a-land like my-flesh for-you and-longs my-soul for-you is thirsty  
 עֲמַחְתָּ: עֲבָרָה וְיָחַס מֵמָה  
 water that-begs-for and-desolated  
 עָיִן שְׂאִיר חֲפָעְמָה וְאִסָּה חֲבֵמָה  
 your-strength and-I-saw in-the-sanctuary I-have-looked-upon-you thus  
 עֲלֵבְנִיר  
 and-your-honor  
 ❖ חֲלָהּ וְיִגְבֶּיךָ וְשָׁמַיִךְ מִי שְׁתָּה: עֲמַחְתָּ לִּי בְעֵשֶׂיךָ  
 shall-praise-you and-my-lips life than your-mercy better because  
 ❖ עָיִן אֶדְבָּרְךָ חֲסֵד עֲבֵמָה אֶזְבֵּר אֵינִי  
 my-hands I-will-lift-up and-in-your-name as-long-as-I-live I-will-bless-you thus  
 אֶבֶר חֲפָעְמָה עֲבֵר אֶרְעָבָה אֶבֶר חֲפָעְמָה  
 and-with-my-lips my-soul will-be-satisfied fat and-as-(with) cream as-(with)  
 ❖ וְעֵבְרָה בְּעֵשֶׂיךָ פִּי  
 my-mouth will-praise-you of-praise  
 ❖ אֶזְכָּרְךָ לַיְלָה לְמַעַנִי הִגִּיתְכֶּם לָּיְלָה וְנִדַּחְתִּי  
 on-you I-meditate and-at-night my-bed on I-remember-you  
 חֲלָהּ וְיִגְבֶּיךָ לִּי מַדְבֵּר וְנִדַּחְתִּי חֲלָהּ וְיִגְבֶּיךָ  
 of-your-wings and-in-the-shadow a-helper to-me you-have-been because  
 ❖ אֶחְסֶה  
 I-find-protection  
 ❖ יַעֲבֹדְךָ בָּעֵיט חֲלָהּ וְיִגְבֶּיךָ עֲבֵר חֲפָעְמָה  
 your-right-(hand) upholds and-me after-you my-soul follows  
 עֲבֵר חֲפָעְמָה וְיִגְבֶּיךָ חֲלָהּ וְיִגְבֶּיךָ  
 into-the-lowest-parts they-shall-enter my-soul to-destroy (who)-seek (but)-those  
 ❖ וְאֶרְעָבָה  
 of-the-earth

As with cream and with fat my soul shall be satisfied, and with my lips of praise my mouth shall praise you.

I remember you on my bed, and at night I meditate on you.

For you have been a helper to me, and in the shadow of your wings I find protection.

My soul follows after you, and your right hand upholds me.

But those who seek to destroy my soul shall

enter into the lowest parts of the earth.

They shall fall by the sword and shall become food for jackals, but the king shall rejoice in God.

All who swear by him shall boast, for the mouths of liars shall be stopped.

And to you there shall be praise, O God. Bless the Lord.

بُعِدْ حَقْمٌ ۖ حَسْبُهَا ۖ وَمَا يَصْبِحُ إِلَّا حَيْثُ لَا بُدَّ لَهُ ۖ  
 they-shall-become for-jackals and-food by-the-sword <sup>7</sup> they-shall-fall  
 وَمَا كَانَ إِلَّا بِإِذْنِ اللَّهِ ۚ  
 in-God shall-rejoice but-the-king  
 بُعِدْ دَجْوَةٌ ۖ قَالُوا ۖ وَمَنْ عَالِمٌ بِهِ ۖ وَمَنْ يَمْنَعُهُ ۖ فَمِنْ مَوَاهِبِ  
 the-mouths shall-be-stopped for by-him who-swear all shall-boast  
 وَمِنْ مَوَاهِبِ ۖ وَمِنْ مَوَاهِبِ ۖ وَمِنْ مَوَاهِبِ ۖ وَمِنْ مَوَاهِبِ ۖ  
 of-liars  
 مَا لَمْ يَجْعَلْهُ ۖ وَمِنْ مَوَاهِبِ ۖ وَمِنْ مَوَاهِبِ ۖ وَمِنْ مَوَاهِبِ ۖ  
 blesslord O-God praise there-shall-be and-to-you

## 1.7 Psalm 113

سَلَامَةٌ ۖ : مِصْرٌ .  
psalm - 113

مُبَارَكٌ لِّحَدِّثِهِ وَيَبَارِكُ ذِي الْبَارِكَةِ. مُبَارَكٌ لِّحَدِّثِهِ وَيَبَارِكُ ذِي الْبَارِكَةِ.  
 praise of-the-Lord O-servants praise of-the-light to-the-creator praise  
 ❖ كَمَنْعِهِ وَيُذْنُ  
 of-the-Lord the-name  
 ❖ هَبْ مَا حَتَمَ مَجْبَرٌ مِّنْ خَلْقٍ لِّحَدِّثِهِ وَيَبَارِكُ ذِي الْبَارِكَةِ  
 for-ever and-until this-time-forth from be-blessed of-the-Lord the-name may  
 مِّنْ مَّتَابَعِهِ وَمَعْمَلُ حَتَمٌ لِّحَدِّثِهِ وَيَبَارِكُ ذِي الْبَارِكَةِ  
 the-name is great its-going-down until of-the-sun the-rising from  
 ❖ وَيُذْنُ  
 of-the-Lord  
 ❖ هُوَ وَمِنْ كُلِّ شَيْءٍ خَلْقًا وَمِنْ كُلِّ شَيْءٍ خَلْقًا وَمِنْ كُلِّ شَيْءٍ خَلْقًا  
 his-honor the-sky and-above (is)-the-Lord nations all above and-high

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his honor is above the sky.

## Psalm 113

Praise to the creator of the light. Praise, O servants of the Lord, praise the name of the Lord.

May the name of the Lord be blessed from  
this time forth and until forever.

From the rising of the sun until its going down, great is the name of the Lord.

And high above all nation is the Lord, and

Who is like the Lord, our God, who sits on high and sees into the abyss, in the sky, and upon the earth.

He lifts the needy out of the ash-heap, that  
he may seat him with the princes of his people.

He grants a home to the barren, and grants  
her to be a joyful mother of children, and to you  
there shall be praise, O God. Bless the Lord.

<sup>7</sup> **مهلح**: Lit.: “they shall be ended.”

مَعْبُودٌ أَسْمَاءُ مَلِكٍ \ وَنَجِبٌ ذَهَبٌ سَائِلٌ جَعَمَهُمَا جَمْعُهُمَا  
 in-the-sky in-the-abyss and-sees on-High who-sits our-God the-Lord is-like who  
 ❖ هَجَاوَحًا  
 and-on-the-earth  
 مَذْبُوحٌ قَمِيٍّ مَقْدَلًا حُجْنًا وَبَيْتًا جَمْعُهُ  
 the-princes with that-he-may-seat-him the-needy the-ash-heap out-(of) he-lifts  
 ❖ وَحَمَلًا  
 of-(his)-people  
 حَمَلٌ جَدُّ حَمَلًا جَبَلًا دَائِلًا وَجَنَّتْ بَيْتًا سَائِلًا  
 joyful while of-children and-(to-be)-the-mother a-home the-barren he-grants  
 ❖ هُكُّ هُكُّ هُكُّ هُكُّ هُكُّ هُكُّ هُكُّ هُكُّ هُكُّ هُكُّ  
 blesslord O-God praise there-shall-be and-to-you

## 1.8 Psalms of the First Day

يَوْمَئِذٍ سَبِّحْ صَبَّاحًا  
 of-the-week first of-the-day

مَحْمُودٌ مَحْمُودٌ (مَحْمُودٌ مَحْمُودٌ)  
 19 psalm declare the-skies

### Psalms of the First Day

Psalm 19: The skies declare...

The sky declares the glory of God, and the firmament shows the work of his hands.

Day after day, it pours out speech. Night after night, it shows knowledge.

There is no speech, nor words, in which their voice is not heard.

Their proclamation goes throughout the land, and their words go to the ends of the earth.

For the sun he has set up a tent in them, and he comes out like a bridegroom out of the bridal-chamber.

Rejoicing, he runs like a strong man on his way, and from the end of the skies is its rising.

And its circuit to the end of the skies, and there is nothing hidden from its heat.

The law of the Lord is without defect, and it restores the soul. The testimony of the Lord is trustworthy, it makes the simple wise.

The commandment of the Lord is right, it

gladdens the heart. The commandment of the Lord is choice, it enlightens the eyes.

The fear of the Lord is pure, it endures forever. The judgments of the Lord are done in truth, and they are just altogether.

More desired than gold and precious stones, sweeter than honey and the honeycomb.

Moreover, your servant is warned by them. If he keeps them, he will be greatly rewarded.

Who can discern errors, or clear me of my hidden faults?

Keep back your servant from iniquity, and let not evil men have dominion over me.

I shall be cleansed from my sins, and the words of my mouth shall be according to your will.

Let the meditation of my heart come before you, Lord, you my rock and my savior.

To you there shall be praise, O God. Bless the Lord.

מַכְלֵל מַעֲלֵחַ מְבַרֵּךְ וְלֹא: דָּחַץ  
shows his-hands and-the-work-(of)-[obj] of-God the-glory declares the-sky

וְיָבִיחַ  
the-firmament-[subj]

❖ יָבִיחַ חֵמְלָא מַחֲוֶה מַחֲזִיר: הִכְלִיל חֲכָמָא מַחֲבֵל  
knowledge it-shows after-night and-night speech it-pours-out after-day day

כִּי מַחֲזִיר אֲיָלָא תָלָא: וְלֹא בְעֵמֶד חֲפָלָה  
that (is)-not words nor speech there-is-no  
their-voice heard that-(is)-not

חֲכָלָה אֲיָלָא תִּפְעַל מַחֲבֵלָה: הִשְׁתַּחֲוֶה אֲרָצָא  
the-earth and-to-the-ends-(of) their-proclamation-[subj] goes-out the-earth throughout

מִלְּקֻלָּה  
their-words

וְלֹא מַעֲלָא בְּעַד מַחֲזִיר חֲדָה: הֵוֶה אִשׁוּ סִדְלָא  
a-bridegroom like and-he in-them a-tent he-has-set-up the-sun and-for

וְיִבְרַח מִן חֵמְלָא חֲדָה  
the-bridal-chamber from comes-out

יִבְרַח אִשׁוּ קַיִחָא חֲזָה: אֲוֶשֶׁה: הֵמָּה חֲדָה מַחֲבֵל  
the-skies the-end-(of) and-from on-his-way he-runs a-strong-man like rejoicing

מִפְּקֵה  
(is)-its-rising

וְיִבְרַח מִן חֲדָה חֲדָה: הֵמָּה חֲדָה מַחֲבֵל  
from hidden and-there-is-nothing the-skies the-end-(of) to and-its-circuit

כֵּה  
its-heat

יִבְרַח מִן חֲדָה וְיִבְרַח מִן חֲדָה: הֵמָּה חֲדָה מַחֲבֵל  
the-testimony the-soul and-it-restores defect (is)-without of-the-Lord the-Law

וְיִבְרַח מִן חֲדָה מַחֲבֵל וְיִבְרַח מִן חֲדָה: הֵמָּה חֲדָה מַחֲבֵל  
the-simple and-it-makes-wise (is)-trustworthy of-the-Lord

חֲדָה מַחֲבֵל וְיִבְרַח מִן חֲדָה: הֵמָּה חֲדָה מַחֲבֵל  
the-commandment the-heart and-it-gladdens is-right of-the-Lord the-commandment

וְיִבְרַח מִן חֲדָה מַחֲבֵל וְיִבְרַח מִן חֲדָה: הֵמָּה חֲדָה מַחֲבֵל  
the-eyes and-(it)-enlightens (is)-choice of-the-Lord

יִבְרַח מִן חֲדָה מַחֲבֵל וְיִבְרַח מִן חֲדָה: הֵמָּה חֲדָה מַחֲבֵל  
of-the-Lord the-judgments for-ever (it)-endures is-pure of-the-Lord the-fear

יִבְרַח מִן חֲדָה מַחֲבֵל וְיִבְרַח מִן חֲדָה: הֵמָּה חֲדָה מַחֲבֵל  
altogether and-(are)-just (are-done)-in-truth

<sup>8</sup>חֲדָה: Lit.: “infants.”

ثَوَّابٍ مَّ يَهْجَا هَمْ خَاقًا يُجْجَا: هَسْكَمْ مَّ  
than and-sweet(er) precious stones and-than gold than and-(more)-desired

❖ يُّجْمَا هَمْ تَضْبُجَا  
the-honeycomb and-than honey

أَبْ حَجْبُرْ بِلَوَهْ: خَهْ: أْ بَهْ: أُنْ  
them he-keeps if by-them is-warned your-servant moreover

❖ بِلَفْبْ هَجْبْ  
greatly he-will-be-rewarded

❖ مَحْجَا مَكَبْ مَحْجَا: هَمْ لَمْتُجَا أُنْ  
clear-me hidden-faults and-of (can)-discern who errors

أَبْ مَّ خَلَا سَهْجُجْ حَجْبُرْ: وَلَا بَعْدُجْجْ جْ  
over-me have-dominion (let)-not your-servant keep-back iniquity from and

❖ جُتْعَا  
evil-men

أَلْوَظْ مَّ سُهْ: بَهْ: حَرْجُجْ  
(according)-to-your-will and-shall-be my-sins from and-I-shall-be-cleansed

❖ تَكْجْجْ وَجْجْ  
of-my-mouth the-words

هَوْسَهْ وَكْجْ مَبْجْجْ: مَدْلَا جُجْجْ  
my-rock Lord (come)-before-you of-my-heart and-(let)-the-meditation

❖ هَجْجْجْ  
and-my-savior

❖ جْ مَلَا مَهْجْجْجْ: دَجْجْجْ  
blesslord O-God praise let-there-be to-you



# Chapter 2

## Common Prayers from the Scriptures

### 2.1 Magnificat

مَـٰجِيـَٔةٌ  
Magnificat

لُـٰكِي ١ - ٤٦ - ٥٥

Luke 1 - 46 - 55

قَالَتْ مَرْيَمُ: مَجْلَسُ نَفْسِي  
the-Lord-[obj] my-soul-[suj] magnifies Mary said

وَسَبَّحَهُ بِرُوحٍ فِي اللَّهِ  
at-the-humility for-he-has-looked who-gave-me-life in-God my-spirit and-rejoices

#### Magnificat

Luke 1:46-55.

Mary said: My soul magnifies the Lord.

And my spirit rejoices in God, who gave me life. For he has looked at the humility of his handmaid and, behold, henceforth all generations will call me blessed.

The Almighty has done great things for me, and holy is his name. His compassion shall be upon all generations and all races, upon those who fear him.

He has conquered by his arm and has scattered those who are proud of the intelligence of their heart. He has brought down the mighty ones from their thrones and has elevated the humble.

He has satiated the hungry with good things and has sent away the rich empty. He has helped Israel, his servant, and has remembered his compassion, according to what he had said to our fathers, to Abraham and his seed, for ever.

بِإِمْهَامِهِ. ۞ أَلَا حَسْبُنَا مَنْ هُمَا يُدْعَانِ بَنَدُكُمَا كَب مَتَجَلِّا  
generations me will-call blessed now from - behold of-his-handmaid

بِكُلِّهِ ۞

all

وَجَعَلَ خَلِيقَ زُجُجِلَا. ۞ هُوَ وَسُكْدُ ۞ هَمَّجِب ۞ هَمَّه  
his-name and-holy-(is) <sup>1</sup> almighty the great-things for-me has-done

دَسَّه ۞ جَوَا ۞ مَتَجَلِّا ۞ خَا ۞ اُنْكَب  
those upon and-(all)-races (shall-be)-upon-(all)-generations and-his-compassion

۞ يُّسْكَب كَه ۞

him who-fear

حَبَّ اُجْبِلَا ۞ جَبُوحَه ۞ هَجَبُ ۞ سَلَبَتُ  
those-who-are-proud and-has-scattered by-his-arm conquered he-has

حَلَّوَجِبِلَا ۞ وَكَبَهَه. ۞ هَجَبُ ۞ اَمَّتَبِلَا ۞ مَن  
from the-mighty-ones he-has-brought-down of-their-heart of-the-intelligence

۞ تَبَوَّهَه اِلَا ۞ اَوَّجَم ۞ مَخْتَبِلَا ۞  
the-humble and-has-elevated their-thrones

فَقَلَا ۞ هَخَا ۞ لُجِلَا ۞ مَخَلَّبِلَا ۞ جَلَا  
he-has-sent-away and-the-rich-[pl] (with)-good-things he-has-satiated the-hungry-[pl]

هَجَبَلَا ۞ مَجَبُ ۞ اَلْمَعْلُ ۞ اَلْمَوَجُ ۞  
and-has-remembered his-servant Israel and-he-has-helped empty

سَّه. ۞ اَس ۞ مَجَلَا ۞ حَم اَجَدَه. ۞ حَم اَجَدَه  
Abraham with our-fathers with what-he-had-said according-to his-compassion

۞ حَم اَوَّجَه ۞ حَلَّكَم ۞  
for-ever his-seed and-with

## 2.2 Responsory of the Magnificat

حَسْبُنَا ۞ وَمَعَهُ ۞ (مَعَهُ ۞ : مَح)

132 (based-on)-psalm of-the-Magnificat the-responsory

### Responsory of the Magnificat

Based on Psalm 132.

How good, and how pleasant, that there may be remembrance of the birth-giver of God, and may her prayer help us.

For brethren, when they dwell together, may there be remembrance for the just, and may their prayer help us.

Like an anointing oil that descends on the head and on the beard, may the prayer of the prophets, apostles, and martyrs be a rampart to us.

<sup>1</sup>سُكْدُ: Lit.: “the strong.”

مَا لُبُّ هَذَا مَعْبُدٍ حَنِينٍ ۖ  
 may-there-be God to-the-birth-giver-(of) pleasant and-how good how  
 يُؤَدِّبُنَا ۖ هَكَذَا خُرُجُهُمْ ۖ كَيْفَ يُؤَدِّبُنَا  
 help by-her-prayer and-to-us remembrance  
 لَأَتَا مَا يَخْفِضُنَا أَجْسَادًا ۖ حَيَاتًا ۖ بَعْدَ  
 remembrance may-there-be of-the-just-[pl] together they-dwell when for-brethren  
 هَكَذَا خُرُجُهُمْ ۖ كَيْفَ يُؤَدِّبُنَا ۖ  
 help by-their-prayers and-to-us  
 أَمِثُ مَعْمَلٍ ۖ يُسَدِّ ۖ وَهَذَا ۖ هَكَذَا ۖ وَهَذَا ۖ  
 the-prophets the-beard and-upon the-head upon that-descends anointing-oil like  
 دَعَمَجَاتٍ ۖ هَهُؤُلَاءِ ۖ نَكْرُهُمْ ۖ هَكَذَا ۖ لِيُؤَدِّبُنَا ۖ  
 to-us be a-rampart (may)-their-prayers and-the-martyrs and-the-apostles  
 وَمِنْهُ ۖ وَهَذَا ۖ يُسَدِّ ۖ خُرُجُهُ ۖ وَهَذَا ۖ  
 of-his-garment the-edge on that-runs-down of-Aaron the-beard  
 كَلَامٍ ۖ هَهُؤُلَاءِ ۖ أَمِثُ ۖ مَدِينٍ ۖ كَلَامٍ ۖ  
 (and)-of-the-mansions O-Lord make-us-worthy your-martyrs <sup>2</sup>of-the-haven-(of)  
 ۖ وَتُسَدِّ ۖ  
 of-your-beloved-ones  
 أَمِثُ ۖ لَهَا ۖ وَتُسَدِّ ۖ وَهَذَا ۖ هَكَذَا ۖ  
 of-Zion the-mountains-[sg] on that-descends <sup>3</sup>of-Hermon the-dew (it-is)-like

The beard of Aaron that runs down on the edge of his garment, make us worthy, O Lord, of the haven and of the mansions of your beloved ones.

It is like the dew of Hermon, which descends on the mountains of Zion. O compassionate one, full of mercy, have mercy upon us on the day of your judgment.

For there the Lord commanded the blessing of life for ever. Blessed be he who does not withhold his mercy from the sinners who call upon him.

Glory...: Do a good remembrance, Lord, to the faithful children of the Church.

From age...: And let them stand at your right on the day when your greatness appears.

At all times and at all seasons, may the prayer of the virgin birth-giver of God be a rampart to us.

By the prayers of the saints, banish from us the evil one, who at every hour lays snares for us.

Lord Jesus, the Anointed one, may your cross be a rampart to us, and within this wall we will be protected.

Jesus, Word of God, guard the living with your cross, and in your mercy pardon the departed.

Each day of our lives may we give thanks and worship, and may we praise the Father, the Son, and the Holy Spirit, at all times.

Our God is full of mercy. On the great day when you will come, make us stand at your right.

Allow us to sing praise to you at his time. Make us worthy of inheriting your kingdom.

May your grace be with us, Lord. Lord of our dead and of our living, show mercy upon our souls, and upon those of the departed.

Lord, have mercy upon us and help us.

Awake, sleepers! Stand up and praise!

<sup>2</sup>حَصَل: Lit.: "harbor."

<sup>3</sup>هَرْمُون: Mount Hermon is a mountain in Lebanon.

سُبُّلَا ۖ دَمَلَا ۖ وَسَمَلَا ۖ جَنَم ۖ وَبُيُ  
your-judgment at-the-day-(of) mercy-[pl] and-full-(of) O-compassionate-one

❖ وَشَمَحْكَ  
have-mercy-on-us

مَهْلَا ۖ وَأَمَرَ فَعَبَّ ۖ مَنَّا ۖ جَوَّعِلَا ۖ هَسَّتا جَبُّمَلَا حَكَمَ.  
ever for life the-blessing the-Lord commanded there because

حَنَب ۖ يَهُ ۖ وَلَا ۖ جُلَا ۖ وَسَمَحَهُ ۖ مَن سَهَّتا ۖ وَمَن  
who-call the-sinners from his-mercy-[pl] withhold who-(does)-not (is)-he blessed

❖ كَه  
upon-him

مَهْ: ۖ حَجَّ ۖ مَن ۖ وَجَبُنَا ۖ لُجَا حَكَمَ ۖ وَحَيَّلَا  
of-the-Church to-the-children good a-remembrance O-Lord do glory...

❖ مَهْ مَحَلَا  
faithful

مَ: ۖ هَبَّعَهُ ۖ مَن مَّعَبَّ ۖ حَمَمَلَا ۖ يُوُسَلَا  
when-appears on-the-day your-right-(side) at and-let-them-stand from...

❖ وَجَبَّيْر  
your-greatness

حَبَّجَا ۖ هَجَّجَلَا ۖ. ۖ حَلَّجَلَا ۖ حَبَّ ۖ كَلَا  
God the-birth-giver-(of) the-virgin and-at-all-seasons at-all-times

❖ رَكَّهًا ۖ هَمَّا ۖ لَمَهَّا ۖ كَ ۖ  
to-us be a-rampart (may)-her-prayer

حَرَكَةُ لَمَهَّا ۖ وَمَبَّعًا ۖ جَهَّكَمَ ۖ حَبَّعًا ۖ مَن ۖ وَجَلَمَ  
who-at-every-hour from-us the-evil-one banish of-the-saints by-the-prayers

❖ فَتَلَا ۖ رَلَا ۖ كَ ۖ  
for-us lays snares

مَن ۖ تَعَفَّ ۖ مَحَبَّسًا ۖ رَكَّبُ ۖ هَمَّا ۖ بَمَهَّا ۖ كَ ۖ  
to-us be a-rampart (may)-your-cross the-Anointed-one Jesus Lord

❖ دَحَّجَه مَحَمَّ ۖ نَهَلَلَا ۖ  
we-are-protected and-within-(this-wall)

تَعَفَّ ۖ مَحَلَا ۖ كَلَمًا ۖ حَسَّتا ۖ نَهَّ ۖ حَرَكَبُ ۖ  
with-your-cross guard the-living God the-word-(of) Jesus

❖ هَحَبَّيْرَا ۖ مَمَّا ۖ جَسَمَب ۖ  
in-your-mercy-[pl] pardon and-the-departed-[pl]

حَبَّكَمَه ۖ مَحَلَا ۖ يَسَّ ۖ نَهَّا ۖ هَنَعَفَّ ۖ هَنَمَّص  
and-give-praise and-worship may-we-thank of-our-lives the-days all

لَأُجَا هَكَجُا هَوُوسَ مَبُومَا جَجَلَحَبُوسَ  
 at-all-times Holy and-the-Spirit and-to-the-Son to-the-Father  
 كَلَاهُ هُكُيَ وَسَعَا حَمَهْصِي وَتَا مَا يُلَامَ  
 you-will-come-(again) when great on-your-day mercy-[pl] (is)-full-(of) our-God  
 أَمَمَ كَ مَ مَبُوسَ  
 your-right-(side) at us make-to-stand  
 وَلَامَعَبُا وَنَاعَ كَ مَبُوسَا جَجُا لَامَا لَهْا وَنَاوَا  
 to-inherit make-us-worthy this at-the-time praise to-you to-sing allow-us  
 مَلَكَبُوسَا  
 your-kingdom  
 لَامَا لَامَعَبُوسَا حَكَا حَمَا مَدَا وَهَمَا هَوُوسَتَا  
 and-of-our-living of-our-dead the-Lord Lord (be)-with-us your-grace may  
 حَجَا وَسَعَا حَلَا تَقَمَا هَوُوسَتَا  
 and-those-of-the-departed-[pl] our-souls on mercy-[pl] show  
 مَدَا وَسَمَ حَكَا هَجُوسَا  
 and-help-us on-us have-mercy Lord  
 لَامَا لَحَبَا هَوُوسَا مَحَسَا  
 (and)-praise and-stand sleepers awake

## 2.3 The Praise of Isaiah

لَامَحَفَسَا لَامَحَا  
 of-Isaiah praise

### The Praise of Isaiah

Chapter 42:10-13, and 45:8.

Sing a new praise to the Lord, his praise from the end of the earth.

You who go down to the sea and all that fills it, and the coastlands and those who inhabit them.

Let the desert and the cities rejoice, and the villages that Kedar inhabits.

Let the inhabitants of the crags sing praise, and let them shout out from the summit of the mountains.

Let them declare the glory of the Lord, and

let them show his praise in the coastlands.

The Lord goes out like a mighty man, and like a man of war he stirs up his zeal.

He cried out and shouts aloud, and he shows himself mighty against his enemies.

O skies, shower from above, and let the clouds rain down righteousness.

Let the earth be opened, that salvation may bear fruits on it.

Let righteousness sprout together. I myself am the Lord, who created them, and to you there shall be praise, O God. Bless the Lord.

معلايه \ مدح: م - ي هـ ا ب ج مدح: م

8 45 and 13 - 10 42 chapter

مَخْصِي حَمْنُا اِمَحْصِدْا سِبْا: اِمَحْصِدْا مَحْ هَهْقَتَه  
the-end from his-praise new a-praise to-the-Lord sing-praise

❖ وَاَوْحَا  
of-the-earth

تُتَدُّ مَحْلا: مَحْلا: هُكْا وَا  
and-the-coastlands and-all-that-fills-it (to)-the-sea (you)-who-go-down

❖ هُوَحْضَنُيْ حَمْه  
them and-those-who-inhabit

❖ سِبْا مَحْضِنُا هَمَّوْتِه: هَمَّوْتِه اِهْه  
4 Kedar-[suj] that-inhabits and-the-villages and-the-cities the-desert let-rejoice

بَعْصِبْ مَحْضِنُا مَحْضِنُا: هَمْه وَا  
of-the-mountains the-summit and-from the-crag the-inhabitants-(of) let-sing-praise

❖ بَمَحْه  
let-them-shout

هَبْا مَحْضِنُا اِمَحْصِدْا حَمْنُا: هَمَّوْتِه بَمَحْه  
let-them-show and-his-praise of-the-Lord the-glory let-them-declare

❖ حَمْا وَا  
in-the-coastlands

حَمْنُا اَسْ حَمْضِنُا بَعْه: هَسْ حَمْضِنُا مَحْضِنُا  
he-stirs-up of-war a-man and-like goes-out a-mighty-man like the-Lord

❖ هَسْا  
his-zeal

❖ بَمَحْا هَبْا حَمْ: هَبْا حَمْ  
against-his-enemies and-shows-himself-mighty and-shouts-aloud he-cries-out

❖ اِمَحْصِدْا مَحْضِنُا مَحْ حَمْ: هَمَّوْتِه  
righteousness rain-down and-(let)-the-clouds above from O-skies refresh

❖ اِمَحْصِدْا اَوْحَا هَمَّوْتِه حَمْ  
salvation on-it that-may-bear-fruit the-earth (let)-be-opened

هَمَّوْتِه اِمَحْصِدْا اِمَحْصِدْا: اِمَحْصِدْا حَمْنُا  
(am)-the-one-who-created the-Lord I-myself together let-sprout and-righteousness

❖ هَمَّوْتِه: هَمَّوْتِه مَحْضِنُا  
blesslord O-God praise let-there-be and-to-you them

4 م: A son of Ishmael, mentioned in Genesis 25:13, whose posterity formed a tribe of Arabia.

## 2.4 The Beatitudes from Matthew

بَارَكُوا فِي الْمَلَكُوتِ السَّمَاوِيِّ  
11 - 4 Ch.-5 Matthew from the-Beatitudes

بَارَكُوا فِي الْمَلَكُوتِ السَّمَاوِيِّ  
celestial the-kingdom is for-theirs in-spirit the-poor blessed-(are)

بَارَكُوا لِمَنْ يَبْكُ وَيَحْزَنُ  
shall-be-comforted for-they those-who-mourn blessed-(are)

بَارَكُوا لِمَنْ يَتَّعِظُ  
the-earth shall-inherit for-they the-meek blessed-(are)

بَارَكُوا لِمَنْ يَجُوعُ وَيَشْبَعُ  
shall-be-satisfied for-they for-justice and-thirst who-hunger those blessed-(are)

بَارَكُوا لِمَنْ يَرْحَمُ  
mercy-[pl] there-shall-be for-upon-them the-merciful blessed-(are)

بَارَكُوا لِمَنْ يَطْفِئُ  
God shall-see for-they in-heart who-are-pure those blessed-(are)

بَارَكُوا لِمَنْ يَكُونُ  
they-shall-be-called of-God for-sons peace the-workers-(of) blessed-(are)

بَارَكُوا لِمَنْ يَبْغُضُ  
is for-theirs justice because-(of) who-are-persecuted those blessed-(are)

بَارَكُوا فِي الْمَلَكُوتِ السَّمَاوِيِّ  
celestial the-kingdom

### The Beatitudes from Matthew

Matthew 5:4-11.

Blessed are the poor in spirit, for theirs is the celestial kingdom.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for upon them there shall be mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the workers of peace, for they shall be called sons of God.

Blessed are those who are persecuted because of justice, for theirs is the celestial kingdom.

Blessed are you, when people revile you, persecute you, and utter all sorts of evil words against you falsely.

Thus rejoice and be glad, for your reward in the sky is great and to you there shall be praise, O God. Bless the Lord.

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَلِكُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ  
 and-utter you and-persecute you (people)-revile when blessed-are-you  
 حَكَمْتَ كُلَّ شَيْءٍ بِكَلِمَةٍ خَالِصَةٍ بَرَاءَةٍ خَالِصَةٍ بَرَاءَةٍ خَالِصَةٍ بَرَاءَةٍ خَالِصَةٍ بَرَاءَةٍ خَالِصَةٍ بَرَاءَةٍ  
 falsely against-you evil words all-(sorts)-of upon-you  
 وَتَرْتَجِي سُبْحَانَكَ فِي سَمَائِكَ الْبَرَاءَةِ وَتَرْتَجِي سُبْحَانَكَ فِي سَمَائِكَ الْبَرَاءَةِ وَتَرْتَجِي سُبْحَانَكَ فِي سَمَائِكَ الْبَرَاءَةِ  
 and-to-you in-the-sky (is)-great for-your-reward and-be-glad rejoice thus  
 نَارًا مَبْرُورًا لَكَ اللَّهُمَّ دَعَاكَ دَعَاكَ دَعَاكَ دَعَاكَ دَعَاكَ دَعَاكَ دَعَاكَ دَعَاكَ دَعَاكَ دَعَاكَ  
 blesslord O-God praise there-shall-be

## 2.5 The Lord's Prayer

رُكْعًا مِنْ رُكْعِ صَلَاةِ رَبِّكَ  
 of-the-Lord the-prayer

أَنْتَ أَيُّهَا الْمَلِكُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ  
 your-kingdom may-come your-name hallowed-be who-are-in-the-sky our-Father  
 تَبَارَكَ اسْمُكَ أَيُّهَا الْمَلِكُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ  
 the-bread give-us on-the-earth also (it-is)-in-the-sky as your-will may-be  
 وَهَبْ لَنَا هَذَا الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ الْبَرَاءَةَ  
 we also as and-our-sins our-offenses us and-forgive this-day that-we-need  
 مَحْضٍ حَسْبُكَ. لَا تَجْعَلْنَا فِي تَجْذِبَةٍ وَلَا تَجْعَلْنَا فِي تَجْذِبَةٍ وَلَا تَجْعَلْنَا فِي تَجْذِبَةٍ وَلَا تَجْعَلْنَا فِي تَجْذِبَةٍ  
 but-rather into-temptation make-us-enter (do)-not those-who-offense-us forgive  
 قَرِّبْنَا إِلَيْكَ يَا مَلِكُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ الْبَارِئُ  
 the-kingdom (is)-it yours for the-evil-one from us deliver  
 سَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا وَسَلَامًا  
 amen and-ever for-ever and-the-glory and-the-power

### The Lord's Prayer

Our Father, who is in heaven, hallowed be your name. May your kingdom come, may your will be done on earth as it is in the sky. Give us this day the bread that we need and forgive us our

offenses and our sins, as we have forgiven those who have offended us. Do not make us enter into temptation but deliver us from the evil one. For yours is the kingdom, the power, and the glory, for ever and ever. Amen.





# Chapter 3

## Other Common Prayers

### 3.1 Opening Prayer

رُكُوعُ الْبُحْرَانِ  
opening prayer

مُعْجِزًا لَّا إِلَهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ  
true God one Holy and-the-Spirit and-the-Son - to-the-Father praise  
أَمِينَ  
Amen

مُعْجِزًا لَّا إِلَهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ  
in-the-highest Hosanna his-praise of and-the-earth the-skies are-filled the-one  
ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ ٱلَّذِي هُوَ ٱلْحَقُّ  
glory of-the-Lord in-the-name and-will-come the-one-who-came blessed-(be)

#### Opening Prayer

In the name of the Father +, and the Son, and the Holy Spirit, one true God, amen.  
Holy, holy, holy is the Lord almighty,

The sky and the earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who has come and will come again in the name of the Lord.  
Praise be in the highest.

<sup>1</sup>سَكْبًا: Lit.: “the strong.”

❖ حَصَّةٌ مَّعَالٍ

in-the-highest-heights

## 3.2 Station (Qaumo)

مَوْمًا

station.

مَبِّعًا ٱللَّهُ

God holy-are-you

مَبِّعًا سَدُّ

<sup>2</sup> the-almighty holy-are-you

مَبِّعًا لَا حُتَّةً

die (you-who-can)not holy-are-you

(أَحْتَبُ) ❖ ٱلْمَسْكِينِ ٱلْمَسْكِينِ ٱلْمَسْكِينِ ٱلْمَسْكِينِ  
 times three have-mercy-upon-us for-our-sake - who-was-crucified

مَنْ ٱلْمَسْكِينِ

have-mercy-on-us Lord

مَنْ سَمِعَ ٱلْمَسْكِينِ

and-have-mercy-on-us pardon Lord

مَنْ مَحَلَّ ٱلْمَعْمَدِ ٱلْمَعْمَدِ ٱلْمَعْمَدِ

and-have-mercy-on-us and-our-prayers our-service accept Lord

مَجْسُودًا ٱللَّهُ

God to-you praise

## Station (Qaumo)

Holy are you, God

Holy are you, Almighty

Holy are you, Immortal, who was crucified for us. Have mercy upon us. (*Three times*)

Have mercy upon us.

Lord, pardon and have mercy upon us.

Lord, accept our service and our prayers, and have mercy upon us.

Glory to you, God

Glory to you, Creator.

Glory to you, the King, the Anointed one who has compassion upon your sinful servants.

Bless Lord.

Our Father, who is in the sky, hallowed be your name. May your kingdom come, may your will be done on earth as it is in the sky. Give us this day the bread that we need and forgive us our offenses and our sins, as we have forgiven those who have offended us. Do not make us enter into temptation but deliver us from the evil one. For yours is the kingdom, the power, and the glory, for ever and ever. Amen.

<sup>2</sup> سَدُّ: Lit.: "the strong."

مَعْبُودًا كَيْدًا  
 the-creator to-you praise  
 مَعْبُودًا كَيْدًا مَعْبُودًا  
 on-sinner who-have-compassion the-Anointed-one the-king to-you praise  
 كَحَبَّتْ دَعْوَتِي  
 blesslord your-servants  
 اَللّٰهُمَّ اِنَّا نَسْأَلُكَ بِمَنْ هُوَ اَعْلَىٰ سَمَائِكُمْ  
 your-kingdom may-come your-name hallowed-be who-are-in-the-sky our-Father  
 نَسْأَلُكَ اَنْ تَجْعَلَ لَنَا مِنْكَ اَنْتَ اَوْ كَانُوا  
 the-bread give-us on-the-earth also (it-is)-in-the-sky as your-will may-be  
 وَتَهْدِيَنَا سَبِيلًا، وَتَغْفِرَ لَنَا ذُنُوبَنَا  
 also as and-our-sins our-offenses us and-forgive this-day that-we-need  
 سَيِّئًا مِمَّا كُنَّا نَسْتَعِثُّ  
 into-temptation make-us-enter (do)-not those-who-offense-us forgive we  
 اَلَّا تَقُولَ لَنَا اَنْ نَقْرَأَ لَكَ مِنْ اَعْمَالِنَا  
 the-kingdom (is)-it yours for the-evil-one from us deliver but-rather  
 سَلَامًا وَسَلَامًا لِكُلِّ دَائِمًا  
 amen and-ever for-ever and-the-glory and-the-power

### 3.3 Awakening Prayer of the Night

حَيُّنَا، وَكَلِمَا  
 of-the-night awakening-prayer  
 مَعْبُودًا لَّا إِلَهَ إِلَّا هُوَ  
 and-on-us Holy and-to-the-Spirit and-to-the-Son to-the-Father praise  
 حَسْبُنَا مَا نَسْتَعِثُّ بِكَ  
 in-the-two be-shed and-compassion mercy-[pl] and-sinful-[pl] weak-[pl]

#### The Prayer of Awakening

*By the celebrant*

Praise to the Father, and to the Son, and to the Holy Spirit, and upon us, weak and sinful, may mercy and compassion be shed, in the two worlds, for ever and ever.

Awaken us, Lord, from our sleep in the sloth of sin that we may give thanks for your

watchfulness, you who watch and do not sleep. Give life to our death in the drowning sleep of death and corruption, that we may adore your compassion, you who live and do not die. Make us worthy in the glorious company of those who praise you, to praise you, for you are blessed, Father, Son, and Holy Spirit, now and at all times, for ever, Amen.

حَلَقْنَا لَكُمْ خُلُقًا .  
 and-ever for-ever worlds  
 أُنَحِّنُ مِنْكُمْ بِمَحَنٍ . مِمَّا لَكُمْ مِنْ سَهْوٍ . وَنَهِّوُكُمْ  
 that-we-may-give-thanks of-sin the-sloth in from-our-sleep Lord awaken-(us)  
 حَتَّىٰ تَحْتَفِظُوا لَكُمْ حَفِظًا . وَلَا تَنَامُوا . وَنَهِّوُكُمْ  
 and-give-life sleep (and-do)-not (you)-who-watch for-your-watchfulness  
 حَتَّىٰ تَحْتَفِظُوا لَكُمْ حَفِظًا . مِمَّا لَكُمْ مِنْ سَهْوٍ . وَنَهِّوُكُمْ  
 and-corruption of-death drowning the-sleep in to-our-death  
 بِتَهْنِئَةٍ . كَسَلْتُمْ سَاءًا . وَلَا تَمُوتُوا .  
 die (and)-who-(do)-not (you)-who-live your-compassion that-we-may-adore  
 هَؤُلَاءِ كَيْ يَجْمَعَ بَيْنَهُمْ . وَنَهِّوُكُمْ  
 of-those-who-praise-you the-company that-together-with us make-worthy  
 نَحْسِبُ . مَحْسَبًا . هَؤُلَاءِ . أَطَرُ . وَنَهِّوُكُمْ  
 and-Spirit and-Son Father you-are and-blessed because glorious to-praise-you  
 مَبْرُورًا . هَؤُلَاءِ . وَنَهِّوُكُمْ .  
 for-ever and-at-all-times now Holy

### 3.4 The Prayer After the Prayer of Awakening

رَكْعَةً . وَحَدَّثَنَا .  
 the-awakening-prayer that-(comes)-after the-prayer  
 حَلَمَحَسْنَا هَلَامَحَا . وَنَحْنُ . وَنَحْنُ . وَنَحْنُ .  
 before stand we-shall of-your-majesty and-the-honor for-the-glory  
 وَنَحْنُ . وَنَحْنُ . وَنَحْنُ . وَنَحْنُ .  
 and-by-day by-night and-we-shall-keep-in-mind God Lord your-greatness  
 كَعَصَى . مَبْرُورًا . وَنَحْنُ . وَنَحْنُ .  
 David and-together-with divine and-your-commandments holy your-name  
 مَا نَحْنُ . وَنَحْنُ . وَنَحْنُ . وَنَحْنُ .  
 we-stand of-the-night in-the-middle and-say we-shall-cry-out divine the-psalmist  
 وَنَحْنُ . وَنَحْنُ . وَنَحْنُ . وَنَحْنُ .  
 of-what-concerns-us and-forgiving fair your-judgments for you to-thank

#### The Prayer that Comes After the Prayer of Awakening

For the glory and the honor of your majesty, we shall stand before your greatness, Lord God. By night and by day, we shall keep in mind your

holy name and your divine commandments.

Together with David, the divine psalmist, we shall cry out and say: In the middle of the night, we stand to thank you for your fair and merciful judgments, our Lord and our God.

### 3.5 Praise of the Cherubim

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كَبْرُ مُدْنِ مَعْبُوسَا كَبْرُ مُدْنِ مَعْبُوسَا كَبْرُ مُدْنِ مَعْبُوسَا  
for-ever our-hope to-you praise Lord to-you praise Lord to-you

❖ دَبَّصْنُ

blesslord

(ةَالِهْ) بِصَعْنَا وَمَعْنَا ❖ )

etc. who-are-in-the-sky and-Our-Father

هَلِّلُوْاهِ هَلِّلُوْاهِ هَلِّلُوْاهِ هَلِّلُوْاهِ هَلِّلُوْاهِ  
three God to-you praise halleluiah halleluiah halleluiah

اُحْسِنْ) مَعْنَا كَبْرُ دَبَّصْنِ اَلِهْ سَلَا

compassionate-one God in-your-mercy-[pl] on-us have-compassion times

حَقَّوْطُلَا هَوْرَكَّةَالَا نَبِيْوَا اُنْهْ لَادَهْتِ بِمَلَقِبِ هَوْهْ  
have who-taught our-fathers them let-us-remember and-by-prayers by-offerings

كَبْرُ كَبْرُ سَبْ وَتَهْوَا حَتْنَا لَالِهْ دَهْ حَلْمَا  
world in-this of-God children that-we-may-become (they-were)-alive while us

بُحْدْ. دَا اَلِهْ سَبْ اُنْهْ دَهْ مَلَقِبِ اَلِهْ وَهْمْنَا  
of-the-sky kingdom in-the them give-rest of-God Son that-passes

حَمْ طَاتَا هَحْمْ اَوُقَلَا حَلْمَا  
in-the-world the-righteous-[pl] and-together-with the-just-[pl] together-with

وَالَا حُدْ. مُدْنَا وَصَحْكِبْ هَوْرَكَّةَالَا  
and-help-us have-mercy-on-us Lord pass that-(does)-not

## 3.6 The Hymn of the Angels

اُمْحَفْسَالَا وَهَلَلَا

of-the-angels hymn

### Hymn of the Angels

(Also known as the Great Doxology)

(At all times and at all seasons) Glory to God in the heights and on earth, peace, tranquility, and good hope for the sons of men.

We praise you, we bless you, we worship you, we raise a hymn of praise to you.

We give thanks to you because of your great glory, Lord, the maker, the king of the sky, God the Father almighty.

Lord God, only Son, Jesus, the Anointed one, with the Holy Spirit,

Lord God, Lamb of God, Son and Word of the Father, who take away or rather have taken away the sin of the world, have mercy upon us.

You who take away, or rather have taken away, the sin of the world, incline your ear to us and receive our petition; you who sit in glory at the right hand of the Father, have compassion upon us.

Because you are holy; you only Lord Jesus, the Anointed one, with the Holy Spirit, in the glory of God the Father, Amen.

At all times, all the days of my life, I will bless

أَلْحَمْدُ لِلَّهِ الْأَعْلَى حَمْدًا ۖ وَآخِرُ ۖ وَمِنْ حَمْدِ  
 peace the-earth and-on in-the-highest-heights to-God glory  
 مَعْنًا ۖ وَهَذَا لِحُجَا كَجَبْتُمْلَا ۖ حَمْدُكُمْ كُي ۖ مَدْحُكُمْ  
 we-bless you we-praise to-the-sons-of-men good and-hope and-tranquility  
 كُي ۖ وَهَمْدُكُمْ كُي ۖ حَمْدُكُمْ ۖ مَجْسَا مَحْمَدُكُمْ كُي ۖ  
 to-you we-raise praise a-hymn-(of) you and-we-worship you  
 وَهَمْدُكُمْ كُي ۖ مَعْنًا ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 Lord your glorious the-greatness because-(of) to-you we-give-thanks  
 حَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 Son God Lord almighty the-Father God celestial and-king maker  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 Lord Holy the-Spirit together-with the-Anointed-one Jesus only-begotten  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 who-takes-away the-one of-the-Father and-word Son of-God lamb God  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 (you)-the-one have-mercy-on-us of-the-world the-sin have-taken-away or-rather  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 to-us incline of-the-world the-sin have-taken-away or-rather who-takes-away  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 at in-glory who-sit (you)-the-one our-petition and-receive your-ear  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 you for and-have-mercy-on-us pardon of-the-Father the-right-(side)  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 the-Anointed-one Jesus Lord you-alone you (are)-holy you-alone  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 amen the-Father of-God (in)-the-glory Holy the-Spirit together-with  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 praise and-also I-will-bless of-my-life day and-on-every at-all-times  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 and-will-remain is which for-ever (and)-blessed holy your-name  
 وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ وَهَمْدُكُمْ ۖ  
 of-the-fathers God almighty Lord (are)-you blessed and-ever for-ever

and praise your name, which is holy and blessed for ever, and which remains for ever and ever.

Blessed are you, Lord Almighty, God of our fathers. Your name is blessed and adorned with praise, for ever.

To you belongs praise, to you belongs glory, to you belongs honor, God of all, Father of truth, with the only Son and the living Holy Spirit, now and always and for ever, Amen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 for-ever with-praise and-adorned (is)-your-name and-glorious our  
 حُلُوبٌ \* كُفْ مَالًا مَجْبُوعًا هُكِبْ قَالًا لَمَحْمُودًا  
 glory belongs and-to-you praise belongs to-you and-ever  
 هُكِبْ قَالًا مَعَكُهَا لَكُودًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 together-with of-truth the-Father of-all God honor belongs and-to-you  
 دُورًا نَسْبًا أَوْ دُورًا سَلًا هَمْبًا. هُمَا دَحْكَاتِ  
 and-at-all-times now and-holy living the-Spirit and-also only-begotten the-Son  
 حُلُوبٌ \* حُلُوبٌ أَمِينَ  
 amen and-ever for-ever

### 3.7 Prayer of the Evening

رُكْعًا وَرُكْعًا

<sup>3</sup> of-the-evening prayer

مَدْنِ تَعْمَدَ مَحْمُودًا لَأَوْحًا وَتَسْتَعِينُ لَا لَأَسْهَ  
 close (do)-not of-your-mercy-[pl] the-door the-Anointed-one Jesus our-Lord  
 دَافَتْ مَدْنِ. سَلُوتًا سَلْ مَدْنِ لَأَوْحًا مَدْنِ \* سَلُوتًا  
 your-love have-mercy-on-us we-confess we-(are) sinners my-Lord on-our-faces  
 أَسْلَبَ مَدْنِ لَأَوْحًا مَدْنِ. وَحَبَّ مَدْنِ  
 your-death that-by my-Lord unto-our-side your-place from made-you-to-descend  
 لَأَوْحًا مَدْنِ لَأَوْحًا مَدْنِ \* لَأَوْحًا مَدْنِ  
 have-mercy-on-us our-death may-be-abolished

### 3.8 Concluding Prayer of the Morning (Psalm 92 etc.)

رُكْعًا وَرُكْعًا

of-the-morning prayer

مَدْنِ لَأَوْحًا مَدْنِ \* مَدْنِ  
 etc. two ninety psalm

<sup>3</sup> رُكْعًا: This prayer is said at the end of the Twilight service.

### 3.9 Prayer of the Sixth Hour of Saint Severius

حَرَّكَهُ اُمًّا بِكَرْبِائِرِ هَؤُلَاءِ فَمُبْتَئِرِ اُوْهِدْجِي  
 I-exalt-you your-saints and-of-all your-birth-giver the-mother by-the-prayer-(of)  
 مَدِي مَلِكًا مَسْبُتًا دَاوُدَ مَعْلَمًا اِيَّاكَ مَحْمُودًا  
 celestial of-the-Father and-the-word Son the-only-begotten the-king my-Lord

By the prayer of the mother who gave birth to you, and those of all your saints, I exalt you, my Lord, the king, the only-begotten Son, and the Word of the celestial Father, who by his own nature is immortal. He agreed to come, in his grace, for the sake of life and the salvation of mankind. He took flesh from the holy, glorious, and pure virgin, the birth-giver of God, Mary. Without change, he became man and was crucified for our sake, the Anointed one, our God. By his own death, he trampled our own death and killed it. He is one person of the Holy Trinity, equally worshipped and glorified, together with his Father and his Holy Spirit. Pardon us all.

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ܐܘܢ ܕܐܡܢܐ ܐܝܬܐ ܕܚܝܬܐ ܕܡܪܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 and-came accepted mortal not by-his-own-nature who-is the-one  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 of-man of-the-race and-salvation life for-the-sake-of in-his-grace  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 the-birth-giver-(of) pure virgin and-glorious the-holy from and-took-flesh  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 and-was-crucified man he-became change without Mary God  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 our-death and-by-his-own-death our God the-Anointed-one for-our-sake  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 Holy the-Trinity of one-(person) and-he-is and-killed-it he-trampled  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 Holy and-his-Spirit his-Father together-with and-glorified worshipped equally  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 all us pardon

### 3.10 Prayer of Saint Severius

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 4 of-Antioch patriarch Severius of-Saint collect

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 of-the-wings the-shadow under of-the-most-high under-the-cover (you)-who-sit  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 (you)-who-hear and-have-mercy-on-us Lord shelter-us of-your-lovingkindness

#### Prayer of Saint Severus, Patriarch of Antioch

You, who sit under the cover of the Most High, shelter us beneath the shadow of the wings of your mercy, and have mercy upon us.

Thou, who hearest all things, in your mercy, hear the petition of your servants.

Grant us, O Anointed one, our savior, an evening full of tranquility and a night of righteousness, for you are a glorious king, and unto you, are our eyes lifted up.

Pardon our offenses and our sins. Have mercy

upon us, both in this world and in the one to come.

May your mercy shelter us, O Lord, and may your grace be upon our faces. May your cross protect us from the evil one and his forces.

Let your right hand overshadow us all the days of our lives. Let your peace reign among us, and may you give hope and salvation to the souls that pray to you.

By the prayer of Mary, your birth-giver, and of all your Saints, O God, forgive me my offenses, and have mercy upon me. Amen.

<sup>4</sup>ܕܡܪܝܬܐ: This prayer is said at the end of the

Compline service.

كَلَّا مَعَهُ حُكْمُهُ وَخَدِجْتِ بِحَسَنَتِهِ لَمَّا \* وَصَلَا  
 an-evening of-your-lovingkindness of-your-servants the-petition hear all-(things)  
 حَنِيْ وَصَلَا مَمْلَأَ أَوْ كَلَّمَا وَرَوْفَعُهُ لَمَّا وَحَكَّ مَحْمُوسًا  
 Anointed-one grant-us of-righteousness a-night and-also tranquility full-(of) Lord  
 فَمَنْ قَبْلَهُ؟ أَلَيْسَ بِهِ مَلِكًا مَحْمُودًا \* وَحَدَّثَ لَمَّا لَحْتِ خَدِجْتِ  
 our-eyes are-lifted-up and-unto-you glorious a-king for-you-are our-savior  
 وَصَلَا مَعَهُ مَعْتَبَ دَسْهَاتِهِ. حَوَّ حُلُمَا دَدَهُ وَحَدَّ  
 to-come and-in-the-one world in-this and-our-sins our-offenses and-pardon  
 كَلَّمَ دَدَهُ \* وَصَلَا مَعَهُ \* حَنِيْ مَحْمُودًا \* وَصَلَا  
 your-mercy-[pl] may-shelter-us Lord have-mercy-on-us in-both  
 وَصَلَا مَعَهُ لَمَّا لَمَّا كَفَتْ عَنَّا \* وَصَلَا  
 us protect and-(may)-your-cross upon-our-face<sup>5</sup> rest and-(may)-your-grace  
 مَعَهُ مَمْلَأَ مَسْكَنَاتِهِ \* وَصَلَا  
 us overshadow (let)-your-right-(hand) and-his-forces the-evil-one from  
 حَكَمَهُ \* وَصَلَا مَعَهُ \* وَصَلَا  
 among-us reign and-(may)-your-tranquility of-our-lives the-days during-all  
 وَصَلَا \* وَصَلَا \* وَصَلَا \* وَصَلَا \* وَصَلَا  
 to-you that-pray to-the-souls and-salvation hope and-may-you-give  
 حَكَمَهُ \* وَصَلَا \* وَصَلَا \* وَصَلَا \* وَصَلَا  
 me pardon your-saints and-of-all your-birth-giver Mary by-the-prayer-(of)  
 مَعَهُ \* وَصَلَا \* وَصَلَا \* وَصَلَا \* وَصَلَا  
 O-God and-have-mercy-on-me my-offenses

### 3.11 Canon of the Faith

مَعَهُ \* وَصَلَا  
 of-the-faith canon

#### The Canon of the Faith (The Nicene Creed)

We believe in One God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in One Lord, Jesus, the Anointed one, the only-begotten Son of God, who was begotten of

the Father before all ages. Light of light, true God of true God, begotten and not made, and being of one substance with his Father; by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and of the Virgin Mary, mother of God. He became man, and was crucified for us under Pontius Pilate. He suffered, died, and was buried, and on the

<sup>5</sup> لَمَّا: Lit.: "stand."

ܡܕܥܬܝܢܝܢ ܥܒܕܝܢܝܢ ܐܠܗܐ: ܐܬܐ ܐܬܝܫܝܬ ܕܥܬܝܠܐ ܕܡܥܬܝܠܐ  
 of-the-sky maker almighty the-Father God in-one we-believe  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 visible and-not that-are-visible those-(things) and-of-all and-the-earth  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 who of-God Son the-only-begotten the-Anointed-one Jesus Lord and-in-one  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 light <sup>6</sup> ages all before was-begotten the-Father from  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 true the-God who-(comes)-from true God the-light which-(comes)-from  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
<sup>7</sup> and-by-whom with-the-Father in-substance and-united made and-not begotten  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 our-salvation and-for men for-us (he)-who all-(things) came-to-be  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 Mary and-from Holy the-Spirit from and-took-flesh the-sky from came-down  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 and-was-crucified man and-became God the-birth-giver-(of) the-virgin  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 and-died and-suffered Pilate Pontius in-the-days-(of) for-our-sake  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 (his)-will according-(to) day on-the-third and-rose and-was-buried  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 and-again of-his-Father the-right-(side) at and-sits to-the-sky and-he-ascended  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 the-one and-the-dead the-living to-judge great in-glory will-come  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 have (will)-not an-end whose-kingdom  
 ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ ܕܥܬܝܠܐ  
 from who of-all the-giver-of-life the-Lord who-is Holy Spirit and-in-one

third day he rose according to his will. He ascended into heaven, and sits at the right of his Father. And he will come again with great glory to judge both the living and the dead, and his kingdom shall have no end.

We believe in the Holy Spirit, the Lord, the giver of life to all, who proceeds from the

Father, who together with the Father and the Son is worshipped and glorified, and who spoke through the prophets and the apostles.

And in one holy, catholic, and apostolic Church. We confess one baptism for the remission of sins, and look for the resurrection of the dead and the new life in the world to come. Amen.

<sup>6</sup>ܡܥܬܝܠܐ: Lit.: "worlds."

<sup>7</sup>ܕܥܬܝܠܐ: Lit.: "by his hand."

أَلَا نُقَمِّمُ هَـخَمَ أَلَا هَـخَمَ دَا هَـخَمَ  
 is-worshipped the-Son and-with the-Father and-together-with proceeds the-Father  
 هَـخَمَ كَس. هَـ هَـخَمَ كَصَحَّتَا هَـخَمَ كَسَا هَـخَمَ  
 and-in-one and-the-apostles through-the-prophets spoke who and-glorified  
 حَبَالَا مَبْعَدَا مَلَاهُ كَصَمَّ هَـخَمَ كَسَا هَـخَمَ هَـخَمَ  
 one and-we-confess and-apostolic Catholic Holy Church  
 هَـخَمَ هَـخَمَا هَـخَمَ هَـخَمَا هَـخَمَ هَـخَمَا هَـخَمَ  
 the-resurrection and-we-wait-for of-sins for-the-forgiveness baptism  
 هَـخَمَ هَـخَمَا هَـخَمَا هَـخَمَا هَـخَمَا هَـخَمَا هَـخَمَا  
 blesslord amen to-come in-the-world new and-the-life of-the-dead  
 هَـخَمَ هَـخَمَا هَـخَمَا هَـخَمَا هَـخَمَا هَـخَمَا هَـخَمَا  
 Kyrie-Eleison Stomen-Qalos



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